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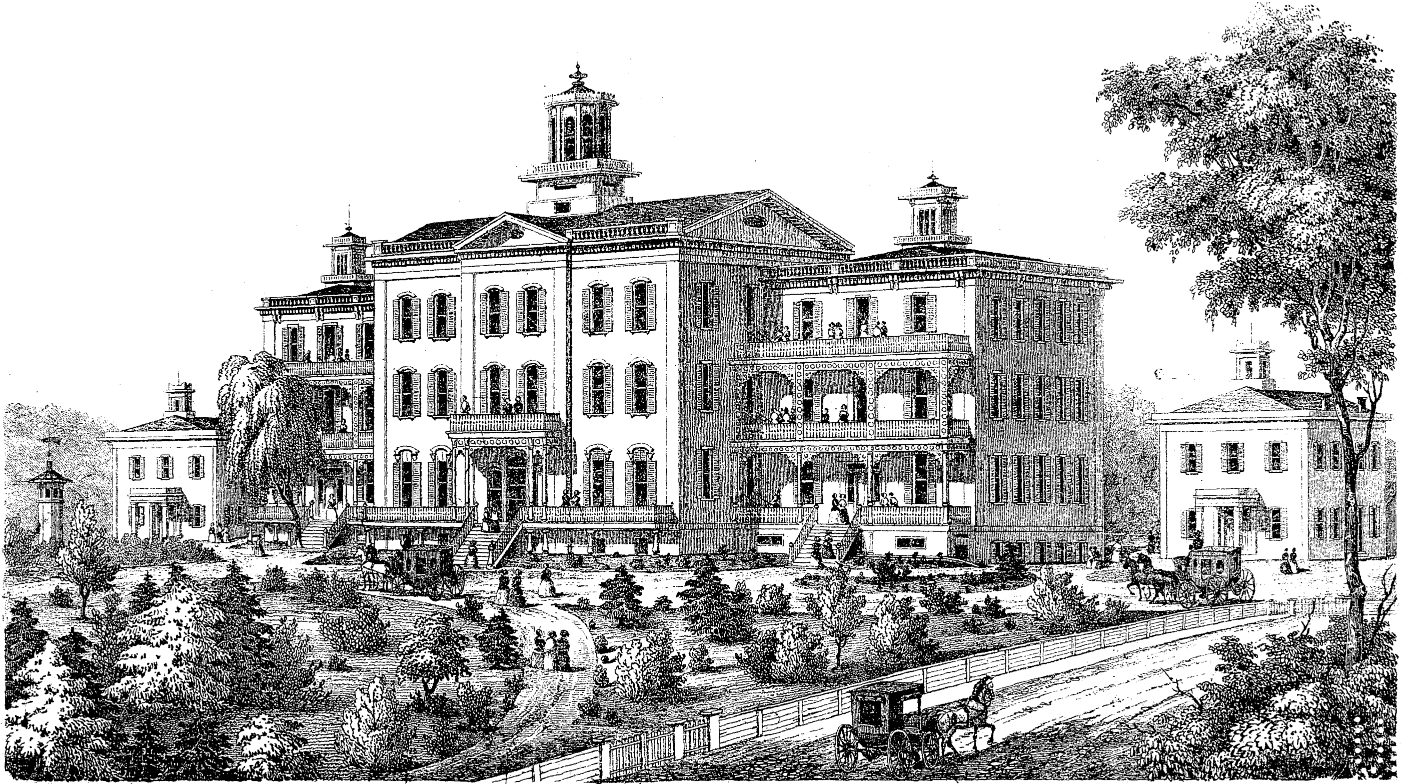

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The Voice of the Bible the Verdict of Reason.

A

SERMON

UPON THE

REASONABLENESS OF THE DOCTRINE OF THE FUTURE ETERNAL PUNISHMENT OF THOSE WHO DIE IMPENITENT;

PREACHED IN THE

PINE STREET CHURCH, IN BOSTON,

ON SABBATHS, JUNE 20 AND 27, 1858.

BY

REV. H. M. DEXTER.

PUBLISHED BY REQUEST.

BOSTON:
JOHN P. JEWETT AND COMPANY.
CLEVELAND, OHIO:
H. P. B. JEWETT AND COMPANY.
1858.

CAMBRIDGE:
ALLEN AND FARNHAM, PRINTERS.

SERMON.

LUKE 20: 16, 17.

AND WHEN THEY HEARD IT, THEY SAID: GOD FORBID. AND HE BEHELD THEM, AND SAID: WHAT IS THIS THEN THAT IS WRITTEN?

TWO sermons have lately been preached and printed among us, discussing the reasonableness of the doctrine of the endless punishment of the wicked.

The first affirms that it *is* reasonable. After seeking to intensify upon the mind the conception of the evil of sin, as antagonist to God and good, and developing the earnestness of God, in Christ and by the Holy Spirit, to bring men, during probation, to repentance and reconciliation, the question is stated as being: What is reasonable for those men to expect who persist in their repugnance to God, and go into the next world unsoftened by these influences of mercy; — further efforts to reclaim them, or that they be given up to the sin they have chosen, and its consequences? It is then argued that what has been commonly held to be the doctrine of the Bible, that eternal punishment will be the doom of all such incorrigible offenders, is reasonable, because there are no valid objections against its reasonableness. The objection that eternal punishment is too long a penalty for the sins of a short life is answered by saying, that none but God can judge with regard to that, and by the suggestions that the transgressor has been duly notified; that men never complain that it is unjust when, by their own carelessness, they lose a voyage which may change the entire course of life; that a crime which may justly demand imprisonment for life, or even capital punishment, may be committed in a single hour; that if life is too short to merit eternal punishment, it is too short, also, to secure eternal salvation; and that if we dwell upon this vague idea of eternity, in this way, as John Foster did, we shall destroy all our confidence in the government of God here, as well. The objection that a finite sin cannot merit an infinite punishment is answered by the suggestion that it is not one act of sin, but a life-habit of sin which God will punish, and that there can be no little sin against Jehovah. The objection that it is libellous to God to believe that he can punish his children eternally, is set aside by the plea, that, if this reasoning is good, it is equally libellous to him to believe that he can permit such wholesale and horrible disasters as that of the "Central America;" that God is King and Judge as well as Father, and that, therefore, the analogy between divine and human parentage is imperfect. It is suggested, moreover, that while God's judgments are a great deep, there are yet so many tokens in Sabbaths, and providences, of the divine sincerity in persuading men to be reconciled to Him in this life, by the very argument that there is no reconciliation beyond it, as to settle it that God does all for his vineyard here that he can do for it, and make it reasonable to believe that those who persist in impenitence to the end of life, will be eternally excluded from heaven.

The sermon then passes to several miscellaneous considerations. It is said that we are not the judge of the heathen, and that we shall either find them in heaven, if we get there, or find good reason for their exclusion. The idea that literal fire is revealed as being the element in which the future punishment of the wicked will be executed, is repudiated. It is then affirmed that the threatening of future punishment to the wicked, has been a powerful element in the success of the Gospel thus far; and it is urged that the doctrine of eternal punishment is logically and necessarily connected with the whole stupendous system of Gospel truth, so that its truth must stand or fall with that system. Christ died to deliver us from the wrath to come, therefore his death demonstrates our infinite ruin without it. If God has affixed less than an infinite punishment to sin, he must regard sin as less than an infinite evil. Yet all the lost will perish voluntarily. Affectionate persuasions to believe that the wages of sin is death, and to shape the life by such belief, receiving Christ as the Saviour from everlasting sorrow, conclude the appeal.

Such is as fair an outline as I am capable of giving of the first discourse — preached at Essex St., and again at Hollis St., to which I allude.*

The second — coming, subsequently, from the eloquent lips of the minister of the church last named — puts the question thus: Is it reasonable to believe that God has ordained that the whole future of souls shall be determined by the state of heart, or by the attitude toward a theological system of redemption, in which human beings are found at the time of their death? This question is considered in the light of the principles of natural justice, of analogy, and of the privileges affirmed to be offered to men in the Gospel, and rejected by them.

It is denied that it would be in accordance with natural justice for God to consign all men who are impenitent at death to an eternal hell: — in the first place, because God established this whole system, and no necessity, extraneous to him, can be conceived of which could compel him to make a moral system with such a disadvantage, if he made any, and if he made it such it can only be defended as just, by making justice merely synonymous with the Divine choice, whatever it may be; in the second place, because sin is not necessarily an infinite evil, simply on the ground that God, against whom it is committed, is infinite, — if it is an infinite evil, then our good acts are an infinite good and would balance it, — and if sin is an infinite evil, it will still rest with God's choice whether to visit upon it an infinite penalty or not; in the third place, because we have not been consulted about taking our place in such a system, and life cannot be a boon on such terms — Albert Barnes and Edward Beecher being quoted in proof that the common Orthodox view — when realized, is a gloomy one; in the fourth place, because "eternal salvation" is not the consequence of this brief life, but the consequence of eternal goodness and fidelity; in the fifth place, because if sin is the greatest evil in the universe, it is unreasonable to suppose that God will place the impenitent under such circumstances that they cannot help sinning forever; in the sixth place, because eternal punishment cannot be simply God's permission to the will of the wicked to remain wicked forever, because that supposes that their freedom of will is eternally continued, which implies the eternal possibility of their repentance; and, in the seventh place, because it is unreasonable to presume that the inhabitants of heaven need the eternal sight of the torments of the pit to keep up their sense of the beauty of holiness and their zeal in the praises of God.

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* *The Reasonableness of Future, Endless Punishment,* by N. Adams, D. D., Pastor of the Essex St. Church, Boston. Boston, Gould and Lincoln, 1858.

It is further argued that there is no defence for the doctrine of future punishment on the ground of analogies like those of the man who loses his passage on a steamer, who gets imprisoned for life for the crime of one moment, &c., because it is affirmed that the analogy is too feeble to bear the weight of the argument. It is urged that God's drowning or burning men here does not imply that he will punish them hereafter, and, in general, it is replied to all such reasonings that they fasten upon what is exceptional, rather than upon what is elemental and permanent in the Divine government in this world.

It is, next, denied that future punishment is implied in any threats of doom, and offers of rescue which are found in the Bible; while it is urged, that, even if the Bible did teach eternal punishment, that would not make the doctrine reasonable. It is affirmed that the Old Testament in no passage asserts that the penalty of God's law is everlasting pain; that Eden nor Sinai never heard of it; David nor Isaiah never hinted it. It is affirmed that "the idea of eternal punishment came into the Jewish mind and literature from heathen sources." It is affirmed — as had been maintained at large in a previous discourse — that Christ's language (when translated from poetry to prose) never reveals it; and that the only real basis for the doctrine is "an obscure parenthesis of the apostle Paul, in the fifth chapter of Romans, written twenty years after the crucifixion."

Further, it is stated that future punishment is not implied in the doctrine of the cross. The speaker declares his own personal disbelief in the supreme deity of Christ, but still doubts whether those who believe that doctrine can logically urge that it implies the punishment of the wicked. He doubts the philanthropy that would not put on its coat and hat to go out of a winter's night to save a man from the commission of a crime with a penalty of ten years' imprisonment, simply because it is not imprisonment for life. He thinks if God can forgive our sin to-day, he can forgive it ten thousand years hence; and that if eternal punishment is to be the portion of those who die impenitent, Christ is merely a mask for God's mercy during this brief life, "which he tears from his face when we pass beyond the tomb."

The sermon closes by an appeal against the doctrine which it resists; by consistently saying to the sinner: — "You may be alien from God, may resist him, and deny him, and curtain yourself from him by the thick blankets of your passions. But he cannot hate you. . . . Do not believe that his justice can ever be your foe;" and by adding, "it is heathen to ask for an interest in Christ, in order to be shielded from God's law. If you are a sinner, seek deliverance from yourself, but not from God's law, or from God!"*

I have referred to these discourses, thus, at length, because they were delivered a short time since, in our immediate neighborhood, under circumstances somewhat peculiar; were afterward repeated; have since been printed; and now stand before the community as, in a sense, respectively representative of the opinions of the religious denominations out of which they sprang, on the subject which they discuss. I greatly respect the ability which characterizes them, and the spirit which, in the main, animates them; but, for one, I cannot feel that they exhaust the subject,—hardly that they even touch it, in its gravest and most fundamental aspects.

I believe that the doctrine of the eternal punishment of the finally impenitent is, on the soundest principles, a reasonable and true one,—yet those principles, it seems to me, lie deeper down among the foundations of things than either of these discourses has gone, with its analysis or criticism. It is with the great sphere of truth as with the great globe of the earth; various, and sometimes apparently clashing and contradictory strata are apt to lie on, and just under the surface,—but underneath, at last, you come to the solid substratum granite everywhere. If we wish to know securely which way the tide sets, we must get our answer from the movement of the deep body of the sea; not from the biassed motion of side eddies, nor the surface-drift of emptying streams. So if we wish to know whether a thing is reasonable or not, we must take it down into the presence of the great fundamental laws of the reason, and patiently decide its aspect toward them—not make popular appeals as to the way in which men are struck by this or that aspect of the discussion.

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* *The Doctrine of Endless Punishment for the Sins of this Life; Unchristian and Unreasonable.* Two discourses, delivered in Hollis street church, by Rev. Thomas Starr King. (Published by request.) Boston: Crosby, Nichols, & Co. 1858.

With no inconsiderable diffidence of my ability to do the matter justice, and, most of all, without assuming any superior profundity, but simply seeking — as in duty bound — to aid you, so far as I can, to get really just views in this fearfully important department of theology, permit me to invite you to the consideration of this same question : — *Is it reasonable that God should punish eternally those who persist in sin, and die impenitent?* I wish to be understood, in the outset, as admitting that this is a perfectly fair question. I do not sympathize at all with those who have spoken from among us, who have, sometimes at least, seemed to decry reason as a dangerous adviser in matters of religion ; and who have been supposed to take the ground, substantially, that, no matter how unreasonable a thing is, we are bound to believe it if the Bible asserts it. "The first principle of religion," said Lord Bacon, "is right reason." Such is my faith. I believe nothing for myself, I urge no man to believe any thing, on the testimony of the Bible, that is not supported by the soundest action of the human reason. Our Saviour appealed to human reason to sanction the justice of his claims and teachings, saying, even reproachfully to the Jews, "Why, even of yourselves, judge ye not what is right?" God himself says to men's reason : "Judge, I pray you, betwixt me and my vineyard ; what could have been done more to my vineyard that I have not done in it?" And it is precisely because I believe, with all my heart, that the Bible *is* sustained, at every point, by reason, that I believe it, and preach it, and urge it upon your faith, and commend it to your life. I make this, then, my first answer to the question : What are the fundamental principles which reason approves with regard to this question of the future punishment of the wicked? —

I. *The first principle of reason, with regard to it, is that reason herself is our first, and, in a sense, our final judge in the matter.*

This is so because reason is the faculty which God has given us for that purpose, and it would be a sin against him, as well as a wrong done to our own souls, not to use it. As he has given us eyes with which to see, and ears with which to hear, and kindred senses with which to ascertain what are the facts of visible nature and our duties toward them, so he has given us reason, — which we might almost, in this view, call a sixth and finer sense, — with which to decide what are the facts of the invisible and spiritual world, and what our duties toward them. Here we differ widest from the brutes. They cannot tell whether there is any need of a revelation from God or not, for they have no reason with which to tell. It is only by reason that we can decide this, and when it is decided, it is only by reason that we can settle it, whether the Bible, or the Sybilline leaves of the Romans, or the Shasters of the Hindus, or the Koran of Mohammed, or the Book of Mormon, is that true revelation from God, which we need, and should obey. And if the Bible had the contents of the Koran, and the Koran had the contents of the Bible, we should be justified, by reason, in rejecting the Bible, and receiving the Koran — on the ground that reason cannot believe God to be the author of a low, selfish, and sensual volume. But, if reason was given to us thus to guide us among the conflicting claims of different volumes to be the true divine revelation, it is plain that there is an important sense in which she is our first and final judge in all matters of religious truth, whence it follows not merely that we may, but that we ought to question her in reference to the doctrine under consideration.

The second principle which I submit as bearing on this question is: —

II. *Reason decides, that, while she is the first, and in one sense final judge, with reference to the reception of any thing which claims to be religious truth, by the human mind, she is yet incompetent, without help, to guide that mind into all that religious truth which it is needful for man to know.*

This is simply because she sees that she cannot see all that is essential to human safety and happiness. She is conscious of immense reaches of truth spreading far, on every side, beyond the circle of the horizon that shuts her in; and, though so far that she cannot know them, nor solve the problems which they present, they are not so far but she can see that those problems must have important reference to human well-being. She therefore craves help. She looks around for it. This is her need of revelation. She knows, that, though all men may guess, no man of himself can *know*, any thing concerning that which lies beyond the grave. She cannot believe that this life is to be all of human life, yet — unassisted — she has nothing that she can make the basis of any secure decision with regard to it. When cast down with troubles and tempted to try some sudden ending, her natural language is that of Hamlet: —

> "To be, or not to be? That is the question: —
> Whether 'tis nobler in the mind, to suffer
> The slings and arrows of outrageous fortune;
> Or to take arms against a sea of troubles,
> And, by opposing, end them? To die — to sleep —
> No more; — and, by a sleep, to say we end
> The heart-ache, and the thousand natural shocks
> That flesh is heir to, — 'tis a consummation
> Devoutly to be wished. To die, — to sleep; —
> To sleep! perchance, to dream; — ay, there 's the rub;
> For in that sleep of death what dreams may come,
> When we have shuffled off this mortal coil,
> Must give us pause. There 's the respect
> That makes calamity of so long life:
> For who would bear the whips and scorns of time,
> The oppressor's wrong, the proud man's contumely,
> The pangs of disprized love, the law's delay,
> The insolence of office, and the spurns
> That patient merit of the unworthy takes,
> When he himself might his quietus make
> With a bare bodkin? Who would fardels bear,
> To grunt and sweat under a weary life,
> But that the dread of something after death —

> The undiscovered country, from whose bourn
> No traveller returns — puzzles the will,
> And makes us rather bear those ills we have,
> Than fly to others that we know not of?"

Distressed thus, with her own essential incompetency to decide for man some of the most important questions that cluster about his life, reason looks around for help. She decides that it is not probable that that great and wise and good Being whom she discerns at the helm of the universe, would leave his creatures in the dark where light is so essential to their welfare, and this leads her to the enunciation of that principle which I make the third, in her judgment on this subject, namely: —

III. *Reason decides that since, alone, she cannot solve the gravest questions of human destiny, it is both necessary that God should, and probable that he will, make up this deficiency in her data of knowledge, by a revelation of those facts which must otherwise remain beyond her reach.*

In the judgment of reason it is incredible that such a Being, as she readily perceives God in his works of creation and providence to reveal himself to be, should permit that one of his creatures for whose development he shaped, subordinately, all material things, and in whose well or ill being and doing, the problem of the success or failure of the universe must find its resolution, to remain permanently destitute of any knowledge, the possession of which is essential to his welfare. Feeling, therefore, that there is much in regard to this world, and every thing in regard to what comes after this world, the knowledge of which lies beyond the research of the unassisted human powers, yet is essential to human prosperity and happiness; reason decides that it is to be expected that God will make a revelation of this needful but otherwise impossible knowledge. To suppose that he will not reveal it, under these circumstances, is to suppose that he does not wish men to possess it; and to suppose that he does not wish men to possess it, is to suppose that he does not desire them to be perfect as he is perfect; which is a conclusion which reason cannot accept,— especially in the face of the teachings of a volume asserting itself to contain such a revelation from God.

This leads to the annunciation of the next principle which bears upon the matter before us, namely:—

IV. *When her attention is called to the Bible, and she has examined its claims, reason decides that God has spoken in it, and that its unfoldings are to be received as authentic revelations to man of the particulars of that knowledge which he needs to know; could not know without it — can know with it.* There are four great considerations which bring sound human reason to this decision in regard to the Bible. One is, her thorough cognizance of the fact that man needs a revelation of truth which he otherwise has no means of knowing. The second is, her apprehension of the fact that the Bible does actually make just that revelation of truth which man needed to receive, and looked for elsewhere in vain. The third is, her discovery that there is nothing in the Bible inconsistent with its claims to be such a revelation. The fourth is, the assurance which she has that the manner in which this revelation has been made, and authenticated to the race, is such that there is no reason to doubt, but every reason to believe, that it is indeed what it professes to be, and inwardly appears to be,— a divine revelation.

This process of believing the authenticity of the Bible resembles that which satisfies the absent child of the genuineness of the letter which he gets from his father at home. He needed some money and some advice in regard to his future course. His father knows his need. The letter contains that money and that advice. And further, the handwriting, postmark, style, incidental allusions, all things are such as they ought to be if the letter did come, as it professes to come, from his father to him. So of man's need of the Bible; its adaptedness to supply that need; and the natural fitness of its incidental circumstances.

Satisfied on all these points, reason says it is from God; it has come to supply the knowledge that we lacked; it is reasonable for us to receive its declarations, and make them the basis and guide of life, — even though they should, in some particulars, be obscure, or even a little different from our anticipation.

But here some one may say, You are craftily begging the very question in dispute. You now assume that reason will accept the Bible as a revelation from God, even though it reveal the future punishment of the wicked, while the very point at issue is whether that doctrine is not, in itself, so unreasonable that men cannot and ought not to believe it, however revealed, and therefore cannot and ought not to receive, as from God, any book that should reveal it, — on your own admission that reason is final judge.

I reply, reason *is* final judge, and there are good grounds on which she might consistently reject the Bible as assuming to be a revelation from God, but the fact that it reveals the future punishment of the wicked — if it be a fact — is not one of them. The whole matter hinges on this inquiry: What would justify reason in rejecting the Bible as from God? I think there are five grounds, on either of which, reason would be jusified in rejecting the claims of the Bible.

1. If there were no evidence of the existence of any God, then it would be absurd to receive any volume as his message to us.

2. If God's character were manifestly such as to make it in the highest degree improbable that he should make any revelation to man, then it would be in the highest degree improbable that any volume should be his message to us.

3. Or, if man clearly needed no revelation; if he had knowledge enough of all kinds without one; so as to be just as well off in the absence of any Bible as in its presence, then it would be absurd to suppose that any volume contained such a needless message from God.

4. Or, if the Bible were encompassed with outward im-

probabilities sufficient to much more than outweigh any inward probabilities which it might contain that it was a revelation from God, then it would be absurd to receive it as such. As, for example, if it were susceptible of demonstration that the books of the Bible were written centuries after the date claimed by them, and by others than their reputed authors; or, if it were notorious that the persons who first put them in circulation were bad men and public deceivers; or, if different copies and versions varied so as to render it hopeless to get any consistent and reliable record; or, if it were clear that the book had been practically injurious wherever it had gone, — then reason would be justified in denying that it came from God.

5. Or, once more, if the Bible were inwardly so improbable as to overbalance all outward probabilities of its divine origin, then reason would do right not to receive it as from God.

There are five inward improbabilities which I can imagine; either of which, to my mind, would justify reason in the rejection of the Bible, no matter what might be the outward evidence, *provided reason could feel certain that she had possession of all the facts as a basis for judgment.*

(1.) If it really made no revelation; told us nothing that we needed to know, nothing that we did not know before, then it would be absurd to imagine that God sent it here. For this reason I reject the pretended revelations of Spiritualism. I have never heard of its telling us any thing of the least value, that we did not know before.

(2.) If it were a weak and silly volume, I should reject the Bible, as fatally lacking the necessary dignity of inspiration.

(3.) If it were a self-contradictory volume I should reject the Bible, for if one half its books neutralized the other half; if all sorts of conflicting assertions were made by it, we should say at once the book is not merely useless, but impossible to come from a God of truth.

(4.) So, if the Bible contradicted facts obvious to sense; if it said that the moon shone by day and the sun by night; that the earth is flat; that the sea is solid; that men are quadrupeds, or any thing thoroughly irreconcilable with our consciousness of realities around us, our reason would be obliged to reject it as a voice from God, whom we cannot help believing to know and to speak that which is true.

(5.) So, once more, if the Bible clearly contradicted the first principles of natural morality, my reason would reject it; because I cannot help believing that my convictions of right and wrong were given me by God himself, that I may use them in judging what is right in him as well as myself; what is right in any thing purporting to be his word, as well as in the words and acts of my fellow-man. And it would be absurd for me to believe that any revelation which God should make in a book can contradict that previous revelation of right which he has implanted in my breast, on purpose that I may have some standard by which to receive or reject any document subsequently purporting to come from him. It is much as if a king sends an ambassador to a distant court surrounded with hostile influences, and puts into his hands the key of a cipher in which all his official despatches will be written. Now this ambassador may receive many false messages from enemies who have intercepted the true letters of the king, and who have tried to mislead him by their own deceptive ones, but he always has the means of verification, and so long as he rejects every thing which his key will not unlock, he acts reasonably and safely. So conscience, and our innate sense of right, are our key by which to test every thing which claims to be revelation, and all which it will not apply to we shall be safe to reject. But, as I said, we must *be sure* that we thoroughly understand the subject that we reject, that we have all the facts, and that the apparent discrepancy between it and natural morality is not the unavoidable consequence of want of information on our part.

The fleet of two nations is now, as I speak, laying down the twisted wire of the Atlantic telegraph. Suppose some man of science in some distant land, who had never before heard of the proposition to lay down such a telegraph, should receive a rumor that England and America were busy in such an undertaking. If he were to be informed that they were laying down a chain cable, or a cotton cod-line, for that distance and that purpose, clearly he would do right at once to say, The rumor is false; it cannot be, for the thing is incredible. A chain cable would cost more than two nations could pay for, and be heavier than all their ships could carry out, and be quite useless when done. A cod-line would carry no electricity, and would n't last while they were trailing it over. Therefore the rumor is false. My knowledge of science is sufficient to warrant me in rejecting the idea as utterly absurd.

But suppose the rumor is, that they are carrying over a little rope of twisted wire covered with insulating and protecting material, as is the fact, and he should then say, It must be false, the thing is incredible; my knowledge of science assures me that it is impossible to make electricity work over so immense a space; and two sensible nations would never attempt an impossibility, — the question would be, is he acting now, as reasonably as before?

Before, he was *sure* he was in possession of all the facts needful to a correct judgment, but is he sure now? Does he not, from want of information for which he is not to be blamed, overlook the very facts which are most of all necessary to the formation of a correct judgment in the matter, — the facts, that experiments of which he never heard, and of a character quite new and surprising, have convinced those having the thing in charge that (by the use of a machine of which he never even dreamed) there is such assurance of success as to make the attempt in the highest degree reasonable? Is it not clear, that, under all the circumstances, the truly wise and rational course would be for him to say: This matter is very strange; I had always supposed it to be impossible to manage the electric fluid to any purpose under conditions of so great difficulty, and I am aware of no machine by which it could be made to carry messages across the Atlantic. At first thought, the idea seems incredible; and yet it never becomes the man of science to say of any thing that is difficult, it is impossible because it is difficult; and, since the rumor comes through a channel every way reliable, and even in the columns of a copy of the *London Times*, I will suspend my judgment concerning the subject long enough at least to read the whole article announcing it, and not say, point blank, that it cannot be a copy of the *Times*, because it contains this rumor. It may after all turn out, that, from want of knowledge, I have omitted some essential fact that would explain the whole. And yet, on the face of it, it does still seem incredible.

I presume we shall all agree that this would be sound sense in the case supposed; and I submit that it indicates to us what is sound sense in regard to all questions touching the acceptance or rejection of the Bible as God's Word, because of some apparent conflict of its teachings with natural morality. If it gravely told us that God will lie, or that it would be *right* for God to lie; if it said, "thou *shalt* steal," "thou *shalt* commit adultery," "thou *shalt* kill," "thou shalt *not* honor thy father and mother," "thou shalt *not* remember the Sabbath day to keep it holy," we should be safe in rejecting its claims as a revelation, because we know sufficiently all the elements involved in such a question to warrant our decision. But suppose it tells us that God will punish eternally those who will not accept his offers of mercy in this world, is it safe for us to reject the Bible for that, as being against natural morality? Are we *sure* that we know *all* the facts? The question is broader than the Atlantic, and deeper than its depths! It reaches over into eternity! May we not overlook the very principle which, if seen, would remove all our difficulty? Does not sound reason say here, This seems indeed very dark, yet I feel that I am but imperfectly acquainted with the facts. I am not enough master of the subject confidently to say that a book with such a revelation cannot be from God. I will rather examine its claims, and, if they satisfy me, I will decide that it is reasonable to receive it, in spite of all its mysteries, and wait for further knowledge hereafter; for, needing a revelation as much as we do, it is more reasonable to receive a volume *with such difficulties mingled with its great and obvious blessings*, than to take the ground that God has made no revelation at all to our need.

The truth in regard to such topics was well stated by Sir Matthew Hale (Discourse of the Knowledge of God and of Ourselves, p. 105), that "it is true that they, being above the reach of reason, cannot be by force of reason assented unto; yet there is no reason against the truth of them. Natural reason hath a privative opposition to the knowledge of them, namely, an absence of a necessity of assenting, not a positive opposition, or a constraint by necessity of reason to disassent to them."

This leads us to the next principle which reason settles, and which has a most important bearing on the subject before us, namely:—

V. *Reason, having accepted the Bible as the needed revelation from God, and studied its affirmations, decides that it is reasonable to receive it, and, interpreting it on sound principles, to make it in all particulars the guide of faith and life.* Of course, if we need it, — and, notwithstanding all its difficulties it is what we need,—it is reasonable to receive it; and since we do not receive it unless we make its unfolding the teacher of faith and the guide of life, it is reasonable for us to shape all belief and action by its voice. To have it, and neglect to live by it, is as absurd as the throwing away of a life-preserver when one is struggling for existence among the storm-waves.

But what are the sound principles of its interpretation? The Bible is a multifarious and many-sided volume, presenting its message in a great variety of aspects. It has some phase of truth for every mood of man. The parable instructs the child; the precept, the philosopher. The history illustrates the precept, the biography reinforces the history, and so voices come — from Eden to Patmos — from every page to every ear, seemingly (sometimes, at first) variant; yet always blending, at last, into the grand monotone of eternal truth. How, amid this vast diversity of outward form and sound, shall man gather securely from it its great inward and vital lessons?

Reason has her ready answer. She suggests the following, as obviously just principles on which to proceed in interpreting its words: —

1. *We must take the whole Bible as our revelation, or none of it.* It hangs together, and stands or falls in the mass. Christ vouched for the Old Testament in the same shape in which we have it. And the New Testament is so interwoven, in its Gospels and Epistles, that we must pass judgment upon it as a whole. It is *all* reasonable and reliable, or none. That moment in which Mr. Theodore Parker can reasonably say, I don't believe such and such portions of the history of Jesus; I, by the same right, may say, I do n't believe in such and such other portions; and you, by the same right, may say, I do n't believe in Paul; and you, I do n't believe in Peter; and you, I do n't believe in John; until, together, we have eviscerated the New Testament, and left ourselves with no Gospel and no Bible at all. And all reasonably, if it is reasonable for him to begin! Because each of our reasons is as reasonable as his; my "I do n't like it; it does n't commend itself to my good-sense in this chapter and this verse," is just as good — I mean, of course, before the tribunal of my reason — as his before his reason; yours as good as either. And so the Bible is left to be kicked into useless fragments, like a cask, when, one after another, you remove the hoops.

The truth is, it is impossible to receive the Bible as a revelation from God, unless you receive the whole of it as such, for if it is only partly to be depended upon, you need a new revelation to tell you exactly what portions of it are reliable, and then a second new one to certify you how much of the first new one you are to believe, and so on *ad infinitum.* Besides, in my judgment, all parts of the sacred volume, rightly understood, stand on the same level of credibility; and if there is sound reason in rejecting one page, there is the same reason for rejecting all. So that I insist upon it as the first rule of sound interpretation, that, if you believe any thing, you must believe all which the Bible reveals.

2. *The second rule is, the Bible must be interpreted so as to be self-consistent.* If you find Christ prophesied in the Old Testament as to be the Messiah, you must expect to find the history of the New revealing his coming as to fill that office. If you find it revealed that the righteous are to be rewarded with life and the wicked punished with death, and the same adjective used to describe the duration of the life and the death, you must translate it in the one part of the verse as long as you do in the other, though it sadly teach you that the death of the wicked will be coeternal with the life of the good. If the revelation is not thus consistent with itself, it is not the work of a consistent being; is not God's Word; — does not, cannot, claim our faith.

3. *The third rule of a reasonable interpretation is, that that meaning of the Scriptures which is plainest, and most likely to strike the mind of an unprejudiced reader of common intelligence and culture, is likeliest to be right.* This, because the Bible is intended for the great mass, — and the great mass will always be rude in culture, — and if the Bible is to do them any good, it must be so shaped, that, in their hasty glances, they may grasp its general significance; that, in their hurried and homely perusal, though wayfaring men and — in the wisdom of the world — fools, they need not err therein. If it is not such a Bible as gives its genuine (though not its completest) sense to the unskilful searching of the rudest swain, it is either because God would not, or could not, make it so; and that he

would not, we should affirm as reluctantly as that he could not.

4. *The fourth rule of a reasonable interpretation is, that the Bible should be dealt with as a progressive revelation.* That it is so, is obvious on the face of it. The world was young when its first books were written. Men were children. The Hebrews were rude and illiterate. The sermon on the mount would have been as unintelligible on the plain before Sinai, as the rule of three is to the boy only half through simple addition. The teaching the Jews to sacrifice a lamb for their sins was all the approach to the doctrine of Christ crucified — the lamb of God that taketh away the sins of the world — that they were then prepared to appreciate. Fifteen hundred years after, fifteen centuries of sacrifices had educated them so that they could first understand the idea of the atonement through the blood of Jesus. So, measurably, with all doctrines. We therefore do violence to the spirit and construction of the Bible, if we assume that all its books are on the same level of preceptive revelation, and suspect the doctrine of the Trinity, or the atonement, or of immortality, or of future punishment, because we cannot find proof-texts of equal clearness for them on every page of the Word alike.

5. *The fifth rule of a reasonable interpretation is, that the Bible is to be understood naturally, and from the stand-point of its own speakers and audiences.* This would be too obvious to demand a word, did not men so strangely misunderstand the Scriptures. Nobody thinks of reading Shakspeare or Spenser as if written now, and affixing to his language the signification now current; but when we study old authors we endeavor to drink in the spirit of their time, and hear them as their contemporaries heard them, and interpret them as their friends and neighbors did. So we ought to do with the Bible. If we wish to know what Christ really meant to teach on any given occasion, we must try to settle it exactly what he would naturally have been understood to mean by those who heard him,

and, in nine cases out of ten, that is his real meaning, — where he does not avowedly speak in parable or prophecy unexplained.

6. *The sixth rule of a reasonable interpretation of Scripture is, that we cannot expect to understand it all, or fully.* This follows from the necessary incomprehensibleness of many of its topics to our minds in their present stage of advancement. God, eternity, heaven, hell, the soul, — these are themes that run at once far out beyond any present human power of complete comprehension, just as the blue heavens stretch away beyond the utmost limit of our eyesight. We may understand them in another world. Our best interests here require that we should have hints about them. And so God reveals something concerning them. But the very attempt to bring them down at all to our present plane of thought, brings their difficulties down with them, and introduces us partially to numberless questions which we cannot answer, — ought not to expect to be able to answer. Yet, concerning these, sound reason says, Believe what portion you can, and trust God for the rest; it is not necessarily unreasonable or false because you cannot now understand it.

A telegraph wire sings in the morning breeze before your door. Your little child gazes at it, and asks you to tell him about it. You say, it carries messages. But how? he inquires. You try and try, and try again, but find, that, at his tender age and with his limited knowledge, you cannot make him understand *how* it does it. Yet you feel that it is reasonable for him to believe it on your word; though it may seem absurd to him, and — troubled by an inconsistency, that, to his little mind, seems fatal — he keeps on saying, Father, the wire is dead iron, how *can* it talk or write or carry? You answer, My son, you cannot expect to understand this now, — one of these days you will.

The same is true of us, — the wisest of us, — and some of the revelations of the Bible. As we are now we cannot expect to make every thing which it contains consistent with every thing else in the Bible and out of it, — not because there *is* any inconsistency, but because our minds are not yet developed enough to see the consistency.

7. *The seventh rule of a reasonable interpretation of Scripture is, that, where there seem to be two interpretations possible, that is often probably truest which we naturally like the least.* I do not mean to intimate that the Bible is against our natural instincts, or adverse to our innocent tastes, but that many of its doctrinal teachings — being medicine for our disease of sin — are apt to seem bitter to our spiritual palate. We are naturally wanderers from God, and at antagonism with him, — our will being opposed to his will. But his Word must naturally contain and be saturated with his will; and, therefore, will be likely to express itself in terms distasteful to our will. So that where two spiritual senses seem possible to God's words, that sense is likeliest to be nearest his will, and therefore truest, which is furthest from ours, and which, therefore, we like least. We may therefore expand this into a general principle, and safely pronounce that interpretation of the Word of God which favors God most and sin least to be *primâ facie* the true one, because the very object of the gospel is to destroy sin. If there can be gathered out of the Scriptures two theories on any subject, each claiming the support of sundry passages, it will nearly always be safe to conclude that that theory which is most comfortable to the sinner is the false one, and that theory which is strictest in its judgment, and sternest in its condemnation of all evil, and least inviting toward transgression, is the true one.

8. *The eighth rule of a reasonable interpretation of Scripture is, that, where two interpretations are possible, that one is probably truest which has most commended itself to the best men of every age.* It is eighteen centuries since Christianity began to gather its system out of the Bible as we now have it. More than twice that number of generations have rolled away, each

having its proportion, larger or smaller, of faithful, humble, devout, godly men and women; the savor of whose sweet graces in a naughty world makes the record of the inward life of the church during all those ages, in spite of its outward troubles and shames, to be "as ointment poured forth." Every one of them has had communion with the mind of the Spirit, and, with all personal imperfections and all frailties incident to nation or station, has been divinely led into sympathy with essential truth. Differing widely in lesser matters, they have been mainly one in their great life and love. They have been one with each other, because one in Christ; one in Christ because one in the truth of Christ; one in the truth of Christ because divinely led by Christ into one truth,—the truth of God, which always makes men wise unto salvation. The Bible is a *practical* revelation. Men have *tried* its precepts, and the church has therefore prepared herself to testify: This is true for it has proved true in our case; we have found this precept sound, this doctrine effective, this duty blessed.

When, then, two interpretations of any portion of the Bible are possible, that stands a very strong chance of being truest, which can claim the coincident faith and love of the church of Christ during all these ages. God promised expressly that his Spirit should lead his children into all truth, and it is not reasonable to suppose that he has failed, in great essentials, to verify that promise. Therefore that version of a controverted doctrine which good men have most loved and believed, bears this reasonable witness of its probable truth,—especially as against one which they have almost uniformly rejected.

9. *Still another principle which reason suggests for the interpretation of the Bible is, where two senses are possible, that is most reasonable which, on the whole, is safest for man.* This is not selfishness, but sound reason,—for reason always says, In a world of danger, make the best provision for your own safety that you can. If, of two commercial ventures which are equally profitable, one has large contingencies of loss

which the other wholly avoids, no sane merchant would risk his all upon the uncertainty, when the certainty was equally at his disposal. No wise traveller selects a route where it is quite probable that he may meet with disaster and death, in preference to one, every way as inviting, which promises absolute security. If, then, for our eternal travels into the cloud-curtained and mysterious future, we can classify the great biblical guide-book into the indication of two possible paths, one of which, if, too late, there should prove to be any mistake about our understanding, will endanger our final wreck, while the other by no possibility *can* do so; sound reason will, at once and instinctively, select that which gathers most of security about that after-world which has in itself the elements of so fearful a mystery, and say, This must be the way, — walk ye in it.

Thus, now, I sum my argument thus far: It is reasonably settled that reason is our first, and, in an important sense final, judge in matters of religion; and therefore it is perfectly fair to ask her decision in reference to the question of the future punishment of the wicked. And, when interrogated, reaching vainly toward the vast invisible on every side, she replies that she is incompetent, without help, to guide the mind into all truth; but that she confidently anticipates that God will help her by making known such truth as she cannot otherwise receive. It is settled that she finds that help in the Bible, and remits us to its pages for her final answer. It is settled that it is reasonable to believe, and take as the guide of our faith, whatever we find recorded there. And it is settled, that, if we search the Bible, taking the whole of it into account, interpreting it consistently with itself, preferring its plainest sense, dealing with it as a progressive unfolding of truth, taking its words naturally and in the spirit of their land and time, not expecting to understand it all, so that no room for doubt or question will remain; but selecting that interpretation always which favors sin least, which good men have most loved, and which will be safest in its eternal results, we may look for a fair and reasonable answer to our inquiry.

That search we will now attempt. And may that great God of infinite wisdom who knoweth, with an eternally perfect knowledge, — not only the right answer to this question, but the vast import to his honor and our own welfare, of our gaining that answer, with all the difficulties that lie in our path toward it, — be mercifully pleased to guard us from error, and to conduct us to that conclusion which shall be right in his sight, for the sake of him who, promising to men the spirit of truth, to guide them into all truth, laid down his own life that he might bear witness to the truth!

In endeavoring to ascertain the actual testimony of the Bible upon this question of eternal punishment, it seems to me that it will be fairest, and every way most convenient, for us to consider, in the first place, the teachings of the Old Testament; secondly, those of our Saviour; and thirdly, those of the apostles, whose writings make up the rest of the New Testament. Such an arrangement will, at least, facilitate our endeavors to comply with the fourth and fifth rules which we have laid down to aid in a reasonable interpretation, namely, that we regard the Bible as a progressive revelation, and that we interpret it from the stand-point of its writers and speakers. We shall thus also most easily hope to avoid that danger, — which threatens the arguments of all who search indiscriminately for proof-texts of any doctrine, guided merely by the apparent appositeness of the language used, — of unconsciously affixing to some such passages a sense greater, or less, or other than really belongs to them, when studied in their connection, and balanced by all the counterpoising elements which naturally inhere in their normal intention and relation.

Let us, then, proceed to inquire: —

I. *What is the doctrine of the Old Testament in regard to the future state of those who die impenitent?*

As we open the book, almost on its first page we read, — the voice of God to Adam, in reference to the fruit of the tree of knowledge, — "thou shalt not eat of it, for in the day that thou eatest thereof, thou shalt surely die" (Gen. 2: 17); מוֹת תּמוּת — *dying thou shalt die.* This is a very strong expression, and its sense is not exhausted by supposing it to be merely a threat of corporeal dissolution. Adam could not yet understand it fully in any sense, for all ideas of death were as yet without illustration from his experience. But that the conviction gradually dawned upon his mind that this meant more than the cessation of bodily life, — that it projected a dark, mysterious threat over into the shadowy future, — I think no careful student of the language and the facts can doubt. But grant that here, in this first experience of the race, is laid the corner-stone of the revelation of the doctrine of future punishment, the question at once arises, Why does not the superstructure immediately follow? I answer, there is something more than poetry in the idea that the life of the race resembles the life of individuals. History is full of illustrations of the fact, that the nations have their childhood, when their ideas are crude and their capacity for knowledge limited. The children of Israel were at first incapable (as the savage now is) of understanding abstract and advanced truth, and needed to be led from weakness to strength, and then from strength to strength, by the simplest picture lessons. Accordingly we find that God, for centuries, dealt with them as with children, gradually advancing from milk to strong meat, as they were able to bear it. And the Bible contains the record of this advance, with the means used to accomplish it.

Now, as we are not accustomed to secure the obedience and moral advance of our young children by appeals to a distant and future retribution, but by immediate and tangible discipline; so God did not, at first, rely for the training of the Hebrew mind upon the idea of a future life, and of heaven and hell, with their rewards and punishments, but sought rather to stimulate obedience by motives appealing to their immediate and temporal welfare. Length of days, peace, wealth, and honor were promised to him who obeyed the laws; while disaster, distress, and death were threatened as the punishment of the disobedient and rebellious. In this, nothing was either affirmed or denied in reference to the future world, — just as we neither affirm nor deny any thing in reference to it, while we are training our little ones by nearer and more obvious considerations. Though a long time passed thus before future rewards and punishments were at all urged upon the Hebrews as motives of action, it is not true — as has been sometimes argued — that they were not at all aware of the immortality of the soul.* Their ideas were doubtless crude and dim at first, but the laws which Moses made against necromancy (Deut. 18: 11), or the invocation of the dead, imply that the Israelites must have had some impression that dead men were not gone into non-existence. So the record which was made of Enoch — "God took him" (Gen. 5: 24) — implies an invisible life with God. So where Jacob says, "I will go down into *sheol* unto my son (Gen. 37: 35), he suggests his belief of a place where society is possible among the departed. And the common phrase of one dying, "he went," or "was gathered to his fathers," indorses the same belief. Job, with a brave heart, though in speech so vague as to demonstrate that his convictions were not yet clear, points toward the future world as the place where his Redeemer should vindicate his character (Job 19: 25), and even inquires of his friends if they have not heard, and will not admit, that the wicked is reserved to the day of destruction, and will be brought forth in the day of wrath;

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* Isaac M. Wise, in his "History of the Israelitish Nation" (Vol. I. p. 165), says that it cannot be supposed that Moses and the Israelites were either ignorant of, or without belief in, the doctrine of immortality and future reward and punishment. He says also (p. 167), "Moses never told them that there is a Supreme Being, because they knew it; he never told them to pray when their heart is inclined to it, for man will do it without command; so it was entirely unnecessary to speak unto them on immortality."

adding — in evidence that he does not mean any day of wrath in this world — that this will happen though the wicked man here is prosperous, and is borne with honor to the tomb. (Job 21: 29–33.*)

Gradually, clearer intimations are given of the future world, and more decided allusion is made to the separation there between the righteous and the wicked. A thousand years before Christ, David speaks with vastly greater distinctness and decision. He says (Ps. 9 : 17), " The wicked shall be turned into hell (*sheol*) and all the nations that forget God." So (Ps. 11 : 6), " Upon the wicked he shall rain snares, fire and brimstone, and a horrible tempest." So (Ps. 119 : 155), " Salvation is far from the wicked." So (Ps. 73 : 17), he closes a vivid picture of the guilt and excess of bad men, and the record of his wonder that God should permit such guilt in them, by saying that when he went into the sanctuary of God he understood " their end," and saw that they were to be brought into desolation, and consumed with terrors. And (in the ninety-second Psalm) he pursues the same thought, " When all the workers of iniquity do flourish, it is that they shall be destroyed for ever."

A little after, we find the author of the Book of Proverbs, and of the Ecclesiastes, speaking even more strongly. We read (Prov. 14 : 32), " The wicked is driven away in his wickedness; but the righteous hath hope in his death." And again (Prov. 10 : 28), " The hope of the righteous shall be gladness; but the expectation of the wicked shall perish." And, yet again (Prov. 11 : 7), " When a wicked man dieth his expectations shall perish." And, again, as if to explain some of the mysteries of life by the fact that the punishment which the wicked deserve is delayed (Ecc. 8 : 11), " Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil," — which, for its full effect, demands to be regarded as an implication of a future execution of such sentence. So (Eccl. 12: 14), we are told that "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," — where not only judgment, but retribution, beyond the grave, appears to be substantially asserted.

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* See Barnes' Commentary on Job (Vol. I. p. xciii. xciv.)

Passing on to the times of the prophets, we find Isaiah saying (3: 11), "Wo unto the wicked, it shall be ill with him, for the reward of his hand shall be given him;" and Ezekiel (7: 8), declaring that God will pour out his fury upon the wicked, and accomplish his anger upon them, and judge them according to their ways, and recompense them for all their abominations; and (Daniel 12: 2), predicting that of them that sleep in the dust of the earth, some shall awake to everlasting life, and some to shame and everlasting contempt; and Nahum urging (1: 3), "The Lord is great in power, and will not at all acquit the wicked."

The last verse of the prophecy of Isaiah says of that distant future when the kingdom of God shall be finally and perpetually established: "And they (God's people) shall go forth and look upon the carcasses of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched, and they shall be an abhorring unto all flesh." Here is the origin of the metaphor, which we shall find Christ often using in his fearful descriptions of the future condition of the wicked.

The history of the Hebrew word שְׁאוֹל (*sheol*) epitomizes well the progress of the ideas of futurity and future punishment in the Old Testament times. It literally means a hollow subterranean place, and first came into use as a name for the grave. But as the grave is the visible resting-place of all of the dead that is obvious to sense, it was a very easy transition that soon after led to the application of the word to the spiritual position of the departed, — the home of all souls, — a vast receptacle where the life that had ceased here is continued until the resumption of the body at the resurrection, and the day of judgment with its decisions. Gradually, as the successive utterances of inspired men, and the successive books of the Bible, imparted to the Jewish people clearer ideas of the future state, this word came to be modified in accordance with those ideas. *Sheol*, the great cavernous underworld, was divided; its upper portion was imagined to contain an inferior paradise, where the righteous waited until the resurrection and the judgment should remit them to heaven; and its lower portion — the abyss, *gehenna* — was supposed to retain the souls of the wicked until the same events. Soon after, the word grew to carry more and more distinctly the latter significance. Amos uses it thus as the opposite of heaven (9: 2), and David (Ps. 9: 17) employs it in a sense which cannot apply to any place, in this world or the next, where the righteous as well as the wicked are sent. So in Proverbs (23: 14) we find it promised, that the father who beats his disobedient son with a rod shall deliver his son from hell (*sheol*) where — from its connection — it cannot mean either the future state alone, or the future state of the good, but must refer to the separate abode of the wicked.

From these various influences the Jewish people grew to entertain the belief, that the souls of the wicked would be punished everlastingly, which belief was held by the main body of the nation at the time when Christ came. Josephus, born four years after the ascension of Christ, whose learning and opportunities of knowledge will not be questioned, described with considerable care the philosophical and religious belief of the nation. He classifies the Jews into three sects, — Pharisees, Sadducees, and Essenes; the first dividing with the last the vast majority of the nation. Of the Essenes he says, (Jewish War, Book II. chap. 8, sec. 11), "To the bad they allot a gloomy and tempestuous cavern, full of never-ending punishment." He says (sec. 14), that the Pharisees believe that the souls of the bad "suffer eternal punishment." Of the Sadducees he says (sec. 14), "The permanency of the soul, and the punishments and reward of Hades, they reject." These last were the infidels of their day, and Josephus elsewhere adds (Antiq. B. XVIII. chap. 1, sec. 4), "This doctrine is received but by a few." So that, on his testimony, the vast majority of his nation, when Christ came, were firm believers in the future punishment of the wicked. We find corroboration of this in the fact, that future punishment is appealed to as a motive to virtue in the apocryphal books, which — although without the authority of inspiration — have yet a certain value as witnesses of the opinion of the times which produced them. In the second book of the Maccabees (6: 26) the old man Eleazer is represented as refusing to be guilty of deceit to save his life, for he says: "Though for the present time I should be delivered from the punishment of men; yet should I not escape the hand of the Almighty, neither alive nor dead." So (7: 19) a young martyr is represented as saying, with his dying breath, to the wicked king: "Think not thou, that takest in hand to strive against God, that thou shalt escape unpunished." So in the third chapter of the Wisdom of Solomon we read (vs. 1 and 18, 19), "The souls of the righteous are in the hand of God, and there shall no torment touch them," while of the wicked it is said: "If they die quickly they have no hope, neither comfort in the day of trial; for horrible is the end of the unrighteous generation."

It is right that I should notice here an assertion of the author of "Two Discourses" recently published, the argument of one of which we have already examined. He says (p. 22): —

> There is no allusion, in the Old Testament, to punishment at all in the unseen world. So long as the Jews were under the exclusive influence of the Old Testament literature and inspiration, they held no doctrine of future punishment. Down to the time of Malachi, it had not appeared among them. That doctrine came into their mind from heathen sources, chiefly from Alexandria in Egypt, and their connection with Greek mythology and speculation. It is only in the later books of the Apocrypha, approaching the time of Christ, that the dogma is detected in their literature.

I have just quoted those passages in the Apocrypha to which reference is here made, and I think you will agree with me that they are even less decided in their tone than many passages which we have found in the Psalms, Proverbs, and Prophets, near a thousand years before Christ came. And it may be doubted if there is not quite as much evidence that Alexandria learned its doctrine at Jerusalem, as that Jerusalem imported it from Alexandria, especially since all the passages we have quoted from the Old Testament were matter of record hundreds of years before the first stone of Alexandria was laid (332 B. C.).

We are prepared, then, to say, in answer to the question, What is the doctrine of the Old Testament in regard to the future state of the impenitent, that, conforming to the immature and only gradually advancing condition of the Hebrew mind, it very gradually and at the best dimly, and yet with growing distinctness, did convey to the Hebrew nation the great ideas of immortality, and of future punishment for the wicked and reward for the righteous. They had actually received those ideas from it, and had wrought them thoroughly into their theology, before the Christian era. And such — with the exception of the inconsiderable sect of the infidel Sadducees — was the decided conviction, though perhaps not very intelligent or intelligible to themselves, of the Jewish people when Christ came. We pass therefore to the inquiry: —

II. *What was the teaching of our Saviour on this question of the future punishment of the wicked?*

Here I refer — for a moment — again to the sermon to which allusion has just been made, the great object of which is to weaken the apparent testimony of our Saviour on this subject, by the suggestions that our record of his views is very fragmentary, and that, since he was of a highly poetical temperament, his language ought not to be pressed to that degree of literal interpretation which would be allowable in the construction of the dry decree of a court, or the formal act of a legislature.

Grant both of these, for argument's sake, and it will still remain imperishably true, that our Saviour did teach *some* doctrine (however fragmentary in form, and however poetic); and that his solicitude for men was such as to make him greatly desire that they should not be misled in eternal things, and his intelligence such that he could not fail to perceive the drift of their minds under the circumstances in which they were addressed by him. Doubtless we shall all agree that he both knew whether the doctrine of future eternal punishment is true or false, and knew that it must be of consequence to human welfare for men to know, and — being divinely honest — we have a right to suppose that he shaped his words (however fragmentary, and however poetic) in such a way that they would not tend to mislead the multitude, whose welfare he desired with a desire which led him to the cross. There can be no avoidance of the conclusion, that the Saviour was a Universalist, or (for neutrality is impossible) a disbeliever in, and opposer of, the doctrine that there is no eternal hell. If he was a Universalist, he must necessarily teach like one. If he was not, he would not. And with this in mind we cannot go amiss in our interpretation of his language.

I propose now, as briefly as possible, to glance, in chronological sequence, at every written word of Jesus having obvious reference to the question before us.*

The conversation with Nicodemus (John 3: 1–21) is the first recorded instance of any utterance upon it. He urges upon this rabbi of the Jews the necessity of being born again, because, without it, one cannot see the kingdom of God, — a phrase which, unquestionably, was understood by Nicodemus to include reference to future life in heaven. And this inference must necessarily have been encouraged in his mind by Christ's subsequent remarks: that the Son of Man must be

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* The order is that of Dr. Robinson's "Harmony," and Prof. Greenleaf's "Testimony of the Four Evangelists."

"lifted up," like the serpent in the wilderness, that whosoever believeth in him should *not perish*, but have everlasting life: for God so loved the world that he gave his only begotten Son, that whosoever believeth in him should *not perish*, but have everlasting life; adding that God sent his Son that the world might through him *be saved.* Here is obviously running through all this conversation the clear intimation of future remediless danger, from which one course only — that of belief in Christ — can save the world. Christ knew that Nicodemus was a Pharisee. Even the author of the "Two Discourses" admits that the Jews at the time of Christ, and particularly the Pharisees, did believe in future punishment, though he thinks they got their faith from Alexandria, and not from the Old Testament. But for this matter, it made no difference where Nicodemus got his faith in future punishment; he evidently must have had it, and Christ must have known that he had it, and must have known whether it was true or false, and must have known that if it were false it ought to be rebuked, — and yet, in the face of all this knowledge, he tells him that if he is not born again he must perish. Now we may call Christ incoherent, or poetical, or what we please, but unless we call him *dishonest*, I think we must, under these circumstances, admit that he did intend to encourage (certainly did not intend to *dis*courage) the faith of Nicodemus — as a Pharisee — in future punishment.

Significant also are the words of the Samaritans of Shechem when, after Christ had preached there two days, subsequent to his interview with the woman at Jacob's well, they said: "Now we believe — for we have heard him ourselves, and know that this is indeed the Christ, *the Saviour of the world.*" (John 4: 42) Had he not taught them, then, that the world was lost without him, and so far as it should withhold faith in him?

The next record (John 5: 1–47) is at the pool of Bethesda, where Jesus healed the infirm man on the Sabbath day. The act disturbed the Jews, who raised a tumult against him. He seized the opportunity to address them, defending himself for saying that God was his Father, and adding (remember that this was a crowd of Pharisees, who believed in future punishment, and whose error, if Christ were a Universalist, he was bound to rebuke): "Verily, verily, I say unto you, he that heareth my word and believeth on Him that sent me, hath everlasting life, and *shall not come into condemnation*, &c. The hour is coming, and now is, when the dead shall hear the voice of the son of God; and *they that hear shall live*, &c. The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life; and *they that have done evil unto the resurrection of damnation.*" Now, as I said before, we may call this poetry, or we may call it prose, but if we call it the sincere utterance of an honest voice, we are driven to believe that our Lord himself believed and taught the future puuishment of the wicked.

Next comes the sermon on the mount. (Matt. 5: 1—8: 1, and Luke 6: 20-49.) Throughout,—especially when you interpret it in the necessary recollection of the fact that Christ was speaking to those who had been trained to believe in future punishment, and must therefore have been predisposed to interpret his language into coincidence with that belief,—this sermon is veined by thoughts that look and lean that way. The opening beatitudes, in their glorious promise of comfort and heaven for the possessors of the virtues which they catalogue, perpetually intimate a darker alternative for those who lack them. The remark that saving righteousness must exceed the strict, technical yet hollow righteousness of the Scribes and Pharisees, in order to secure admission to heaven, certainly has no look like that of censure for their faith of hell for the wicked. So all those striking precepts which affirm and reaffirm the need of a more thorough and genuine excellence of character than that which the Pharisees possessed, would naturally heighten their old impression of the uncertainty of future salvation. Then the distinct command, "Enter ye in at the *narrow* gate,[*] — for wide is the gate and broad is the way that leadeth to destruction, and *many there be which go in thereat;* because *narrow* is the gate and *narrow* the way that leadeth unto life, and *few there be that find it*" — contains — most of all to that audience — the unmistakable announcement of our Saviour's belief in the future punishment of the wicked. And that revelation is confirmed by the illustrations that follow: of the burning of fruitless trees, of the exclusion from the kingdom of heaven of those who merely say, "Lord, Lord;" and by the fearful, final image of the dreadful ruin of the house that was not founded on a rock.

Next in chronological order occurs the healing of the centurion's servant, with the Saviour's remark, — called out by the faith which he, as a Gentile, exhibited beyond any yet seen in Israel, — "I say unto you that many shall come from the east and west, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven; but the children of the kingdom shall be cast into outer darkness — there shall be weeping and gnashing of teeth." (Matt. 8: 11–13.) Doubtless, modern ingenuity can explain this text into some reference consistent with the system of Universalism. But the real question is, What did those to whom Christ made the remark understand by it, and how did he mean them to understand it, — questions whose honest answer cannot fail to give us the passage.

Next on the record (Matt. 11: 20–30) are those words of upbraiding in which Christ reproached "the cities wherein most of his mighty works were done," because they repented not. They are vague in their anathema, yet, as I conceive, it must have been impossible to dissever them, in the minds of the listening Jews, from distinct reference to the doom of hell.

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[*] *Τῆς στενῆς πύλης.* This adjective, *στενος*, is the epithet which Herodotus uses (B. 7. 223) to describe that narrow and difficult pass in a rugged and mountainous country where Leonidas fell at Thermopylæ.

Next (Mark 3: 20–30) is the healing of the demoniac, followed by the blasphemy of the Scribes and Pharisees, and the Saviour's consequent declaration: "Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewith soever they shall blaspheme; but he that shall blaspheme against the Holy Ghost *hath never forgiveness, but is in danger of eternal damnation.* And whosoever speaketh a word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, *it shall not be forgiven him, neither in this world, neither in the world to come.*" Does this sound like the language which an honest Universalist would utter in the ears of those whom he knew mistakenly believed in future endless punishment, and whom he wished to convert from that error to its opposite truth?

Next (Luke 11: 37–54) comes the discourse called out by his dining with a Pharisee, and the discussion that followed, in reference to their ceremonial rites. What does Christ say now, when he expressly takes it upon him to rebuke and denounce their errors: "Wo unto you, Pharisees, for ye tithe mint and rue, and all manner of herbs, and pass over judgment and the love of God"? Does he rebuke their belief in future punishment as an error? Hear him: "Fear him, which after he hath killed hath power to cast into hell, yea, I say unto you, fear him." "He that denieth me before men, shall be denied before the angels of God." "Except ye repent, ye shall all likewise *perish.*"

Next (Matt. 13: 24–53; Mark 4: 26–34) we have the parable of the tares, with its interpretation, ending, "As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of Man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Take away, now, as much as you please of the drapery of this, and put it to the account of the rhetorical tendencies of Jesus, can you make it the doctrine of a Universalist? Must there not remain, underneath all drapery, the honest, earnest purpose to excite the sinner to alarm with reference to the future?

So also, on the same occasion, explaining his parable of the net with the bad fish thrown away, Christ says: "So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just, and shall cast them into the furnace of fire: there shall be wailing and gnashing of teeth."

Next, we come to Christ's sending forth his twelve apostles to teach and to preach throughout Judea. We have seen, that, so far as the record shows, he has never yet intimated to those apostles that the belief of the endless punishment of the wicked in the future world which, as Jews, they had previously held, was an erroneous one; but, on the contrary, has always encouraged it, and intimated that it was his own. And now that he formally sends them out as Christian teachers, enumerating the doctrines which he desires them to preach everywhere, is Universalism one of them? There is certainly no precept to them to teach it. But we find more than one distinct reference to its opposite as being truth. He exhorts them —in allusion to the perils that might encompass them—"Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both soul and body in hell" (Matt. 10: 28); and encourages them by the assurance that "he that endureth to the end shall be saved." (Matt. 10: 22).

We have, soon after this, the detail of a discourse of some length in the synagogue at Capernaum (John 6: 22–71), in which, in answer to repeated inquiries, our Saviour develops his views in regard to human salvation. Yet here he says nothing of Universalism, but everywhere guards his words as if hell threatened all men, and deliverance from it could only be obtained through faith in him: "Labor for that rest which endureth unto everlasting life." "Every one which seeth the Son and believeth on him, may have everlasting life." "Whoso eateth my flesh and drinketh my blood hath eternal life: and I will raise him up at the last day." And when many of his disciples called this "an hard saying," and murmured at it, Jesus did not relieve their dissatisfaction by preaching any less distasteful doctrine, but reaffirmed his words, and let them go. And they "walked no more with him."

Not long after this, Jesus said unto his disciples: "If any man will come after me, let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it: and whosoever will lose his life for my sake, shall find it. For what is a man profited, if he shall gain the whole world and lose his own soul: or what shall a man give in exchange for his soul?" (Matt. 16: 24–26.) From one whose previous teaching had been what we have seen Christ's to be, to those whose previous training had been what we are constrained to believe that of the disciples was, how unmistakably does this imply, and rest its whole weight upon, the doctrine of an eternal hell.

We next (Matt. 18: 1–35) come to the account given of the strife among the disciples which should be greatest in the kingdom of heaven, and the rebuke of Jesus, who took a little child and said, "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven," adding, subsequently, the recommendation to avoid every obstacle in the way of salvation, and even urging to cut off the members of the body if they cause to sin, — since it is better to enter maimed into eternal life, than "to be cast into everlasting fire."

A second time (Luke 10: 1–16) Christ sent forth his followers — now the seventy — to teach and to preach, and in his commission again he instructed them to exhibit the danger of refusing to repent, and declared that Capernaum, for its neglect of his word, should be "thrust down to hell."

We next find him reproving the unbelieving Jews at Jerusalem (John 8: 12–59), and saying, "Ye shall die in your sins: whither I go, ye cannot come," — an utterance which, to their ears, inevitably predicted eternal punishment.

Our next record (Luke 13: 22–35) is of Christ's answer to one who came to him as he was journeying for the last time toward Jerusalem, and, as if to draw him out on this very point, in controversy among us, said: "*Lord, are there few that be saved*"? His remarkable answer was: "*Strive to enter in at the narrow gate: for many, I say unto you, will seek to enter in, and shall not be able,*" and then he goes on to picture the scene, at the end of time, when bad men shall knock at the door of heaven for admission, only to get the answer: "Depart from me, all ye workers of iniquity; there shall be weeping and gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves thrust out." Strip this of all its poetry, if it has any; does it look like the honest attempt of an honest Universalist to preach Universalism to the Jews who believed in future punishment as an imported Alexandrian error?

Next in order (Luke 16: 19–31) we have the parable of Lazarus and the rich man, in which Christ, for the purpose of illustration, seizes hold of the current Jewish idea of *sheol*, and pictures Lazarus as entering the portion assigned to the good, and the rich man sinking into its scorching depths, and thus vividly depicts the contrasted results of worldliness and piety; without indeed affirming any thing with reference to the accuracy of this imagery, yet most certainly, in general, sanctioning the current Jewish idea of the impossibility of the restoration of the wicked.

Next, in the account of the rich young man (Matt. 19: 16–30; Mark 10: 17–31), we find Jesus remarking upon the extreme improbability of the salvation of the rich, and to their astonished query, how, then, anybody could be saved, replying that "with God all things are possible."

So in the parable of the wicked husbandmen (Matt. 21: 33–46; Mark 12: 1–12; Luke 20: 9–19) we find Christ strongly urging the idea that those who reject him must be forever lost: "he will miserably destroy those wicked men." And he then (Matt. 22: 1–14) presses the same idea in the parable of the marriage of the king's son, where the man who presented himself without a wedding garment was bound hand and foot and taken away and cast into outer darkness: where shall be weeping and gnashing of teeth, "*for many are called, but few are chosen.*"

On the same day we find Christ (Matt. 23: 13–39) denouncing the Pharisees and their opinions. But, even now, he does not denounce their belief in the eternal punishment of the wicked, does not intimate that it is an error; but, on the contrary, after rebuking their formality and hypocrisy, he thunders out: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell."

We come now (Matt. 24: 43—25: 46) to Christ's prediction of the judgment-day, to which he was led by a natural transition from his announcement of the impending destruction of Jerusalem. And here he says, in preliminary parable, that the unwatchful and unprofitable servants shall be cast "into outer darkness; there shall be weeping and gnashing of teeth;" and then draws the picture of the great last tribunal; all nations gathered; the angels attending; the Judge on the throne; the righteous on the right hand accepted, and the Judge saying to those on the left, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels;" summing up by the observation: "These shall go away into *κόλασιν αἰὼνιον* (punishment everlasting); but the righteous into *ζωὴν αἰὼνιον* (life everlasting.")

Of this adjective *αἰώνιος*, — here used to bound and describe both the life of the good and the punishment of the bad, — it is enough in this connection to say, that, whatever may be its possible constructions, our special concern is with its sense as used by the writers of the New Testament.

There are seventy-two passages where it is employed in the New Testament, and in four instances it is loosely used as an adjective describing long past events, as where it is translated (2 Tim. 1: 9) "before the world began," &c.; in two instances it is used to represent a complete eternity, without beginning or end, — once of God, and once of Christ; in eight instances it refers to an eternal future, as "the things which are not seen are eternal" (2 Cor. 4: 18); in seven instances it is applied to the future of Christ's kingdom, as (2 Peter 1 : 11), "The everlasting kingdom of our Lord and Saviour Jesus Christ"; in forty-four instances it describes the unending life of the good, and in the remaining seven instances it similarly describes the unending death of the wicked. There is absolutely no indication, in its New Testament use, that, in the passage under consideration, or any similar one, it was intended to include any limit to its significance. And, whatever that significance may be, it is clear that Christ here attaches it both to the life of the good and the death of the bad; so that if one is limited, the other must be also.

In his conversation with the disciples, after the institution of the Lord's supper, before they went out to Gethsemane, the Saviour — still referring to the doctrine which he had found in existence among the Jews, and which his teaching had never assailed, but often strengthened — declared to them, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned." (John 15 : 6.) And in the prayer which followed, he said of them, "none of them is lost, but (Judas) the son of perdition" — is lost; of whom a little while before he had affirmed, that "it had been good for that man if he had not been born," — language which it seems impossible to justify, if the feet of the apostate, after never so weary a pilgrimage through perdition, are, at last, to stand on the golden pavement of heaven.

On his way to the cross, Christ told the daughters of Jerusalem that the days are coming when the unbelieving shall try in vain to hide under the hills and behind the mountains, from the vengeance of God. (Luke 23: 30.)

And after his resurrection, as he was about to ascend up where he was before, we find him reaffirming the entire teaching of his life on this subject, in the final command to his disciples: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved, and *he that believeth not shall be damned.*" (Mark 16: 15, 16.)

And John (20: 31) afterward, summing up the whole matter, says of his record of the teachings of the Saviour, "These are written, that ye (all future generations) might believe that Jesus is the Christ, the Son of God; *and that believing ye might have life, through his name,*" which is itself an assertion of his undoubting faith that eternal life is possible only to those who escape eternal death by faith in the mercy of God through the crucified one; — and yet John was the beloved and intimate disciple, who must be supposed thoroughly to know, and faithfully to report, the views of his great Master.

Such are the words of Jesus upon the question before us. They are *all* the words of his which are recorded, bearing directly upon it. They are all on one side of that question. They settle the aspect of Christianity toward it. Not one of them — when we remember that they were uttered to those who believed in future eternal punishment, and whom, if wrong in that belief, it must have been his first great desire to correct in reference to it — is even susceptible of ambiguity. They are scattered through all his active years, journeys, teachings. They increase in solemn earnestness as he drew near the end of his career. They culminate their distinctness and their strength, in his final words to his disciples. If any man can prove, from the New Testament, that Jesus Christ was a Universalist, by the same process he may prove, from their writings and history, that George Washington was a monarchist and a traitor, and Benedict Arnold a true man and a patriot.

III. *Let us pass, in the briefest manner, to the consideration of the teachings of the apostles on this subject.*

We may well infer what they would be. The stream cannot rise higher than its fountain. If Christ recognized and reaffirmed, again and again, the existing Jewish doctrine that the persistently bad will be eternally punished hereafter, it is not very probable that we shall find the apostles reversing his teaching and uttering Universalism. Nor, on the other hand, since the future punishment of the wicked was one of the few doctrines upon which they and the Jews were agreed, shall we be likely to find it much dwelt upon by them, except in the way of occasional urgency of argument. Let us glance at the record.

It is obvious, on the very face of the Acts and the Epistles, that the great idea of Christianity, as a scheme of SALVATION through Christ, was the burden of apostolic preaching; which implies the faith, on their part, that out of Christ man cannot escape perdition. Peter's sermon at Pentecost presses the point, that "whosoever shall call on the name of the Lord shall be saved." (Acts 2: 21). And when, a few days after, he addressed the people, after the healing of the lame man (Acts 3: 23), he declared: "And it shall come to pass that every soul which will not hear that prophet (Jesus) shall be destroyed from among the people." And when (4: 12) he subsequently spoke to the Sanhedrim, he said of Christ: "Neither is there salvation in any other; for there is none other name under heaven given among men, whereby we must be saved." And so, when, visiting Cornelius by divine command, he had preached Christ to him, he says it was (Acts 11: 14) that he and all his house might "be saved;" and then we read that all the apostles and brethren glorified God because, contrary to their first expectation, He had now visibly granted unto the Gentiles also "repentance unto life."

Some five years after, we find Paul gone on a mission into Asia Minor. At Antioch, in Pisidia (Acts 13: 14–50), he preached to the people salvation through Christ, accompanied with this warning, if they rejected him: "Beware, therefore, lest that come upon you, which is spoken of in the prophets; behold, ye despisers, and wonder, and perish, &c." So, on the next Sabbath, he preached to "almost the whole city," and, when the Jews contradicted and blasphemed, Paul said: "Seeing ye put it from you and judge yourselves unworthy of everlasting life, lo! we turn to the Gentiles;" and then follows the record, of the Gentiles there: "As many as were ordained to eternal life believed."

Here comes in Paul's Epistle to the Galatians. Of this he devotes a portion to an earnest persuasion to them to lay hold upon the life and hope of the Gospel, saying — as an argument why they should "walk after the spirit" — of those who were guilty of the sins of the flesh (5: 21), "Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God," and adding the solemn warning (6: 7), "Be not deceived; God is not mocked. For whatsoever a man soweth that shall he also reap; for he that soweth to his flesh shall of the flesh reap corruption, but he that soweth to the spirit shall of the spirit reap life everlasting."

So in his first epistle to the Thessalonians (5: 9), he encourages believers by saying: "God hath not appointed *us* to wrath, but to obtain salvation by our Lord Jesus Christ." And in the second epistle, which soon followed, he makes it a special point to urge the danger of future punishment as an argument, declaring (1: 8, 9) that "the Lord Jesus shall be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power;" adding, further on (2: 12), the assertion of God's pleasure that "they all might be damned who believed not the truth, but had pleasure in unrighteousness."

About A. D. 57, Paul first writes to the Corinthians. In the course of his letter — denouncing certain false teachers, and the fruits of their instructions — he says (6: 9, 10), "Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolators, nor adulterers, &c. shall inherit the kingdom of God."

Some two years after, Paul writes to the Romans. It is impossible here to do justice to the strength with which the apostle, through that whole epistle, asserts, directly and indirectly, the doctrine of future punishment. It begins by a dark picture of heathen vice, and then accuses the Jews of similar guilt, saying (2: 3–9), "Thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long suffering; not knowing that the goodness of God leadeth (was intended to lead) thee to repentance? But, after thy hardness and impenitent heart, treasurest up unto thyself wrath against the day of wrath and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who, by patient continuance in well-doing, seek for glory and honor and immortality, eternal life; but unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil; of the Jew first, and also of the Gentile." He then adds: "There is no respect of persons with God; for as many as have sinned without law shall also perish without law; and as many as have sinned in the law shall be judged by the law." So, further on (3: 5), he asks, "Is God unrighteous who taketh vengeance?" and answers, "God forbid! for then how shall God judge the world?" And (chap. 5) he urges that God especially manifests his love in the fact, that, "while we were yet sinners, Christ died for us," that we may be "saved from wrath through him"; adding the assurance, that Christ's atonement is as broad in its possibilities and offers of salvation as Adam's offence was in its entailment of condemnation: "Therefore as by the offence of one, judgment came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life,"—so that though the impenitent, as a matter of fact, will eternally die, it is yet possible for all men, if they would, to exercise penitence, and gain everlasting life. A little further on he refers again to the same familiar truth (6: 21–23), "For the end of those things (iniquities) is death. But now, being made free from sin, &c., ye have your end, everlasting life; for the *wages* of sin is death, &c."; and again (8: 13) he reminds them: "If ye live after the flesh, ye shall die"; and again (9: 22) he speaks of wicked men as "vessels of wrath fitted to destruction."

Some six or eight years after this, while in custody at Rome, Paul writes his epistles to the Ephesians, Colossians, Philippians, and Hebrews, to Philemon, and the second to Timothy, all teaching no other doctrine than that so often before affirmed; and which is, on fit occasions, reaffirmed in them. Thus, to the Ephesians he said (5: 5), of certain notorious offenders, that no such person "hath any inheritance in the kingdom of Christ and of God," and adds: "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience." And to the Philippians, he says of the enemies of the cross of Christ (3: 19), "whose end is destruction." And to the Hebrews (10: 26, 27): "If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries."

So much for the testimony of Paul. With his intense devotion to that Saviour whom he saw "as one born out of due time," we knew that he could not be a Universalist, and we have found that he was not one, but that he lost no proper opportunity to warn men, as his Master had, to flee from the wrath to come.

The epistles of Peter and James and Jude, and the writings of John, remain. They all bear deep the same stamp of Christ's doctrine. Peter says (2 Pet. 2: 4, 9), "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment," and "the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished;" and again he declares (3 : 7) : "the heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." James declares (5: 20) that, "He which converteth a sinner from the error of his ways, shall save a soul from death;" Jude (6, 7) repeats Peter's testimony in reference to the doom of the fallen angels, and testifies that the sinners of the old world are "set forth as an example, suffering the vengeance of eternal fire," and says (13) of corrupt church-members that they are "wandering stars to whom is reserved the blackness of darkness forever." And John, in the Apocalypse (14: 11), says of the wicked: "And the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night," and testifies of "that great city the holy Jerusalem," that there shall "in nowise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life," and describes the law of the future world as being (22: 11), "He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still."

Such — if my success has equalled my intent — is a perfectly fair and honest digest of the opinions and precepts of those who taught by inspiration, after Christ ascended, upon the subject under discussion. I have not dwelt much upon those precepts, or attempted to quote largely from them, because I only desired to show that they did not depart from the position of the Great Master. We have seen what that was, and now see that it was theirs also.

Here I rest our inquiries from the Word of God. We have found that the Old Testament, with as much of distinctness as could be expected when its progressive adaptation to the advancing training of the Hebrew nation is considered, does reveal a difference between the eternal condition of the good and the bad. We have seen, from the unquestioned testimony of Josephus, that the Jewish nation, — holding this Old Testament, and studying it with reverence, — with the exception of the few infidel Sadducees, had acquired, at the time when Christ came, a firm belief in the doctrine of the future eternal punishment of the wicked. We have seen that Christ never contradicted that belief; but, on the contrary, appealed to it perpetually as an argument why men should repent and exercise faith in himself, as the Saviour of the world. We have seen that he closed his earthly ministry by commissioning his disciples to go into all the world and preach to every creature the Gospel which they had received from his lips, concentrating once more its essence into that formula which asserts, " he that believeth not shall be damned." We have seen that those disciples went and preached as he had commanded; their voice being clear as his had been in the assertion, that eternal perdition must be the portion of those who persist in rejecting the love of God in Christ to the end of their life on earth. This gives us the voice of the whole Bible. From the threat of God to Adam that he should die if he disobeyed, on its first page, to the prophetic word of his apostle, excluding unworthy men from heaven, on its last, that voice is clear, strong, one. It testifies that all who are inveterate in disobedience shall be forever separated from God and from the good. It states this as a fact. It does not apologize for it, nor philosophize about it; it reveals it as a matter of fact which it is of consequence for men to know.

I say it reveals it. I know this is denied. But I insist that it cannot be denied, except on that false principle of interpretation which would make the Bible merely pliant to the pleasure of the interpreter. All sound principles of interpretation affirm eternal punishment for the sinner impenitent as its revelation. To refer to those which have been laid down in this discourse, — we cannot cull all pleasant passages which point toward heaven, and reject all others as "uninspired," and so evade it, for we must take the whole of the Bible, or none of it, and, as a whole, it affirms this doctrine. The self-consistence of the Scriptures asserts it; light streaming back upon all that is obscure in the Old Testament from the blazing words of Jesus in the New. It is the obvious sense of the sacred volume; nobody ever naturally read Universalism out of the Bible. We find it revealed progressively, just as we should expect from such a progressive volume. The common-sense version of the words of the Bible, that which all their surroundings of time and place necessitate, asserts it. Its obscurity and fearfulness are only such as are reasonable, when we remember the necessary infiniteness and obscurity of the subject to which it relates. And as between it and the doctrine of Universalism, in those few passages where any doubt seems possible, we are constrained to interpret the Bible toward its enunciation, because it favors God most and sin least to warn the sinner of a wrath to come, and not hold out to him the hope of eternal impunity as a bounty on transgression; because the incalculable majority of those who have loved God and been warmest in sympathy with him, and have walked nearest to him and been most led by his Spirit, and have therefore been likeliest to be right, have firmly believed it; and it offers, beyond question, the safest alternative of faith. He who believes that the wicked will be punished eternally, and exercises faith in Christ, so as not to "come into condemnation," will be eternally safe, even should the future world reveal that his faith was vain and there is no hell; while he who interprets the Bible toward Universalism must be lost, unless his own belief shall bear the test of the Judgment. The one cannot be lost in any event, while the other runs a risk whose vastness may well make any man tremble. I claim, therefore, on all reasonable grounds, the testimony of the Bible as distinctly this: *there will be a fearful and eternal difference between the future of the righteous and the wicked!*

Thus, then, I sum up our argument.

1. Reason is first and final arbiter on the question whether it is reasonable to believe that the wicked will be punished eternally.
2. She decides that, alone, she cannot grasp and settle so great a question, and needs help.
3. She decides that she may expect that help from God.
4. She decides that he has offered that help in the Bible.
5. She decides, that, coming to her as the Bible comes, and such in itself as it is, it is reasonable for her to take its testimony fairly made out on the question at issue, and — if it asserts that the wicked will be punished eternally — to believe it.
6. She decides that its testimony will be fairly made out when she takes it as a whole, rejecting nothing; in its self-consistent, obvious, common-sense aspect; as a progressive record; in which obscurity is to be anticipated (as to the young mathematician in the Principia of Newton, — but not because it is false); and so interpreted as to favor God most, to win most the assent of all good men, and to be safest for all men.

7. She decides that the Bible, so interpreted, does reveal that those who die in sin will be punished forever.

8. Therefore, she decides that the doctrine of the future endless punishment of those who die impenitent, is, in the highest degree and on the soundest basis of reason, a doctrine reasonable to be believed. So she makes the voice of the Bible her verdict.

And when she is pressed, on this side and on that, by difficulties and objections, her reply is, I am not careful to answer thee in this matter, — this is a world where we see through a glass darkly, and necessarily know but in part; and because you can ask questions which puzzle me, I will not therefore let go of those great, fundamental principles which bid me to expect queries unanswerable, now while I yet cling fast to the eternal word of God. It is more reasonable for me to take the Bible and obey it, with these queries unanswered, than to make myself wretched by rejecting it because of them, — only to throw myself upon a thousand others more torturing still.

Brethren! is not this sound reason? Will you not accept it as such? Will you not shape your faith and life by its decision?

I desire to speak with utmost respect of all who hold doctrines differing from my own. And it is without the slightest intention of disrespect to any that I beg you never, for one moment, to entertain the idea that it is possible for you to be honest Universalists and consistent believers in the Bible as a revelation from God. Many — like Theodore Parker* and Thomas Paine — have already perceived and announced that conclusion. The day must come when all will do the same, "renouncing the hidden things of dishonesty, not walking in craftiness, nor handling the Word of God deceitfully." The world will be divided by a line — which has not yet been sharply drawn — severing between those who hold, and those who openly reject, the Bible as God's revelation to man; when those who hold it will hold it in its obvious and honest sense, and those whose rationalistic tendencies lead them to withdraw from it their faith will launch out boldly upon the ocean of human speculation, leaving the Divine chart avowedly behind. Then, to believe in the Bible will be to believe that what it says — about future punishment, as well as other things — is true.

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* Mr. Parker says (Discourse of Religion, 4th edition, pp. 239–243), in discussing the imperfections of Jesus: "He considers God so imperfect as to damn the majority of men to eternal torment. Beside God he places a Devil absolutely evil, the adversary of God and enemy of man. Hell is eternal, and the wide road thereto is travelled well. . . . . These must believe that he is the Messiah, and confess him before men, or suffer eternal torment. . . . . It is vain to deny, or attempt to conceal, the errors in his doctrine — a re-

As I love you, and long for your well-being here and beyond the grave, I ask for no better thing for us all than that we may believe the Bible, and the whole Bible, and follow all its teachings, which are able to make us wise unto salvation. I ask this not as being a discourtesy to, but rather the very highest recognition of, reason as the guide of life, for I believe, with a great father of mental philosophy,* that "reason is natural revelation, whereby the eternal Father of light and fountain of all knowledge communicates to mankind that portion of truth which he has laid within the reach of their natural faculties, — revelation is natural reason enlarged by a new set of discoveries communicated by God immediately, which reason reaches the truth of, by the testimony and proofs it gives that they come from God. So that he that takes away reason to make way for revelation, puts out the light of both, and does muchwhat the same as if he would persuade a man to put out his

vengeful God, a Devil absolutely evil, an eternal hell, &c. &c." To get clear of this, Mr. Parker rejects the Bible. So did Thomas Paine, — (see Age of Reason, 1st edition, Part I. p. 18, and *passim*).

* Locke, Essay on Human Understanding, (Book IV. c. XIX. sec. 4).

eyes, the better to receive the remote light of an invisible star by a telescope."

O most merciful Father, who by the glorious ministration of the Spirit hast given us a clear revelation of thy will in the gospel of thy Son: we beseech thee to enlighten our minds, that we may rightly understand it and duly value it, and frame our lives according to it, to thine honor and glory; through Jesus Christ our Lord. AMEN.

Engraved by T.B. Welch, Philad.

E. H. Chapin

BIOGRAPHY.

BY REV. JOHN G. ADAMS.

SINCE an efficient ministry is necessary, that the Gospel be preached to mankind, we rejoice in every real accession to this ministry. Give us, we say, all the power that can be summoned in the advocacy of Christian truth. Error's pens and tongues and voices are in constant operation. "*They* cease not day nor night." Truth's means and energies should not be less operative and sure. We therefore rejoice, we say, in every valuable accession to the Christian ministry.

We think we have such an accession in the subject of these remarks. He has been before the public as a Christian minister for more than twelve years past, in which time he has won his way as a writer and speaker into great favor with nearly all, of every denomination, who have become acquainted with him. During this period, as might be expected, the usual amount of criticism has been called forth in reference to his claims as a popular orator and author. Some of these notices have been quite as remarkable for fervor as for accurateness; and one or two which we have read, evidently pretending to no small share of acuteness, were in many respects widest from the truth. We do not pretend to any extraordinary light upon the subject; yet we shall venture to write down what we know and what we think of this distinguished man. Though we acknowledge, in advance, our admiration of his gifts, yet having witnessed so much of the outpouring of strong words in different descriptions of him, we would seek, in what we say, to exercise a becoming soberness and decorum.

Mr. Chapin was born in Union Village, Washington county, N. Y., December 29, 1814. He received most of his early education in Bennington, Vt.; and entered upon the study of the law in Troy, N. Y. Becoming much interested in theological and religious subjects, he was induced to leave his law studies, and enter upon the duties of an associate editor of the "Magazine and Advocate," published in Utica. It was while here that he commenced preaching. His talents proving highly acceptable, he was invited to the pastoral charge of the Independent Christian Church in Richmond, Va., where he remained two years and a half. His literary, as well as his other ministerial talents, made a very favorable impression in this place, and his popularity as a public speaker was very high. In September, 1839, immediately after the decease of Rev. Thomas F. King, Mr. Chapin preached his first discourse in the Universalist Church in Charlestown, Mass., where Mr. King had been for some time pastor. He soon received and accepted an invitation to take charge of this society, and remained in Charlestown until 1846, when he was installed as colleague with the venerable Hosea Ballou, at the Second Universalist Church in this city.

During his residence in Massachusetts, he held the office of member of the Board of Education of the State; and in 1844 he preached the annual election sermon before the state legislature. In addition to his regular pulpit services, many other calls were made upon him for his labors as a public speaker. In 1848 he was invited to the pastoral care of the Universalist society in Murray-street, New York city, to which place he removed in May, of that year. Since then he has visited Europe; during which visit he attended the Peace Convention, at Frankfort-on-the-Main, in August last, and there made a very deep impression in a brief speech he was invited to offer. The London Non-Conformist thus speaks of the effort: "M. A. Cocquerel, the active and eloquent son of the celebrated minister of the Oratoire in Paris, as well as his father's coadjutor, elicited much applause by a spirit-stirring address. To him succeeded various speakers, — the time of the meeting fast expiring, — conspicuous amongst whom was the Rev. Mr. Chapin, of New York, who, by masculine eloquence, ready utterance, and apt imagery, fairly carried the audience away with him. He is decidedly the most effective American speaker it has been our lot to hear." Mr. C. is at present enjoying his many labors in that great city of his residence, to which his genius is so well adapted, and where he can do good service to the cause of Christian truth.

We are free to declare that we deem Mr. Chapin an extraordinary man; not because the multitude listen with so much interest to his oratory, for we have long since learned not to make this a criterion in judging of the real merits of a public speaker; but because of the intellectual as well as the physical and moral energy manifested in him. Find him where you will, — in the pulpit or popular assembly, in our reform meetings, in the religious conference, at the social festival, — he seems always in readiness to break forth into some strong, musical, and truthful strain, that shall find a response, not only in the gratified taste or fancy, but in the intellect and heart, of those who hear. His eloquence is of a kind "adapted to general use." It makes him welcome wherever he appears in an expectant public assembly. No matter who else is to speak, the name of Mr. Chapin announced is a known indication of the interest, brief or protracted, that will follow. On various and widely differing occasions, this versatility of his genius as a public speaker has been well tested. We question whether there is any Christian minister in our community, whose public-speaking talents have been as excessively taxed, who has acquitted himself on all occasions with such uniform favor and honor.

As a pulpit orator, Mr. Chapin may not answer to the rules of pulpit oratory taught in books. He may transgress some of them. But that he has in him the very essentials of eloquence, and that he uses some of these with extraordinary power, will not be questioned by most of those who have heard him. His voice is one of the strongest, — of great compass, rich, and melodious; his enunciation is remarkably distinct; and his action, though suited to his intense words, sometimes, perhaps, too vehement for the pulpit. Had he more moderation in certain parts of his discourse, — more of the easy and conversational, at times, — such an offset would be in grand keeping with his really stirring and eloquent passages. As it is, however, he cannot preach without strong effect. If there is monotony in his voice, you lose it in his noble thoughts, well-chosen and forcible and often burning words, and continual action. He is all alive, and keeps his hearers so. Often, when filled with his theme, and roused to strong inspiration therewith, will he hold an audience spell-bound, swaying them as the swift wind does the forest or the grain-field. This, — despite all books, all rules, all criticisms, — this is eloquence; and though certain manifestations of it may be better adapted to some other sphere than the pulpit, still it cannot fail of its wonderful effect even there.

Pastors living in and near many of our large towns and cities, and having much popularity as public speakers, have many calls for their services aside from the ordinary discoursing expected of them in their own pulpits. But very few such pastors, we think, can devote the greater part of their time to the preparation of sermons. We should wonder to hear of one like the Rev. Henry Melvill, of London, mentioned in Grant's "Metropolitan Pulpit," devoting from seven to eight hours each day, during six days of the week, to the preparation of one sermon to be delivered on the Sabbath; "shutting himself up in his study, and refusing to be seen by any visiters, except in very peculiar circumstances, for this length of time, every day, from Monday till Saturday." Such pastors here are neither plenty nor popular. Our pastors must oftener write their two sermons per week; and write them, too, as they can seize on time in the midst of other pressing duties. As a clergyman and pastor, while in New England, Mr. Chapin labored under the usual disadvantage of preaching some discourses that must have been hastily prepared. He became accustomed to extemporizing; and in this he excels. His mind is so suggestive, his fund of words so inexhaustible, and his skill in using them so complete, that he can hardly be otherwise than successful in such efforts. Coming out of the pulpit once in Boston, he was met by a friend who had been exceedingly interested in the morning discourse. "You are coming to our place to preach, soon," said he; "will you not bring this discourse and repeat it?" The preacher thought he should be unable to, so that the hearer would recognize it at all as the same discourse, as he had not prepared it till that morning, and then only in the most meagre skeleton.

As a writer, Mr. Chapin evinces that strength and beauty greeting us in his oratory. He will bear reading, as well as hearing. There is a freshness, an ease and unwavering energy, in his pen, which leads the reader "captive at will." It is not that new and startling truths are so often advanced; it is not that we are consulting a peculiarly original thinker; it is because he writes old profitable truth and common sense with such brilliancy and gorgeousness, that we admire him. He is a most excellent dresser of an ordinary idea, or he will give pleasing introduction and effect to a rare one. This is one great secret of his power with the pen. Other writers can get as much good substance into an oration or sermon; but few can do it with a more admirable rhetorical power. His representations of ideas are living, actual, standing out in pictures of boldest light and shade, and now and then of rare tinting. We can make but few references, and these among the first that come to hand. Here is a description of Doubt and Faith contrasted.

"Again, there is *Doubt*, on the one hand; on the other, *Faith*. How different these in their operation! The one sees shifting light and shade before it, alternating ever; now rays of sunshine, and glimpses of fair, green lands, — now clouds, from which start misty and distorted shapes; and so it has no fixed joy, no sure and stable rest. The other serenely, with a clear vision and an unwavering trust, looks far through the rifted cloud, and gazes into heaven. The one starts to hear the winds whistling through its cordage, the creaking timbers, the straining masts, the billows that dash and chafe around its bark, and hurries, blindly, darkling, through the mist; — the other sets its firm sails, places its compass, leans upon its helm, and reading with attentive soul its chart, glides onward undoubting to its haven, and feels already the breath of land upon its brow. The one, even in strength and youth, feels its powers wasting away in racking cares, its heart dried up as by an inward thirst, and stands among the evils of existence and the mementoes of mortality, in sorrow, desolation, fear. The other, old and gray-headed, sits by the grave of the departed, with a placid countenance and a patient soul, believing and rejoicing, weeping yet trusting; weak, deserted, poor, yet happy; its treasures laid up above; its 'heart a passion-flower, in which are the crown of thorns and the cross of Christ.' Such, such are *Doubt* and *Faith*. How many of earth's pilgrims have experienced them both, and know this to be true! How different the one from the other! How soaring, how calm, how triumphant, *Faith!* how timid, how sad, how vacillating, *Doubt!* O! leaning upon the strength of Revealed Promise, how looks the first back upon the last! — how truly may it exclaim, — 'Ye are from beneath, — I am from above; ye are of this world, — I am not of this world.'" — *Discourses on Various Subjects*, pp. 35, 36.

And again, on Religious Devotion:

"I would remark again upon the text, that we must not mistake great excitement or ostentatious devotion for true religion. How much, my hearers, how much, in different ages and places of the world, have men looked to the outward, the showy, the ceremonial, as the true mode of religious worship and action! How have they tithed the mint, the anise, and the cummin, forgetting judgment, mercy, and faith, — the weightier matters of the law! How have they lost sight of the fact, that religion dwells in the depths of the heart, and beams with an angel-radiance from the face of the poor man, and drops the widow's mite into the treasury, and hallows the humble cottage, and lingers amid the rude arches of the forest; when it is, perhaps, afar from the robe of learning, and the hypocritical righteousness of the rigid professor, and the golden donation of the rich, and the gorgeous tapestry of the temple, and the glittering ornaments of the altar! Like the still small voice on Horeb, it is not in the tumult and the show, but in the calm of devotion, visiting the lowly and the humble mind. Heard not in the long, loud prayer, nor in the ornate and eloquent discourse, — but breathing through the broken language of the unlettêred, and heard in the simple petition of the poor, bowed widow, who lifts her thanks by her scanty board, or kneels on the lowest step of the altar." — *Ibid*, 155, 156.

These are from the published religious discourses of the author, and are fair specimens of the usual style of his writings for the pulpit. Passages of rarer beauty might, perhaps, have been selected; but these are enough for our purpose now. In the orations and public addresses of Mr. Chapin, we have passages that would do honor to any writer now living. "The Permanency of Principle," and his Waterville Oration, "Might and Right," are among the best of his occasional efforts. We have room only for the following, from the last-named oration. It is a splendid description of the triumphs of Labor.

> "And who can adequately describe the triumphs of Labor, urged by this potent spell of money? It has extorted the secrets of the universe, and trained its powers into myriad forms of use and beauty. From the bosom of the old creation, it has developed anew the creation of industry and of art. It has been its task and its glory to overcome obstacles. Mountains have been levelled and valleys exalted before it. It has broken the rocky soil into fertile glebes, it has crowned the hill-tops with fruit and verdure, and bound around the very feet of ocean ridges of golden corn. Up from sunless and hoary deeps, up from the shapeless quarry, it drags its spotless marbles, and rears its palaces of pomp. It tears the stubborn metals from the bowels of the globe, and makes them ductile to its will. It marches steadily on, over the swelling flood, and through the mountain clefts. It fans its way through the winds of ocean, tramples its hoarse surges, and mingles them with flakes of fire. Civilization follows in its path. It achieves grander victories, it weaves more durable trophies, it holds wider sway, than the conqueror. His name becomes tainted, and his monuments crumble; but Labor converts his red battle-fields into gardens, and erects monuments significant of better things. It rides in a chariot driven by the wind. It writes with the lightning. It sits crowned as a queen in a thousand cities, and sends up its roar of triumph from a million wheels. It glistens in the fabrics of the loom, it rings and sparkles from the steely hammer, it glows in shapes of beauty, it speaks in words of power; it makes the sinewy arm strong with liberty, the poor man's heart rich with content, and crowns the swarthy and sweaty brow with honor, and dignity, and peace." — pp. 16, 17, 18.

Though Mr. Chapin is an intense reader, we cannot agree to the justice of numbering him among the book-worms of professional life. He does not seem constituted for a close student, though capable of mastering almost any subject to which he might apply his full strength of mind. He does his intellectual work with ease, and with uncommon facility. Books in his way are rapidly scanned, and the needed substance in them as surely found, and readily turned to his intended account. Loitering or delving over them is no part of his business, He is a ready scholar, — the very thing needed in a popular writer. His sermons on Capital Punishment show us how bountifully he can deal in appropriate matter, as well as in elegance of style.

We know of no public man who has visibly improved more as a writer, during his public authorship thus far, than Mr. Chapin. He has not permitted the reasoning and reflective to diminish in the glare of his wonderful rhetorical powers. He has evidently taxed his whole mind. The profusely ornamental and declamatory have given place to the more solid and compact, though no less rich and attractive. Our best intellects have sought the productions of his pen, and have found interest and delight in them. One of the last of his published works is a beautiful miniature gift-book, entitled, "The Crown of Thorns: A Token for the Sorrowing." It is an admirable book. In a review of it, one of our most popular authors writes: "There is not, we believe, one *flowery* passage in the book. The luxuriance of the author's fancy manifests itself not so much in rhetorical passages and highly-wrought imagery as formerly, but in richness of statement and freshness of thought. He uses his poetic power not so often to adorn, but more frequently to vivify, his page. His present style is marked by less violence of passion, and more of depth of feeling; less turbulence and more power; a less frequent effusion of sparks, but a glowing and fusing mental heat. In his earlier productions we see the stormy strength of an imagination at times a little lawless in its play, like the ocean in a tempest; while now, under the more equal and serener light of his reason, it has less billowy foam, but more of the calm ground-swell of the peaceful sea." *

We should do injustice to our subject did we fail to say, that, although Mr. Chapin lays no claim to the title of a poet, yet that he will have awarded him, by the best judges of his writings, no small share of a poet's honor. Much of his prose writing is the veriest, purest poetry. His verse, too, speaks well for him; we mean the little from his pen he has given to the public. His occasional hymns are among the sweetest in our language; and some of his fugitive pieces of poetry plainly declare him one among the true Christian poets of his day.

We think more of what we are now to say of Mr. Chapin than of that we have already spoken concerning him. We do not deem his acknowledged popularity as a speaker, in the pulpit and elsewhere, the highest praise which may be awarded to him. It is in the character of a Christian Reformer that Mr. Chapin appears to noblest advantage. And it is this character which will give him the surest strength and greatness in his day. In the first place, he has the right basis of doctrine on which to stand as a reformer. His views of the Divine Paternity, and of the common brotherhood of man, — of the great Christian Master, and the object of his mission, the reconciliation of the world to God, — afford him amplest arguments and strongest power in urging the claims of Christian reform upon the attention of his fellow-men. Though not so habitually given to the textual exposition of his theology as some preachers may be, he is one of the most constant in setting forth its great practical claims upon mankind. And, then, he is one of that class of ministers, — we would there were more of them! — who seem to us to love truth quite as well as popular favor. There are some ministers — we are ashamed, though obliged, to say it — who evidently prefer the latter; who fear nothing more than to offend their conservative admirers; who take care to linger far enough behind, in the great reform movements of the day, to keep easy that portion of their people who count "agitation" an unholy thing. Such ministers are in city and country, — some of them in almost every considerable denomination. Mr. Chapin is not one of their kind. His strong heart and earnest voice are on the side of Progress. If he have a word on the evils of our times, evils near or remote from us, — any abounding though fashionable wrong, or "peculiar institution,"— that word he can speak, will speak, with an eloquent boldness evidently meaning what the Old Testament intended in the expression "whether men will hear or forbear." We deem him one who, in the startling expression of the poet, would be

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* Universalist Quarterly, July, 1847.

"near God's heart,
And feel its solemn pulses sending blood
Through all the wide-spread veins of endless good."

It is in the free utterance of this broad philanthropy that Mr. Chapin may be regarded not only as an honor to his denomination, but a blessing to the age in which he lives. Long may he be permitted to send forth his increasing influence into this world of error and wrong, — nobly aiding our race in its striving for that better day which he and thousands of others now behold approaching, when the religion of God's Right shall be known and enjoyed by man wherever on the wide earth he may be; when the practical of Christianity shall so operate, that individuals and governments shall be no longer hindrances, but aids, to human advancement and to the essentials of human happiness; when, in our preacher's own beautiful language, "dim Meroe will shout freedom from beyond the fountains of the Nile, and the stony lips of the Sphinx shall preach the Gospel!"

DISCOURSE II.

GOOD WORKS.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." — MATTHEW 5: 16.

THAT the nature of any work is to be determined by the motive from which it springs, is a proposition as familiar as it is true; and the statement, of course, applies to the whole class constituting what are called good morals, or virtues. Their excellence depends upon the sanctions out of which they grow. For though, as the Saviour has told us, good fruit unquestionably indicates a good tree, yet there is much in the world that is only the *semblance* of good fruit, an unsubstantial imitation of it, covering the naked boughs and the hollow trunk of character like dead clusters of wax. There is such a thing as *artificial* goodness, in distinction from original or vital goodness. It is grounded upon false motives; it does not issue from the inner life of a man, and therefore it is unreal and comparatively worthless. In the world about us, to a great extent, instead of original individualities springing from their own centre, we find a set of platoon virtues — a mechanical uniformity. Society is like a vast concave mirror, which shows ten thousand copies of one form. We may expect, then, to find some whose virtue is very much the reflex of custom. They know that justice is commendable, that reputation is an excellent capital, that honesty is the best policy. A man of this kind is one of those unangular and speckless people whom the world can say nothing against. He lives up to the level of respectability. But, though he may be sincere in his conformity, he knows little of the absolute ground of goodness. He does not apprehend it for its own sake. His virtue is not a spiritual formula of the soul, comprehending all the minor laws of action; it is not an inward inspiration, flowing from eternal sanctions, and tremulous with the thought of God; it is merely a wise adaptation, a complacent self-adjustment. It is the decent semblance of a virtue. It always accords with his comfort, it is fit to be seen of men; but it is not sufficient for solitary resource or for self-sacrifice — it is not trustworthy in the secret allurement or the public trial. I repeat, I do not impugn the sincerity of this man, but the depth of his moral life, the ground of his action.

Again, there are those with whom virtue is simply an *accomplishment.* They stick a commendation of it in the end of a treatise; they regard it as a finishing touch to education. They would persuade a man to practise good morals, for the same reason that they would have him carry himself with ease, or conduct properly at table, or know how to tie his cravat. Now, doubtless, virtue adds beauty, as well as vitality, to character, and is the crown of a true manhood. But it is something more than a matter of taste, or the complement of an elegant fastidiousness, which the man of the world may wear as he would a jewel or a ring. And he who knows so little of its interior life as to consider it merely an ornament, exhibits not *it*, but an imitation.

And there are still others who really have no faith in moral principle. They divide mankind into hypocrites and fools, and consider the idea of absolute virtue as a dream, which may delude enthusiasts, but at which the elect should laugh. Still, they think it may be very well for the mass to believe in these sanctions; and, as a matter of expediency, they would uphold this influence in the world; and they do themselves render to virtue an outward respect. Of course, the fruit that covers this dark and empty scepticism has no root and no life.

When, then, we hear those who regard things from the religious point of view pronounce morality worthless, and good works of no account, we may presume that they do not speak against substantial virtue, but against this husky conventionalism, these unauthentic forms. It is not the Christian who divorces morality from religion, but the man of the world. It is precisely because the former perceives that good works are essential to religion, are identical with it, that he affirms these formal decencies to be false and hollow. With him the *tree* must be good, or, however comely the aspects of the fruit, he knows that at the core it is not good. He has no faith in that virtue which is merely grafted on a man's conduct, which is only an educated symmetry of character. With him, religion — involving the breaking up of the great deep of our moral nature, the control of conscience, the recognition of spiritual sanctions, the love of goodness for its own sake, the absolute surrender of the will to God — is the spring of all practical excellence. The really good deed expresses something far greater than that which is done, and the true motive of virtue recognizes nothing superior to the right. The morality of such a man will grow out of him as naturally as the leaf and bud from the hidden life of the tree. It will appear not as a dead custom, but as a vital impulse.

But although the character of good works is thus determined by the ground of motive on which they rest, — by the sanctions from which they spring, — we must not under-estimate their importance in the order of a true Christian life. This importance is indicated in the text, — "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These words suggest two grounds for practical moral action — or, rather, one ground inducing two results. In the *first* place, *we should let our light shine as the personal consequence of our own action* — our own *doing* of good. Spiritual life is the fountain of all moral excellence; but we may grow in that life by practical performance. The soul that is under the influence of religion alternates between conception and endeavor. It hastens to embody the ideal which it perceives. It asks continually, "What shall I *do?*" and, in doing, it rises to a yet higher ideal. This philosophy of doing, my friends, is of vital importance, and neglect to observe it is one great hindrance to a good life. There are, perhaps, many men whose religious emotions are stirred, whose aspirations are right, and yet they halt in their practical life. They wish to be disciples, to live religiously; but they have vague conceptions of duty, — they do not know how to set about it. They are confused by theological terms; they can attach no definite meaning to the requirement, "Repent and believe." "Here we stand," they may say, "ready to start upon the Christian course; but how shall we begin?" To such as these, then, I would urge the importance of simple *doing*. Begin with the duty that lies next you, — something you have neglected which you ought to perform. Take hold of that omitted work, and do it. You are guilty of something which you know you should not do. Abandon it at once. You are conscious of some defect in temper, some inordinate appetite. Strive with this instantly, and overcome the evil. Do not hesitate because you see that these constitute, as it were, only the preliminaries of a religious life, — because there rises dimly before you an intimation of much greater things to be done and to be left undone. Do not halt, perplexed by these, and say, "To what shall I turn my hand?" I repeat, place it upon the duty which lies next you — which now, to-day, you clearly perceive. Have you been in the habit of profaneness? Quit that. Have you indulged envy or anger? Strive to vanquish it. Have you neglected to pray? Lift up at once your heart to God. As to any good work, my friends, learn that it is better to make a feeble attempt than not attempt at all. If you can do but little, and that poorly, still, do it. These efforts will at least evince your sincerity of purpose, which is a great thing. The work of a true Christian life is, doubtless, a strenuous one; but it may be achieved even by small beginnings. Has not almost every great work been involved, at first, with feebleness or failure? How much was defeated, ineffectually wrought, tried over again, by him who first attempted to realize his idea of a ship or a steam-engine? At first dawned the conception in his mind, faint, nebulous, chaotic, floating in dreamy fragments, until it grew into a beauteous image. Then came the practical endeavor. How long the process, crossed with what mistakes and perplexities, ere it hovered upon the waters — ere it stood up, in its complex order, an embodied thought! How many trials, how many ineffectual expedients, ere the astronomer achieved his discovery! Long did he meditate in his lonely watch-tower, and point his tubes into the night. But finally the problem broke into solution. His reason, beginning with meagre hints, baffled and driven back, ascended at length the ladder of the skies, and read the mystery of the stars. The simple secret of this success was *persistence*,— a disposition to attempt, and, though failing, or performing poorly, to keep continually doing. My friends, it is so with the work of a good life — with the practical problem of religion. Act upon that which is palpable, which lies before you, and the problem already opens to solution.

And we should be encouraged to these attempts by the fact, that the more we do, the more we acquire the faculty of doing. In a moral, as well as a physical sense, power increases with action. The sinews of the soul are strengthened by effort and by victory. If we have conquered one evil habit to-day, we are better qualified to overcome another to-morrow. He who has learned the alphabet has snatched the key to all the sciences.

And he has done this, not only by having gained possession of these elements, but by the intellectual skill he has acquired in mastering them. So he who has successfully resisted one temptation, or courageously performed one duty, has not only grown familiar with the tactics of virtue, but has touched the spring of that moral force, against which no evil can stand. Yes, we are encouraged to moral endeavors by the universal law, that the more we do, the more we develop our strength, and the richer become our resources.

Practical performance, then, the doing of good works, is essential to our own spiritual discipline. The religious life consists in aspiration and in action, and stagnates if it does not keep circulating between the two. We must retire to the inner depths of our nature, to the summits of faith, if we would shape our aims and perceive their sanctions; and that which we see we must precipitate in deeds. And in this contact of sentiment with practice, a light will be elicited, and shine in the personality of a man. At first, perhaps, it will flicker in doubt, and struggle through darkness; but every new effort will replenish it, and it will brighten into the perfect day. It may be feeble, but it streams out from the recesses of an earnest soul. It is a flame glowing from the forge of his burning purpose, on which, God helping him, shall be wrought the iron endurance, the firm resistance, and the glorious achievement, of the Christian course.

But the text, besides suggesting the personal importance of good works, gives an *extrinsic* reason for their performance. While there is no essential virtue in that conduct which is dictated by ostentation, policy, or mere conformity, it is still proper to act from the consideration that we are seen of men. A man may be quickened in his moral action by the thought that an influence for good may flow out from his single life. He may ground his course, in some particular instance, upon the motive that others seeing his deed will be attracted by its excellence, and be induced to honor, not him, but that Great Being in whom all moral excellence consists. He may and should let his light shine, that he may draw others to virtue and to God.

I conceive, then, that it is lawful to urge upon a man the consideration that his conduct is seen by his fellows, as a motive to the performance of duty, and the careful ordering of his life. In this light, moreover, we may call upon him to do what he might lawfully neglect, or to forbear in respect to something in which he might innocently indulge, if he were a solitary being, but which now is an evil example and a stumbling-block to others. This does not impeach the personal worth or the intrinsic character of virtue ; for it is an act performed, not for the world's applause, or from fear of its frowns, but that others also may be won to the knowledge and the love of goodness. It does not indicate that the person who thus acts with reference to others has a vain confidence in his own importance, or over-estimates his influence. It implies, simply, that man has an incalculable effect upon man. And this is an undeniable truth. We are in contact with those whom our touch affects. The moral world is like the physical. A word syllabled upon the air, philosophers tell us, flows out a ripple of sound forever. An impulse communicated to this mass of matter on which we stand thrills to the stars. And there is not a man who lives, or who has lived, that does not move some particle of humanity around him, and whose influence is not vibrating even now. Perhaps he has long since gone to his grave, and the grass has grown over him; but as his feet, which are now so still, have helped wear away the pavements of yonder street, so the effect of his life remains in the stream of existence. Reflect how many of our habits, our notions, the attitudes and colorings of our very souls, have come, not from books, not from independent reasoning, but simply from our contact with others! How much of their life has intermixed with and sways our own! Do you think that the sole result of some old saint's experience was in the intrinsic blessedness of his virtue, — in the joy and peace it yielded *him?* No: its mild lustre lights many a faltering footstep. It shines as a star in the constellation of witnesses for God. Has the martyr's faith in the trying hour sustained no one but himself? Truly, it has made thousands firmer in their rectitude, and more patient in their suffering; and the fire rising from his fagots has left its reflection upon the mountain-peaks of ages.

There is, then, a lawful motive for doing good works with reference to being seen of others, and that motive exists when the object is not our own honor, but the moral welfare of men, and therefore the glory of God. When Jesus stood by the grave of Lazarus, he lifted up his eyes, and said,—"Father, I thank Thee, that Thou hast heard me," and then exclaimed,—"I knew that thou hearest me always: but because of the people which stand by, I said it, that they may believe that thou hast sent me."

But the consideration of the topic under this head would be very incomplete, if we rest upon the mere *lawfulness* of good works with reference to others. There may be some, whose conscience is so scrupulous, or whose virtue is so morbid, as to need this assurance. But there are far more, who are likely to neglect the *positive injunction*, to let our light shine. And this is the truth which, in the close of this discourse, I would urge home—the truth, that we are *positively* bound to act upon the consideration of our influence upon those around us and upon the world. It seems to me, my friends, that, however bad a man may be, the thought that his conduct does not spend itself in his own soul, but affects others, must move him. And, however obscure may be your position or influence, surely it is a strong motive to goodness to feel that your feeble efforts may convey unknown blessings. Yes, this truth should smite upon our hearts, — that, clear down to our graves, and after we are dead, in the memory and the effect of our living example we shall shed a baleful or a blessed light, — that *some* effect we produce, and it is either good or bad. We can retreat from this responsibility under no plea of insignificance, or want of capacity. You may not move in a splendid circle, or touch the springs of a lofty influence. You may not act upon the public mind through your books, or by your tongue. You may be no statesman, into whose hand has been intrusted the welfare of a nation, — no warrior, whose victory or defeat changes the fate of empires, — no reformer, whose life makes an era. But perhaps you are a father, and every day your example burns before your children, and pours its subtile influence into their young hearts. You are a man of business, and your ordinary transactions say something for rectitude, or help to deepen the rottenness of the world. You are a neighbor, and men argue from your conduct — unconsciously, it may be, to themselves — results that touch their own lives. You may be a miserable beggar in the streets, and yet, from your uncomplaining humility, or your loathsome depravity, the world rolls on with a kindlier light, or in a deeper shadow. These, my friends, are not conjectures, but facts. So sure as you act at all, a ray streams out from your life, — small, it may be, yet beautiful and inspiring like that which fills the urn of a star, baleful like that which comes from the pit, or ghastly like that which glimmers over some mass of deadness and corruption.

One cannot ask himself a more pregnant question, then, than this : — " How do I live ? — especially, what is the tendency, what is the influence, of my life, as to others ? " Surely, the spirit of such an inquiry has nothing in common with pride or conceit. It does not imply the notion that we win heaven by mere good works, or that we can ever do enough. It is consistent with the lowliest dependence upon God's grace, and a deep sense of unworthiness. Indeed, it is not a selfish consideration, but an endeavor to act beyond self.

And while this view of good works affords a mighty impulse for virtue, it also encourages us with the idea that we may be, so to speak, agents of God, and, while we can never return his mercies, may use them for his purposes, may help carry forward his ends, and cause the gift to serve the Giver. We may so hold it up before the world, that it shall reflect his glory. We may so use our powers and opportunities that they shall be instruments in leading others to virtue, to happiness, to the Divine Life of Religion. Without ostentation, without self-seeking, I say, we may do this, working out our own simple task of daily duty. For such an effect, it may be, others have had upon us. All unconsciously to them, we have been moved and strengthened by their silent *doing*, as by no words or book of human teacher. For the mightiest energies in the world, rebuking our scepticism, confirming our faith, encouraging our effort, deciding our choice, come from silent example, the *living out* of trust and duty, — from the serene face of patience, the meek obedience of resignation, the untiring diligence of love. And this moral *fulfilment*, this steady force of doing, often shines with a planet-calm and brightness from humble spheres of life, rather than from fields of noisy endeavor and glittering achievement.

Let us, then, realizing the *intrinsic* excellence of spirituality, of personal Religion, keep its flame burning in the soul, nourishing it with prayer, and inward as well as outward discipline. But, also, let it shed abroad the influence of a blessed example. Let us remember, that in the world there is no testimony for truth, righteousness, God, so forcible as a good life. Let us do what our hands find to do, seeking no vain or ostentatious ends; let us do what our hands find to do, and let our light shine. It may be feeble, but who can determine its results? As the traveller on some lonely moor, beneath the clouded night-sky, catches the gleam from the distant cottage-window, and finds his path, — as the sailor, tossed upon the stormy deep, hails the humble beacon-light brooding above the billows, like a star, — so may it be with your practical example of faith, patience, truth, love. Some one may look upon it, and it may bless him. Unknown to you, some way-faring man in the world's rough paths may see it, and turn to the Father's house; some guilty and troubled spirit, drifting on life's great ocean, may welcome its suggestion, and find the port of Peace!

REV. CHAUNCY RICHARDSON, A. M

SERMON V.

THE APOSTOLIC MINISTRY.

BY THE REV. CHAUNCEY RICHARDSON, A. M.,

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Delivered in La Grange, on Lord's Day, Jan. 7th, 1849, before the Texas Annual Conference, and published by its unanimous request.

But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God.—*Acts xx :* 24.

Reverend and dear Brethren: Standing before you on this imposing and peculiarly interesting occasion—our ninth Conference festival, in obedience to your unanimous appointment; to what theme could I more appropriately direct your attention, than to that of the *Apostolic Ministry?* This is a theme of universal interest and of paramount importance.

The necessity of a ministry, the separation of a body of men to be the guides and teachers of the people in things pertaining to God, has been admitted from time immemorial by nearly every branch of the Christian Church. It has been appropriately remarked by an eloquent divine, that "without the public solemnities of devotion, private and individual piety would quickly languish and expire. The lamp of religion must be trimmed and replenished by the aid of human diligence and zeal, as well as by the Spirit's presence from above; without the former, it would yield but a glimmering light amidst the darkness of a corrupt world; without the latter, it would emit only the fearful glare of superstition, or the fitful, delusive flashes of enthusiasm.

The divine wisdom and mercy are therefore especially displayed to the world in the appointment of an order of men to preach the gospel—to administer its holy sacraments—to be stewards of the mysteries of God, and the dispensers thereof—to be ambassadors for Christ to a rebellious world, to stand at the gates of the sanctuary and invite all men to come and taste the goodness and grace of the Lord—to rebuke the ungodly—to admonish the careless, to comfort the afflicted—in a word to do the work of evangelists.

The Christian or Apostolic Ministry is marked by features peculiar to itself. The religion of the heathen world, though they have a priesthood, yet they have no office corresponding to the ministry of the gospel, nor even had the Jewish Church; it had it is true a holy priesthood to offer sacrifices, but their office pertained to outward forms and ceremonies, the shadows of better things to come. Holy prophets were raised up from time to time to bear testimony against wickedness and idolatry, and to foretell the righteous judgments of God. But where were the practical expositions of God's word? Where were the friendly admonitions to individual sinners? Where was the watchful care over souls as a charge to be accounted for to God? Where have these peculiar features of the gospel ministry ever been found, but in the Church of Christ?

Isaiah, who is emphatically the Evangelical Prophet, looking through the vista of more than seven hundred years, surveys the labors of the gospel ministry, and with enraptured delight exclaims, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace, that bringeth good tidings of good; that saith unto Zion, Thy God reigneth!"

Though I may not be able to throw any new light upon this sublime theme, yet a noble end will be attained, if I succeed in putting you in remembrance that you stir up the gift of God that is in you which was committed unto you by the Holy Ghost, which dwelleth in us. It is especially my aim to elevate in your esteem that high and momentous function, which proposes to save souls from death, and to wreath their brows with unfading crowns of glory. For the moment you think lightly of the *sacred office*, your right arm is withered, you are shorn of your moral power, your glory is departed, and nothing remains, but imbecility, relaxation and sterility. For no man ever excelled in a profession to which he did not feel an all absorbing and entrancing attachment. The text, which is a part of St. Paul's thrilling address to the elders of the Ephesian Church, most forcibly directs our attention to the APOSTOLIC MINISTRY.

I. In the divinity of its source.

II. In the sublimity of its spirit.

III. In the importance of its testimony.

IV. In the felicity of its completion.

May the Spirit of Eternal Truth, shed his heavenly influences upon us, to bedew, to warm and expand our affections, to illuminate our minds and to guide us into all truth.

The *Apostolic Ministry* claims our attention,

1. In the divinity of its source:—"Received of the Lord Jesus." This vital truth was boldly declared from the very commencement of the gospel dispensation. Christ addressing those whom he appointed to the sacred office, said, "As my Father hath sent me, so send I you. All power is given unto me in heaven and in earth, Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway even unto the end of the world."

St. Paul most fearlessly asserts the divinity of his apostleship. "I certify you, brethren, that the gospel, which is preached of me is not after man, for I neither received it of man, neither was I taught it, but by revelation of Jesus Christ, whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power, according to the glorious gospel of the blessed God, which is committed to my trust. And I thank Jesus Christ our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry."

The agency of the Holy Ghost was evidently concurrent with that of Jesus Christ in the appointment of the apostolic ministry. Christ commanded his chosen apostles not to depart from Jerusalem until they should receive the promise of the Father, the baptism or anointing of the Holy Ghost. But said he to them, "Ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth."

How eminently were the apostles anointed with the Holy Ghost for the work of the ministry, when there appeared unto them cloven tongues, as of fire, sitting upon each of them, and they were all filled with the Holy Ghost!

We have another striking example of the concurrent agency of Christ and the Holy Ghost in the appointment of Paul and Barnabas to the ministry. Having received their commission from Christ, "As the prophets and teachers in the Church at Antioch ministered and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away. So they being sent forth by the Holy Ghost preached the word of God."

Whatever might be peculiar in the commission of the Apostles it is evident that the principle of the divinity of its source is represented as an essential quality of the gospel ministry. Consequently the several grades of the ministry are equally of divine appointment. "Christ gave some apostles, and some prophets and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ."

It is the special prerogative of Jesus Christ, the Supreme Head of the Church, to appoint men to the office of the holy ministry, and to communicate such appointment through the direct agency of the Holy Ghost in their hearts, and by throwing open a wide door of usefulness before them.

And no man should engage in the work of the ministry, unless he verily feel that he is moved by the Holy Ghost thereto,—unless he can truly say—"The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn."

It is a matter of the utmost consequence to be thoroughly satisfied on this point. No man should presume that he is thus moved or anointed, merely because he has been expressly educated for the ministry. God and man have often differed in their choice of the fittest instruments to preach his gospel. God may appoint one thus educated to the ministry, to revive his work in the earth. Thus were the apostolic Wesley's evidently appointed, qualified and sent forth. But the Great Head of the Church gave them helpers, men specially called and qualified by himself for the vast work of spreading scriptural holiness throughout the world. Those men boldly testified their special appointment to the work of the ministry, and special assistance granted them in the prosecution of that work.

These remarks apply with peculiar force and truth to the great body of Wesleyan Methodist ministers both in Europe and America, clearly establishing the apostolicity of their ministry in the divinity of its source.

A full persuasion of a special call to the gospel ministry by the Chief Shepherd and Bishop of souls is a matter of prime importance. "Long experience," says the venerable Dr. Clarke, "has shown me, that he among us, who is not convinced that he has an extraordinary call to the ministry will never seek for extraordinary help, will sink under discouragements and persecutions; and consequently far from being a light of the world, will be as salt without savor, and in our connection, a slothful, if not a wicked servant, who should be cast out of the sacred fold, as an encumberer of the heritage of the Lord."

Let us proceed to consider the apostolic ministry.

II. In the sublimity of its Spirit, "But none of these things move me, neither count I my life dear unto myself." Truly did St. Paul declare to Timothy, "For God hath not given unto us the spirit of fear, but of power, and of love, and of a sound mind." How noble, how elevated, how sublime was the spirit of the apostolic ministry!

1. It comprised the sublimity of the beauty of holiness. How eminently holy were the apostles! How truly were they new creatures in Christ Jesus! How completely did they put off the old man with his deeds and put on the new man, created in righteousness and true holiness! How brilliantly did all the graces of the Spirit, the fruits of righteousness, shine in their lives! How entirely were they crucified unto the world, and the world unto them—crucified with Christ!

How illustrious, solid, and universal was their piety! How constant and fervent their prayers for the success of their ministry, and the triumphs of the gospel! How fragrant was the odour of their sacrifices of prayer and thanksgiving! By their fervent prayers they watered without ceasing the precious seed, which they had widely sown through the Lord's vineyard, breathing out the most ardent desires in behalf of those who embraced the truth in the love of it, that "God would fulfill in them all the good pleasure of his goodness, and the work of faith with power, that the name of the Lord Jesus Christ might be glorified in them, and they in him," offering unto God the most unfeigned thanks in their behalf for the grace of God, which was given them by Christ Jesus.

With what confidence did they appeal to the purity of their lives! "Ye are witness, and God also, how holily, and justly, and unblamably we behaved ourselves among you that believe." With what godly jealousy did they guard the honor and purity of their ministry! "Therefore seeing we have received this ministry, as we have received mercy we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God, giving no offence that the ministry be not blamed, but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned, by the word of truth, by the power of God, by the armour of righteousness on the right hand and on the left, by honor and dishonor, by evil report and good report, as deceivers and yet true, as unknown and yet well known as dying and behold we live; as chastened and not killed, as sorrowful yet always rejoicing, as poor yet making many rich, as having nothing and yet possessing all things."

What sublime beauties of holiness, blended in their character, does this interesting fragment of their auto-biography disclose? How zealously did they exercise themselves to maintain a conscience void of offence toward God and man! It was emphatically said of them that they were full of faith and of the Holy Ghost. As ensamples to the flock they were burning and shining lights.

2. The sublimity of the spirit of the apostolic ministry was the sublimity of burning zeal for their master's glory. We have a beautiful portrait of this zeal in St. Paul's address to the Ephesian Church. "Ye know from the first day that I came into Asaia, after what manner I have been with you at all seasons, serving the Lord with all humility of mind, and with many tears and temptations, which befell me by the lying in wait of the Jews, and how I kept back nothing that was profitable unto you, but have showed you publicly and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God and faith toward our Lord Jesus Christ. And now behold, I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in

every city, saying, that bonds and afflictions abide me. But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God. And now behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day that I am pure from the blood of all men, for I have not shunned to declare unto you all the counsel of God."

Of other apostles it was said by the pen of truth, "And daily in the temple, and every house, they ceased not to teach and to preach Jesus Christ." St. Paul affirms of himself and of the whole college of apostles and ministers—"Whom we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus; whereunto I also labor, striving according to his working, who worketh in me mightily."

How brilliant and constant was the blaze of their zeal! They taught and preached from house to house, as well as in the temple, and that daily—they taught every man, and warned every man in all wisdom, anxious to save all. They were unawed by the frowns of men whose souls they sought to bless with salvation. They were resolved to sustain their master's honor at all hazards, and when men blasphemed and dishonored them, they bound the scorn to their brow and gloried in their shame.

3. The sublimity of the apostolic spirit involved the sublimity of ardent love for immortal souls. O! how brightly did this love burn in their spirits, melting them down into the most tender compassion for the souls of men! How fully did it impel them to the most faithful prosecution of their ministry! It removed all fear of rebuke in doing the work of evangelists. It made their labor delightful, their difficulties inviting, their dangers illustrious and alluring.

Love moved all the springs of their sacred oratory, and gave a force and spirit to their ministrations, mighty indeed. The arrows of truth, of which their quivers were full, were pointed with love, and produced deep medicinal wounds. The love of souls was their ruling passion, and the salvation of souls the aim of their highest ambition. With what indefatigable diligence and zeal did they labor to serve their immortal interests! How willing were they to spend and be spent for them!

The sacred office was endeared to them as an office of benevolence and a labor of love. Love, that worketh no ill to its neighbor, love that never faileth, always kept them busy, allowing no blank pages in the volume of life, but filling all with generous and useful deeds. Love inspired their prayers with powerful importunity, and diffused life and energy through all their labors. It was the source of the most affecting and thrilling incidents of their ministry, adorning it not merely with a shining action here and there, like a single star in the expanse of heaven, but crowding it thick with pious offices of friendship and generous exploits of benevolence, like the glow of blended splendor from myriad of stars in the milky way.

Their love was strong to suffer, and mighty to conquer difficulties. It was this heroic passion that enabled the apostles to look upon dangers and deaths, in their most terrific forms with a generous contempt. Though they knew that bonds and afflictions awaited them, yet were they ever ready to hazard their lives for the name of the Lord Jesus.

4. The sublimity of the spirit of the apostolic ministry was the self-denial and sublimity of self-sacrifice. And never was the sublimity of self-denial and self-sacrifice more eminently exemplified than in the lives and labors of the apostles. When Jesus Christ stated to them the permanent conditions of apostleship as well as discipleship, saying, "Whosoever will come after me let him deny himself and take up his cross and follow me. He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me; for whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the gospel's, the same shall save it." They showed a cheerful submission, declaring, "Lo, we have left all and followed thee."

How readily and cheerfully did they count all things but loss for the excellency of the knowledge of Christ Jesus, for whom they suffered the loss of all things, that they might win Christ, and be found in him, not having on their own righteousness, but that which is through the faith of Christ, the righteousness which is of God by faith, that they might know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable to his death!

St. Paul's statement of apostolic self-denial and self-sacrifice is deeply affecting and portrays the truest moral heroism. "For I think that God hath set forth us the apostle's last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, we are weak, we are despised. Even unto this present hour we both hunger and thirst, and are naked, and are buffetted, and have no certain dwelling place; and labor, working with our hands. Being reviled, we bless; being persecuted we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day, most gladly therefore, will we glory in our infirmities, that the power of Christ may rest upon us. Therefore we take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distress, for Christ's sake, for when we are weak, then are we strong." How remarkable is this language, and yet how truthful?

From the period of their investment with power from on high—their full induction into the ministry of reconciliation, neither the prejudices of flesh and blood, neither respect to man, nor the fear of death, nor any other consideration could swerve them from the open path of duty. They moved on with serenity and invincibility in a path luxuriant in thorns, reproaches and pains, and encompassed with innumerable perils. They looked with a magnanimous contempt upon the maxims of the world, nay upon the world itself; its hatred or its favor; its joys or its sorrows; its meanness or its pomp. They were superior to every obstacle; though the universe armed itself against them; though the gates of hell sought to overwhelm them, though afflictions assaulted them on every side, they stood immovable in every storm, counting not their lives dear unto themselves, conscious of the truth of their principles, and the immortality of their hopes.

To them the pleasure of doing good was sweeter than all the pleasures of sense--the hope of converting sinners from the error of their way was far more grateful to their feelings than the prospect of acquiring all the advantages of fortune, and the honor of publishing the gospel was superior in their eyes to the highest civic honors attainable by man. They sought not their own profit, but the profit of many, that they might be saved.

5. The sublimity of the spirit of the apostolic ministry was the sublimity of an unwavering confidence in the memorable promise of the Redeemer to all his ministers in all time; "Lo, I am with you alway even unto the end of the world." This was one grand source of their moral heroism. With their eye fixed upon this promise they could take a full survey of all their privations, sufferings and perils, and boldly exclaim, "But none of these things move us, neither count we our lives dear unto ourselves. We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about us the body the dying of the Lord Jesus that the life also of Jesus might be manifest in our body, for which cause we faint not; for though our outward man perish, yet the inward man is renewed day by day; for our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory."

In fulfillment of his glorious promise to them, Christ became their sun and shield, giving them grace and glory, withholding no good thing. His name was their strong tower, into which they could run and be safe. His presence converted dungeons into palaces, and encircled martyrdom with a halo of glory.

Such was the sublimity of the spirit of the apostolic ministry; and where in modern ecclesiastical history shall we find this spirit more fully exemplified than in the Wesleys, and in the Wesleyan Methodist ministry? Every one familiar with the history of Wesleyan Methodism has been compelled to admire the sublimity of the spirit of its ministry—the sublimity of its beauty of holiness—of its burning zeal for the glory of Christ—of its ardent love for souls—of its self-denial and self-sacrifice, and of its unwavering trust in the great promise of the Redeemer to his chosen ministers. But is not the exemplification of the sublimity of the spirit of the apostolic ministry strong evidence of true apostolicity? Then is not the Wesleyan Methodist ministry truly apostolic? And such trust have we through Christ to God-ward; not that we are sufficient of ourselves, but our sufficiency is of God; who hath also made us able ministers of the New Testament, not of the letter, but of the spirit, for the letter killeth, but the spirit giveth life, that our spiritual ministrations might be truly glorious.

SERMON.

THE APOSTOLIC MINISTRY.

BY THE REV. CHAUNCEY RICHARDSON, A. M.

CONTINUED.

Having considered in the preceding sermon the Apostolic Ministry in the divinity of its source, and in the sublimity of its spirit, we will proceed to consider it,

III. In the importance of its testimony, "To testify the gospel of the grace of God." This testinony was important both in its *theme* and in its *results*.

1. It was important in its *theme*. "The gospel of the grace of God." The Greek word *evaggelion*, which we translate

gospel, means good news, or glad tidings. It is so used in the most celebrated Greek authors. In Homer, it signifies the reward bestowed on the messenger of good tidings, and in Aristophanes and Isocrates it denotes the sacrifice which was offered when any good news was announced. By other writers it was used for the message itself, the news communicated, in which sense the apostles evidently adopted it. Plutarch, in his life of Artaxerxes, plainly speaks of the reward of the gospel, or good news. In his life of Pompey, he says, the messenger arrived at Pontes bringing the gospel, or the good and joyful tidings. Cicero uses the Latin word *evangelium*, which we translate gospel, in a similar sense in his epistle to Atticus.

The primary meaning of the word gospel then, is good news—glad tidings, and as used by the inspired writers it means glad tidings of great joy to all people, even tidings of a Saviour, to the sinfuland the guilty, andof salvation through him. This definition of the gospel fully accords with the proclamation of the birth of Christ, by the Angel to the Shepherds on the plains of Bethlehem : " Behold I bring you glad tidings of great joy, (literally I evangelize unto you great joy, or I preach the gospel, containing matter of great joy,) for unto you is born this day in the city of David, a Saviour, who is Christ the Lord. The gospel of the grace of God, therefore, comprises tidings of a Saviour—a Saviour mighty to save—tidings pertaining to his appearance in the fullness of time as the unspeakable gift of the Father's love—to his divinity and humanity, being Emmanuel, God with us—to his humiliation unto death, even the death of the cross—to the perfect sacrifice, oblation and satisfaction, which he made by his death upon the cross for the sins of the whole world—tidings pertaining to his resurrection, ascension, and intercessions at the right hand of the Majesty on high—to his various offices, as prophet, priest, and king—to the fullness of his grace and to the glory and results of his second coming.

As the tidings of Christ, the Saviour, constituted the gospel of the grace of God, so they likewise constituted the grand and thrilling theme of the apostolic ministry. The apostles affirmed, " It is a faithful saying, and worthy of all acceptation that Christ Jesus came into the world to save sinners.—To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins—that there is salvation in none other; for there is none other name under heaven, given among men, whereby we must be saved.

However circumstanced, however situated, Jesus Christ was invariably the inspiring theme of their testimony. Whether they spake in the temple or in the synagogue, to the Jews and devout persons, or discoursed to philosophers of whatever sect; whether they spake in the chariot upon the high way, or in the vessel upon the sea, or upon the sea shore, or in the private house, or in the inner prison—whether they delivered their testimony before the grave Jewish Sanhedrim, or the pompous Roman governors and dignitaries; whether in the most polished cities of Greece, or of the Roman Empire, over which floated in triumph the banner of the prince of darkness, in those cities, amidst their most celebrated works of art, their unrivalled architecture—their almost breathing marble—their canvass apparently glowing with vitality—amidst their temples of idolatry enshrined by intellect and learning, and their altars bestrewed and smoking with the immolations of genius, surrounded by philosophers, historians, orators, poets and statesmen, they preached Jesus.

Under all these varied circumstances they dilated upon but one theme—but it was a theme of peculiar adaptation to all classes and conditions of men—a theme of infinite amplitude, variety, and meetness. With what manifest delight and zeal did they dwell upon the savor of the sacred name of Jesus—upon the virtue of the blood divine, cleansing from all sin—upon the perfection of his atoning sacrifice, and its infinite merit—upon his unsearchable riches—and upon the riches of the glory of the mystery of Christ in the heart!

2. The apostolic testimony was important in its *results*. It produced most glorious transformations. It was addressed to communities of the most flagrant and abandoned characters—to slanderers—the covetous, idolators, abusers of themselves with

one another, given over to voluptuousness—wallowing in their crimes—steeped and dyed in the very filth of their vices—enveloped in the most profound moral darkness, and their minds incrusted with the most inveterate prejudices. But under the faithful testimony of the gospel of the grace of God, accompanied by the demonstation of the Holy Spirit, they shook off their vices—the Ethiopian changed his skin, and the Leopard his spots. The wrathful, malicious, and unbridled, became placid as a lamb—the cruel and blood thirsty became merciful and humane—the covetous and avaricious became liberal, having their hands filled with large gifts—the timid and fearful, who were terrified at the prospect of death, became bold and fearless, became moral heroes, contemning the terrors of martyrdom—the libidinous, fornicators, adulterers, and the unclean, became contented, sober, chaste and pure—the unjust, wine-bibbers and sinners of every class, became prudent, equitable and upright. Multitudes of all these classes of sinners were transformed by the renewing of their minds, so that they hated the garments spotted by the flesh, and perfected holiness in the fear of the Lord.

Though the apostolic testimony excited opposition of the most formidable character, yet it surmounted all opposition, and triumphed gloriously, inducing the exulting exclamation, "Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place. Multitudes came from the schools of philosophy to learn wisdom from the lips of the apostles—multitudes abandoned the altars and temples of their idols, to become worshippers of the true God—multitudes emerged from the filth of their vices to become vessels of honor in the house of God, the church of the living God. So extensive were these results that the apostles were charged with filling Jerusalem with their doctrine, and with turning the world upside down. Churches were planted throughout the vast Roman empire into which multitudes were gathered to whom it was affirmed, "Ye as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people; that ye should show forth the praises of him who hath called you out of darkness into his marvelous light, which in time past were not a people, but are now the people of God, which had not obtained mercy, but now have obtained mercy. These apostolic churches were beautiful oases in a vast moral desert.

In what branch of the Church of Christ shall we find the apostolic ministry in the importance of its testimony more fully or eminently exemplified than in the Wesleyan Methodist? The faithful history of Wesleyan Methodism will clearly show that the theme of the testimony of its ministry has ever been most emphatically and pre-eminently the gospel of the grace of God. There has been no presumptions, dogmatical or sacriligious, substitution of vain philosophy or pompous rites and ceremonies in the place of the truth as it is in Christ. The high aim of its ministry has been to testify the truth, the whole truth, and nothing but the truth.

The results of the testimony of the Wesleyan Methodist ministry correspond in a remarkable degree to those of the apostolic testimony, astonishing the world and confounding the wisdom of the wise. Into whatever continent, or island, or nation, civilized, barbarous or savage, they have gone preaching the glad tidings of the great salvation—testifying the gospel of the grace of God, "The mountains and the hills have broken forth before them into singing, and all the trees of the field have clapped their hands. Instead of the thorn has come up the fir tree, a beautiful ever-green, and instead of the briar has come up the myrtle tree, valuable for its rich fragrance, and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off, that he confirmed the word of his servants, and performed the counsel of his messengers. Truly the signs of apostolicity have been wrought by them in all patience, in signs and wonders and mighty deeds.

It remains to contemplate the apostolic ministry,

IV. In the felicity of its completion, "To finish my course with joy and the ministry," or to finish my course and the ministry with joy. The apostles blended their ministry with their lives, and thought not of resigning the former but with the latter. That the termination of both might be joyous was the prominent object of their most ardent desires and most zealous labors. This was a part of the prize set before them toward which they pressed with ever increasing ardor until they triumphed in its attainment. How thrilling was the language of St. Paul in the immediate prospect of finishing his ministry, and his course by martyrdom! Though confined in a gloomy prison and awaiting the hour of execution he triumphs; "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord the righteous judge shall give me at that day, to whom be glory for ever and ever."

The language of St. Paul was unquestionably in substance the language of all the apostles at the termination of their glorious ministry. We have abundant evidence that they finished their course and their ministry with joy. Their joy was twofold. It was a joy of retrospection and of prospection.

1. It was a joy of *retrospection.* Their lives and ministry were eminently worthy of a review, fully warranting the joyous declaration; We have fought a good fight, we have finished our course, we have kept the faith, the mystery of faith in a pure conscience. Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly in the church.

In surveying the results of their ministry, of hundreds of thousands of happy christians, adorning the doctrine of God their Saviour with holy and useful lives, they could exultingly exclaim, What is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy.

As they surveyed the wide field of their labors, and toils, the numerous churches planted by them, rose up to their view as verdant and beautiful islands in the vast sea of sin, error, superstition and wretchedness. It was their high privilege to rejoice that they had not run in vain, neither labored in vain—that amidst all their toils, persecutions, and afflictions, the grace of God had been sufficient for them—had even abounded towards them—that neither tribulation, nor distress, nor persecution, nor famine, nor nakedness, nor peril, nor sword, nor being accounted as sheep for the slaughter, had been able to separate them from the love of Christ, but that in all these things they had been more than conquerors through him that loved them.

2. It was a joy of *prospection*. But did they not expect martyrdom? Yes, verily. But this expectation did not annihilate their joy, or even diminish its fountain. For they were persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature should be able to separate them from the love of God in Jesus Christ their Lord.

They rejoiced that they were counted worthy to suffer shame for the name of Christ—that they were partakers of his sufferings, that when his glory should be revealed they might be glad with exceeding joy. They rejoiced that the sufferings, even of martyrdom, were not worthy to be compared with the glory which should be revealed in them at the appearing of Jesus Christ, having the promise that those who suffered with him or for his name, should reign with him in glory.

Like Moses, they had respect to the recompense of reward. The glorious promise stood out in bold relief to their view; "They that turn many to righteousness shall shine as the stars for ever and ever." If the simple charity of a cup of cold water given to a disciple was sure of its reward, what rich rewards was it their privilege to anticipate, who had employed their time, their abilities, their lives, their all, in the most important, benevolent, and laborious services of the Church of God, which was the purchase of his own blood? It was theirs to anticipate crowns of distinguished brightness, and thrones of supe- or glory—to rejoice in hope of the glory of God.

Hence they contemplated the day of their death as their birth day, on which they would begin a new state of blessed existence —as the day of their coming of age and entering upon their glorious inheritance—as their coronation day, when their divine Lord would deck their brows with crowns of righteousness, making them kings and priests unto God forever and ever.

Unlike the devotees of idolatry, superstition, and error, frantic with delirium, or swooning through excessive fear of death, in its immediate prospect, the apostles were even joyful in its prospect, being elevated above its fear, boldly inquiring,—" O, death, where is thy sting? O, grave, where is thy victory? The sting of death is sin, but thanks be to God who giveth us the victory through our Lord Jesus Christ?"

How glorious and transporting was the prospect of an early presentation before the throne of heaven without spot, and with exceeding joy—of an abundant and early entrance into the joy of their Lord! For the exceeding joy, and the joy of their Lord could mean nothing less than heaven with its balmy atmosphere of love, its cloudless sky, its everlasting noon of glory, its gates of pearl, its walls of precious stones, its gold paved streets, its imperishable flowers, its unwithering fruits, its ambrosial fragrance, its spirits of the just made perfect, its holy occupations, its deep and rapturous songs of joy, its tree of knowledge " hiding no serpent within the shade of its foilage, and instilling no death in the taste of its fruit." Its tree of life with its celestial leaves, and flowers, and fruits, and fragrance,—its river of pleasure that rolls its soft pellucid stream from the throne of God and of the Lamb —its beatific vision inspiring the mighty chorus of adoring millions, " Worthy, worthy, is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Into this exceeding joy—this inexpressible joy of their Lord the apostles had an abundant entrance, and could we lift the curtain of time, we should see them upon the wall of sapphire listening to the anthemed voices of the harmonious spheres, which fill the universe with their swelling music, chiming as they roll the lofty praise of Him who treads their boundless paths, and guides their hidden way, who gave them existence, form, and motion. With their new strung lyres, symphonious with the everlasting bass of the spheres, they roll their melody of praise in tones as sweet and joyous as the notes sung by the morning stars and the sons of God at the birth of the world, singing in concert with myriads of happy spirits the song of Moses and the Lamb, saying, "Great and marvellous are thy works, Lord God Almighty."

Anon we should see them mingling with the great multitude which no man could number, of all nations, and kindred, and people, and tongues, standing before the throne and before the Lamb, clothed with white robes, and palms in their hands, crying with a loud voice saying, "Salvation to our God, which sitteth upon the throne, and unto the Lamb." Blessed Apostles! How glorious is their reward! How brilliant their crowns of glory! How richly bestudded with stars! How sweet and enduring is the fragrance of their memory—the savor of their names! How deep their foot-prints upon the realms of mind! How uneffaceable by time! For though dead they yet speak.

Such was the apostolic ministry in the felicity of its completion, and in what ministry, during the last century has this feature of the apostolic ministry been exemplified more truly than in that of the Wesleyan Methodists.

No body of Ministers since the days of the apostles have completed their ministry more felicitously, more triumphantly than the Wesleyan Methodist Ministers. Did time permit reference might be made to numerous most illustrious examples in proof of this statement. How glorious and joyous was the completion of the ministry of the apostolic Wesleys, of Fletcher, of Benson, of Coke, of Clarke, of Watson, of Asbury, of George, of McKendree, of Roberts, of Fisk, and of a multitude of other eminent Wesleyan Methodist ministers, whose praise was in all the churches!

The obituary department of the annual minutes of the several divisions of the Wesleyan family furnishes many thousands of examples of a most joyous and illustrious completion of the ministry received of the Lord Jesus. I might advert to examples of this felicitous completion of the ministry with which many of you are familiar in our own state. I refer to Dr. Ruter, and our own beloved brethren, Strickland, Lewis, O'Conner, Poe, Spear, Fowler, and Sullivan, who died in the full assurance of the hope of a glorious immortality.

You perceive, my brethren, the striking parallel, which obtains between the apostolic ministry and the Wesleyan Methodist ministry in four most vital and essential principles, to wit: the divinity of its source—the sublimity of its spirit—the importance of its testimony, and the felicity of its completion. And this parallel, so clear and indisputable, places the Wesleyan Methodist ministry in the true line of *apostolic succession*—not the preposterous, pompous, and absurd succession, predicated upon tracing the literal succession of Bishops from the days of the apostles to our day. A ministry assuming to be apostolic should have other and higher predicates of its apostolicity than merely such literal succession; for numerous links in the literal chain of succession were manifestly non-conductors of apostolicity. In this declaration, though by some it may be viewed as too bold and rash, I am amply sustained by the most unquestionable testimony of some of the most eminent ministers of the Anglican Church. The testimony of the distinguished Archbishop Whately, is clear and decisive against the validity of the assumed literal succession. He affirms: "There is not a minister in all Christendom, who is able to trace up with any certainty his own spiritual pedigree."

Then there is the taint of informality, which upon the showing of the advocates of the literal succession would invalidate that succession. In speaking of this taint of informality, Archbishop Whately, says, "Who can undertake to pronounce that during that long period usually designated as the dark ages, no such taint was ever introduced? Irregularity could not have been wholly excluded without a perpetual miracle; and that no such miraculous interference existed, we have even historic proof. Amidst the numerous corruptions of doctrines, and of practice, and gross superstitions that crept in during those ages, we find recorded descriptions, not only of the profound ignorance and profligacy of life of many of the clergy, but also of the grossest irregularities in respect to discipline and form. We read of Bishops, consecrated when mere children, of men officiating who barely knew their letters, of prelates expelled, and others put in their place by violence; of illiterate and profligate laymen and habitual drunkards, admitted to holy orders; and in short of the prevalence of every kind of disorder, and reckless disregard of decency, which the apostles enjoin. It is inconceivable that any one even moderately acquainted with history, can feel a certainty, or an approach to a certainty, that amidst all this confusion and corruption, every requisite form was in every instance, strictly adhered to by men, many of them openly profane and secular, unrestrained by public opinion, through the gross ignorance of the population among whom they lived."

In answer to the fatal allegation that there is not sufficient historic evidence of a personal succession of valid episcopal ordinations, the learned Oxford Tractarian* and apologist for this Popish theory replies, "If nothing will satisfy men but actual demonstration, I yield at once." An ominous reply, this, to such an allegation. The Rev. Richard Marks in his discourse on "Danger and Duty," says: "We never can enter into the hallowed unity of spirit, into the experimental, heavenly bond of peace, as long as we cling to the delusive, intoxicating doctrine of *apostolic succession* and *exclusive divine right of episcopacy*."

We add one more testimony from one of the ablest writers of the English Church; he says, "The succession of persons is so uncertain, that whosoever shall make either the being of a Church, or the ministry, or the power of the sacraments, depend upon it, shall so offend Christ's little one's, and be guilty of such a scandal, as it were better for him that a millstone were hanged about his neck, and he cast into the sea."

There are numerous doctors, bishops, and even arch-bishops in the English Church, who frankly admit that the fact of a literal succession never was proved and never can be.

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* Hon. and Rev. A. P. Percival, B. C. L. Chapter to the Queen.

These testimonies, emanating from so high and honorable a source, show with the clearness of a sun-beam the utter fallacy of the doctrine of *apostolic succession*, and that those who predicate their apostolicity upon such succession, are sowing to the wind and shall reap the whirlwind,—that they are building their house upon the sand, and when the floods shall come, and the winds shall blow and beat upon that house, it shall fall and great shall be the fall of it.

But a ministry emanating from the same divine source with that of the apostles, embued with the same sublime spirit, characterized by the same important testimony, and exhibiting the same exalted felicity of completion must be an apostolic ministry. And its apostolicity is not mildewed with age, and the corrupt channels of its transmission, nor is it diluted with foreign or extraneous admixtures, but it is fresh, vital, glowing, powerful.

The most rigid imitators of the apostles in all the essential features of their ministry, are their truest successors. Let none say that the model, placed before us in the ministry of the apostles is too exalted for those who are not endued with miraculous gifts, for the apostles were men of like passions with ourselves, and therefore may be placed before us as models, whose graces and qualifications are attainable by means of the very same divine succors, which sustained and nerved them, and which are never refused to those who seek them with sincere and apostolic intentions.

In so far, then, as we, my brethren, imitate the apostles, we are their successors. As the apostles appealed to the results of their labors as evidence of their apostleship, so we may appeal to the results of our labors as evidence of our apostolicity. Of several thousands in Texas we can confidently affirm—"Ye are our epistle, written in our hearts, known and read of all men; for as much as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but by the Spirit of the living

God; not in tables of stone, but in fleshly tables of the heart. For the seal of our apostleship are ye in Christ."

These several thousands know and testify that our entrance in among them has not been in vain. They know how we have exhorted and comforted, and charged every one of them as a father doth his children, that they should walk worthy of God, who hath called them unto his kingdom and glory. Many are the witnesses that we have caused gladness in the wilderness and solitary places, and have made the desert to rejoice and blossom as the rose—to blossom abundantly, even with joy and singing. To the numerous seals of our apostleship we say: "We will not boast of things without our measure, but according to the measure of the rule which God hath distributed to us, a measure to reach even unto you, for we stretch not ourselves beyond our measure, as though we reached not unto you; for we are come as far as unto you also in preaching the gospel of Christ; not boasting of things without our measure, that is, of other men's labors; but having hope, when your faith is increased we shall be enlarged by you, according to our rule abundantly, to preach the gospel in the regions beyond you, and not to boast in another man's line of things made ready to our hand."

Let us ever be zealous to magnify our office, and remember that it is the most noble, benevolent and useful office in the world.

To be ministers of Jesus Christ, the King of kings, and Lord of lords, is a greater honor than to be the prime ministers of the greatest monarch of the earth. It is a noble exploit to rescue oppressed nations from degradation and ruin, but it is a far nobler exploit to save souls from death. It is a generous charity to clothe the naked and feed the hungry, but it is a far more generous charity, to make a multitude of wretched, perishing souls rich with the unsearchable treasures of Christ. It is a high pitch of patriotism to civilize and polish barbarous nations by introducing the arts and sciences, and a good form of government among them, but it is a far higher pitch of patriotism to refine depraved spirits and improve them into a fitness for the exalted employments and enjoyments of heaven. It is a benevelent and important service to negotiate a peace between contending nations —to stop the current of human blood and heal the deadly wounds of war, but it is a far more benevolent and important service to negotiate a peace between God and man, and prevent the terrible consequences of the unnatural and unequal war that has long been waged between them.

Let us then thank the Great Shepherd and Bishop of souls, who hath called us, that he hath counted us faithful, putting us into the ministry. Let us remember that as ministers of Christ, and as members of the body of Christ, we are brethren. Let us then aim to merit the eloquent eulogy of inspiration—"Behold how good and how pleasant it is for brethren to dwell together in unity! It is like the precious ointment upon the head, that ran down to the beard, even Aaron's beard, that went down to the skirts of his garments, as the dew of Herman, and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even life for ever more." Let us love one another with pure hearts fervently, and this love will inspire mutual confidence and union of hearts—it will inspire our intercessions for each other with life and ardour, when far apart in our respective fields of labor—it will teach us to bear one another's burdens, to sympathise with each other, to compromise differences and to forgive infirmities. It will make our friendship sweet, all our intercourse pleasant, and absence from each other a most painful self-denial.

Let us in the full survey of all our trials, privations, sufferings, exposures and labors, adopt the apostolic motto—But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the Gospel of the grace of God.

Let us give ourselves continually to prayer and to the ministry of the word, that we may do the work of evangelists, and make full proof of our ministry. Let us trust implicity in the exceeding great and precious pomise of the Lord of glory to his faithful ministers—"Lo, I am with you alway, even unto the end of the world." This promise is far richer in its influence than the almond rod of Moses, which divided the mighty waters of the Red sea and opened fountains in the desert; or the mantle of Elijah, which stayed the course of Jordan. The rod and the mantle were but types of the good things, the rich consolations and powerful supports embodied in this promise. It smooths the mountains of difficulty to a plain, and constitutes the fulcrum on which we may rest the lever of the gospel of the grace of God, and move the world.

Let us resolve to be mighty in the Scriptures. And this implies vastly more than repeating merely verse on verse, or chapter on chapter----it implies an enlarged comprehension of the import and connection of all the different parts of holy writ, and a clear understanding of their intent and application. It also implies ability to press the great truths of revelation on the understanding and conscience of men with the convincing clearness of reason, and with an earnestness of application, overthrowing the prejudices of pride and worldly-mindedness----throwing open the doors of grace and demonstrating the truth that the word of God is quick and powerful, sharper than a two edged sword. Let the theme of our preaching, the basis of our arguments, the ornaments of our eloquence, be Jesus Christ,----Christ crucified, losing sight of ourselves in the naked splendor of the great and sublime truth we exhibit, imitating the high priest, who was concealed amidst the blaze of celestial radiance.

Finally, let us feed the flock of God, which is among us, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind, neither as being lords over God's heritage, but being ensamples to the flock, that when the Chief Shepherd shall appear, we may receive a crown of glory that fadeth not away.

PEN AND INK SKETCH, No. V.

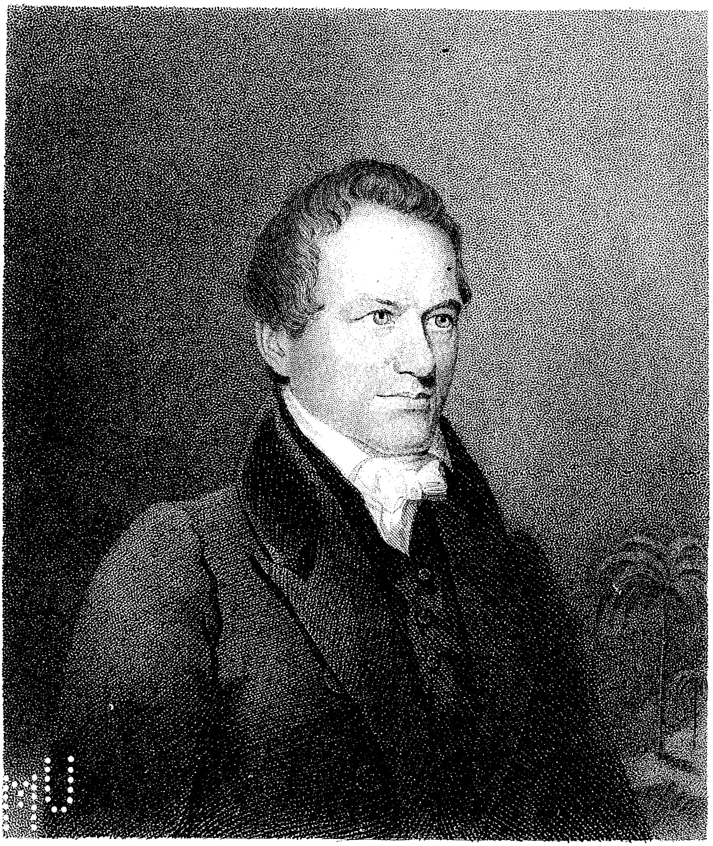
THE REV. CHAUNCEY RICHARDSON, A. M.

OF THE TEXAS CONFERENCE.

The Rev. Chauncey Richardson is a native of the State of Vermont. His parents were members of the Methodist Episcopal Church previous to his birth, and continued its bright ornaments until transferred to the upper sanctuary. He was born October 10th, 1802. His early advantages were of a character to impart an ardent love of study, and lay the foundation for future acquisitions. At the age of nineteen he dedicated himself to the service of God, and attached himself to the M. E. Church; he was an active and useful member, a devoted Sabbath School teacher, and a prominent leader in social meetings. At this early period he engaged in the instruction of youth, which in after life became with him a profession. At the age of twenty-two he received license to preach, from the hand of Rev. Wilbur Fisk, Presiding Elder on the Vermont District, which, at that period, embraced about half the State. Two years subsequent to this, he entered, on probation, into the New England Annual Conference of the M. E. Church, and at the termination of the second year he was ordained Deacon. During the subsequent four years of his connection with that Conference, he filled some of its best stations, and acquired the reputation of a useful and popular minister. After receiving Elder's orders he published two sermons, which were quite popular, and favorably noticed by the press.

His ministerial labors, combined with the severity of a Northern climate, induced great physical debility, and alarming indications of confirmed decline. In this state of health he located, and repaired to the Wesleyan University, where he spent some time in literary and scientific pursuits, in the regular classes of the University. While at that place he received a pressing invitation to take charge of a literary institution in Tuscumbia, Alabama, over which he presided, with great popularity and success, for six years. His students and graduates are found in several of the Southern States. Many of them are the wives of our ministers, and one the wife of a Bishop. While in Alabama, Mr. R. was a devoted friend, and for years a trustee of La Grange College; and, being a member of the Tennessee Conference, he was appointed President of the Conference Literary Society, and preached its first annual sermon, which, by request, was published. In the Spring of 1839 he was elected, by the board of trustees, President of Rutersville College, Texas, an institution contemplated by the lamented Dr. Ruter, having only a prospective existence, being without charter, buildings, or apparatus. There are but few who can appreciate the difficulties connected with a collegiate enterprise in a new country, and that in a state of war with another country; but Mr. R. entered upon this work with a zeal and perseverance worthy of himself and the noble cause he has espoused, and has laid the Church and the State under a debt of gratitude. He has been an active member of the Texas Conference, from its organization in 1840, and its Secretary for several years. He occupied the office of Chaplain to the Texan Congress during the existence of the Republic, and by special motion was called upon to make the opening prayer on the day of organization of the Convention which acceded to the proposition of annexation to the Federal Union, and adopted the State Constitution. He has been for some years President of the Texas Bible Society, and of the Texas Literary Institute, since its first formation. He is now the unanimous choice of the Texas and East Texas Conferences, to fill the editorial chair of the Texas Wesleyan Banner, which speaks for itself that confidence in his peculiar fitness as an editor was not misplaced.

In person Mr. Richardson is of middle stature; he is dignified in manner, possesses a countenance indicative of severe thought, showing the rigid discipline to which the mind has been subjected, and an eye which, especially in animated discourse, is effulgent with intellect. In the pulpit his deportment is peculiarly solemn, being expressive of that sacred awe which the divine presence and the high functions of the ministerial office should inspire, while his calm and self-collected manner shows that he has perfect confidence in his own powers, and his acquaintance with the subject under discussion. A clear voice, distinct enunciation, appropriate gestures, a style classically chaste, combined with a happy manner of handling a subject peculiar to himself, render him an interesting speaker in any department, and seldom fail to arrest the attention even of the most careless hearer. His modulation of voice is remarkably pleasing to the ear, and while he rises at pleasure from the lowest to the highest tone, he never stuns by "screaming." His gestures are grave and expressive, free from all violence and distortion; in short, such as become the sacred desk, and are necessary to give force to the truths there delivered. His mode of sermonizing is of the analytical order—without circumlocution he comes directly to the subject suggested by the text, reduces it to the simplest elements, and proceeds in consecutive order to deduce his principles, which he amplifies, illustrates and supports with great logical force, and with such system that each preceding proposition naturally introduces that which follows, and as conducting the mind by easy gradation from one step in the argument to another, until the whole is presented in one comprehensive and convincing view. Hence the effect of his sermons upon the mind and heart—though not so overpowering as those addressed directly to the passions, and the effects of which are so often as the early dew and morning cloud—is of an enduring character. A very prominent trait in all his sermons, is the strong array of Scripture proof which he adduces to support his positions; very properly acting upon the principle that reason must yield to revelation, he refers to the law and to the testimony as the only correct standard of religious truth. Arranging his quotations in a masterly manner, he brings them, in military phrase, in solid column to the contest with error, and admantine indeed must be the prejudice which does not give way before their force. Another remarkable feature in his sermons, and which, doubtless, adds much to his popularity as a preacher, is the adaptation of his language to every capacity. Whether dealing in the most abstruse criticism, the sublimest metaphors, or the most logical argumentation, he may be easily understood by the most illiterate of his auditors. It is not, therefore, in the estimation of the learned only, that he occupies the foremost rank of popular preachers, but equally so with the unlearned, all classes flocking with avidity to hear his discourses, which are not only delightful but profitable to the hearer. May he long live a blessing to the Church and the world!



Engraved by J.B. Forrest from an Original Drawing from life by J.B. Longacre.

ROBERT Y. HAYNE.

Rob. Y. Hayne

Entered according to the Act of Congress in the year 1835 by James B. Longacre in the Clerks Office of the District Court of the Eastern District of Pennsylvania.

With great respect
H. T. Perry

The Province of the Pulpit to Elevate the World to the Standard of the Bible:

AN

ADDRESS

DELIVERED TO THE

STUDENTS OF THE THEOLOGICAL SEMINARY,

AUBURN, N. Y.,

MARCH 15, 1864,

BY

REV. E. A. HUNTINGTON, D. D.

PUBLISHED BY REQUEST OF THE STUDENTS.

AUBURN:
KNAPP & PECK, PRINTERS, DAILY ADVERTISER OFFICE.
1864.

ADDRESS.

IN the "Essays and Reviews" which have attracted so much more attention than they deserve in England and in this country, it is boldly asserted that "the Pulpit does not mould the forms into which religious thought in any age runs; it simply accommodates itself to those forms that exist;" and that "in the Pulpit the speaker has no choice but to take his audience as he finds them. He can but draw them on to conclusions involved in their premises. *He cannot supply them with a new set of principles, and alter their fixed forms of thought.*"

But to this groundless assertion its author himself furnishes a striking refutation. Maintaining that the English deism of the seventeenth century at one time proudly exulted in the prospect of overthrowing Christianity, and "with objections urged against revelation," which were no chimeras of a sickly brain, but solid charges," he admits that this haughty, defiant deism somehow lost its hold on the public mind, somehow became uninteresting, distasteful, offensive, so that such works as those of Hume and Bolingbroke "found the public cold or indisposed," and "failed to stimulate curiosity or antagonism," and "to talk deism ceased to be fashionable as soon as it ceased to attract attention." He admits more still, and inadvertently brings out the true cause of the certainly auspicious change which he so accurately describes. He cannot maintain that deism decayed and disappeared without a cause. This would be a miracle which has no parallel in history. Such a monster as that of the English deism of the seventeenth century is wont to ravage and destroy until it is met by an opponent able to overthrow and annihilate it. It is not wont to die a natural death. The corresponding infidelity of France, having only Romanism to resist it, went on its way unimpeded until it ended in the Reign of Terror. The English deism must have gained an equally decisive, if not an equally fearful supremacy, had not Protestantism met it with the Bible *and the preaching of the Word of God.* And it is frankly stated by the writer, with whose assertion I am dealing, that "the deistical controversy was the all-absorbing topic of *religious writers and preachers* during the first forty years, gradually dying out towards the middle of the eighteenth century;" and the fact is, by a remarkable coincidence, that, after the publication of Butler's Analogy in 1736, this controversy was admitted on all hands to have been closed as by the lucid, impartial, conclusive, and, to all fair-minded men, perfectly satisfactory decision of a competent and honest judge. Here, then, is a demonstration, furnished by the writer himself, which completely refutes his assertion that the preacher of the gospel cannot supply his audience "with a new set of principles, and alter their fixed forms of thought."

If this assertion were true I could not congratulate you, my young brethren, upon the profession which you have chosen, and upon the prospect which it opens before you. But since the author of this assertion is condemned out of his own mouth, and the assertion is proved by all history to be as false as it is mischievous, since indeed the very reverse is the truth, and it is the high calling of the preacher of the gospel to give to his audience not only a new set of principles, and to alter their fixed forms of thought, but thoroughly to revolutionize their whole inner and outward life, and totally to reverse their temporal and eternal destiny, it is impossible to use extravagant language in magnifying your office, and I may congratulate you with all my heart.

Your vocation, as laborers together with God, is to do your part, the part which God in his Providence shall assign to you, in your day and generation, towards bringing about *the elevation of the world to the standard of the Bible*, *towards giving to mankind the new set of principles contained in the Bible*, *and alter-*

ing their fixed forms of thought till these forms shall be in perfect harmony with this new set of principles, and ever after regulated by them.

Nominal and timid Christians have been from the beginning too ready to accept, if not to propose compromises with the world in regard to the authority and interpretation of the Bible. The idea of perpetuating the influence and benefit of Christianity by yielding some of the high claims of the book on which it rests, is no new idea. It is as old as the first attempts to reconcile Christianity with Judaism, Gnosticism, Platonism and Heathenism. Yet this idea is put forth with great parade, and with much affectation of sympathy, by the Essayists and Reviewers, as a new device of their own benevolent invention, in order to save "our holy religion" from becoming the scorn of this scientific and rational age. But it is an idea which must be rejected now as firmly as a similar idea was rejected by Paul when Peter winked at it, and the younger Apostle withstood him to the face though he had been with the Lord through all his ministry, even on the mount of transfiguration, and knew things which flesh and blood had not revealed unto him. Peter was to be blamed. So is every one who imitates his cowardly example, the uniform tendency of which, in all cases as it was in that, is to destroy "our liberty which we have in Christ Jesus," and to "bring us into bondage." We are solemnly bound therefore, not to yield an iota of the claims of the Bible, but resolutely, bravely to maintain them against all, whether secret or open adversaries. We must strive to bring mankind to receive the Bible and submit to it as the veritable and only Word of God, the last appeal on every subject on which it reveals the mind of the Lord.

I. The three bulwarks of the Bible are inspiration, miracles and prophecy, and these must be battered down before its authority can even be questioned. Admit that "all Scripture is given by inspiration of God," its inspiration supported by genuine miracles and real prophecy, and then to raise even a doubt with regard either to the truth or authority of a single passage of Scripture becomes an act of blasphemy from which the fiercest enemy of Christianity recoils, a sin against the Holy Ghost which might well never be forgiven, neither in this world nor in the world to come. Hence, to batter down these three bulwarks is the first aim of all who hate the Bible, and hence, to defend them must be the first aim of all who love it.

On the subject of *inspiration* it is not my purpose now to advance any theory or definition. I wish merely to affirm that, in order to the continuance and spread of the truth of the gospel in the world, the world must be persuaded to accept the simple statements of Scripture without abatement and without distrust, that "holy men spake as they were moved by the Holy Ghost," that "all Scripture is given by inspiration of God," that the Testaments, Old and New, are together "the Word of God," "not the word of man but as it is in truth the Word of God."

These statements make the Bible the only Word of God. They exclude the idea of a like inspiration of any other work or collection of works, of the sacred books of any ancient or modern people, the writings of their men of genius and wisdom, their guides in philosophy, morality and religion; or of the apocryphal imitations of the inspired writings and additions to them, however excellent some of these apocryphal works may be in sentiment and style, however accordant with genuine Scripture, and however positively pronounced by great and good men to be part and parcel of Holy Writ. Not even an Augustine or a Luther can either exclude the Song of Solomon, or the Epistle of James from the canon, or introduce Judith, or the wisdom of Jesus, son of Sirach, into it; and if not, certainly a Colenso cannot compel the Christian world to receive, as the dictates of the Holy Ghost, a few short sentences, though in the main truthful and religious, culled here and there with diligent search and great pains-taking from the pestilent mass of falsehood and corruption composing the works of heathen authors, whose tendency is, as if their aim had been—

> "By mixing somewhat true to vent more lies."

We can no more submissively accept new Scripture from such a source than we can suffer him who proffers it to bring the most ancient real records of inspiration into suspicion and contempt.

But it is a caricature of the true doctrine of inspiration, which we are by no means required to receive, that the Holy Ghost made use of the prophets as unconscious machines, or as mere amanuenses however intelligent. A man inspired evidently wrote in the free exercise of all the powers of his mind, and freely employing his own language, his own vocabulary, his own rhetoric, his own style, his own methods of argument and illustration, just as he would have done had he not been inspired; only however to write what the Holy Ghost moved him to write, the thoughts of the Holy Ghost as strictly and fully as though they were not his own, and thoughts which never would have been his own but for the Holy Ghost; the Word of God in the highest conceivable sense, yet still his own word so distinctively that Moses may be as readily distinguished from Isaiah as Herodotus from Thucydides, and the language and literature of the Old Testament from those of the New Testament as the Sanscrit from the Grecian, and the Grecian from the Roman classics.

In like manner the doctrine of *miracles* must be maintained. Without insisting upon any human definition of miracles the simple statements of Scripture must be received in their plain meaning with respect, for example, to the flood, to the plagues of Egypt, the dividing of the waters of the Red Sea and the Jordan, the manna, the giving of the law, and the pattern of the tabernacle, and with respect to the works of our Saviour, and of his apostles in his name, even to the raising of the dead. These and the like must be accepted as the signs and wonders and mighty deeds of the Lord God Almighty, wrought directly by Him for the destruction or conversion of his enemies, the salvation of his people and the exhibition of his glory.

Not that it is necessary to affirm that in miracles God either violated the laws of nature or suspended them. All that miracles are represented to be in the Bible is that they are the immediate works of God, which but for his direct interference and energy would not have occurred, and that he did them expressly to accomplish specific purposes of great moral and religious moment to the children of men, at the time and ever after, especially to confirm their faith in his great salvation.

Faith in miracles is one of the strongest safeguards against credulity in lying wonders, whether of impostors or devils, and against dismay at remarkable events in nature, simply because, like eclipses and meteors and earthquakes they are terrific, and may be inexplicable.

Hence, too, the believer in the real miracles of Scripture will find himself delivered from a natural tendency of ignorance and superstition to suppose miracles of which there is no intimation and no appearance, in order to account for recorded facts which seem otherwise doubtful or incredible. The recognition of a miracle is one thing. The hypothesis of a miracle, in order to explain a real or imaginary difficulty is another thing. The recognition is of faith. The hypothesis is often of folly.

When the Jews began to set at nought the Word of God by their traditions, the legend sprang up that the Law was written with the finger of God *through and through* the two tables of stone, that is—because the tables were said to have been written on *both sides*—that the letters were cut through from one side to the other, as they are in a pasteboard card which a merchant uses for painting his name, or some direction on his barrels and boxes. But in this case it was shrewdly objected that the centre-piece of more than one of the letters, like the centre-piece of O, would be disconnected from the circumference, and of course would have nothing to sustain it. To such an objection, however, the undaunted Rabbins were at no loss for an answer. They had never heard indeed of the magnets which support Mohammed's coffin, nor of the modern philosophy which might have helped them to the intuition that that disconnected centre-piece was actively holding itself still. But they had heard of miracles, and so they promptly decided that a miracle was constantly wrought to uphold an object which they themselves by a pure invention had left without any visible means of support. Another legend from the same source was that the rock, out of which Moses brought water at the command of God, followed the children of Israel wherever they wandered in the wilderness for forty years; the monstrous miracle of a traveling rock, added to the beneficent miracle of a rock made to pour out streams of living water, for the time being, in order to relieve a nation ready to perish with thirst. Paul, alluding to this legend, says truly that the *spiritual* rock, of which the rock smitten by Moses was an emblem or type, *did* follow the people of God, implying distinctly that that rock itself did not follow them. It was not that rock, but it was He whom that rock dimly foreshadowed, and from whom all that believed among them drank living waters indeed, which forthwith sprang up in their souls unto everlasting life. "They drank of that spiritual rock that followed them, and that rock was Christ." To refer to another example, it is said that the clothes and shoes of the children of Israel in the wilderness did not wax old, and this is commonly understood to mean that their clothes and shoes were miraculously preserved from wearing out, for forty years, and to this miracle the Rabbins supposed the additional miracle that the clothes and shoes of the infants grew with their growth, triumphantly pointing the incredulous to the growth of the shell of the snail with its body. They had not the wit to suppose that as clothes and shoes were outgrown they were handed down, as long as they remained as good as new, to the next comers. The wonder is that they did not suppose all the infants born in the wilderness, miraculously born in full dress. Had they imagined such a miracle they could have found numberless analogies among the lower orders of animals to stop the mouths of gainsayers.

These are fair illustrations, both of the difficulties which narrow-minded and bigoted dogmatism will still create, and of the manner in which it will still courageously remove them. It affirms for example, that a figure of speech like "this is my body" is to be literally understood, and then brings in a miracle endlessly repeated, and never apparent, to establish the affirmation, an utterly groundless assertion maintained by an imperceptible miracle. Or it adopts an interpretation of the first chapter of Genesis which is incompatible with the existence of this earth, or of any part of the universe, or of any atom of matter, more than six thousand years ago, and then explains the fossils in the rocks as created so—not what Voltaire called the marine shells found far inland on the tops of mountains, a *lusus naturæ*, but a *lusus Dei*; something akin to a miracle, though not like one of the recorded miracles in the Bible, to relieve the suffering, or to punish the wicked, and in either case to confirm the faith of man in the saving truth of God, but to impose upon our senses, to bewilder our reason, and to make us the helpless victims of a false impression, on the supposition in question inevitably conveyed by those other tables of stone in the book of nature, every inscription of which God as certainly wrote with his own finger as he wrote the decalogue.

From all such fantastic and profane mockeries of miracles a genuine faith in genuine miracles is the best defence. Infidels of every description are easily imposed upon by tricks and prodigies, but as implied by our Saviour in his discourse on the perils of the last days, false Christs and false prophets, though showing great signs and wonders, will find it next to impossible to deceive the elect. Faith is not only distinct from credulity but opposed to it, and indeed excludes it.

It is here to be added that it is, of course, possible that accounts of miracles have been interpolated in the Scriptures; and if in any case an interpolation can be established, faith, instead of requiring us to receive it, imperatively requires us to reject it. But it is a matter for devout thanksgiving to God that his Word has been watched over with such ceaseless vigilance by such competent guardians that it is extremely problematical whether any addition, important either for its length or substance, has ever been made to it.

With regard to *prophecy*, or the prediction of future events by inspiration of God, all the attempts of Rationalists to eradicate it from Scripture have proved ineffectual. They have failed to show that it is happy conjecture, clairvoyant vision, or anything of the kind. They have failed to prove that the prophetic books were written, or the prophetic parts of them interpolated, after the events foretold. They have failed to produce anything analagous to Scripture prophecy, beyond a few equivocal oracles from profane writings. But Scripture prophecy, instead of consisting of a few short sentences scattered here and there through the Bible, and capable of either of two or more applications, consists of long lines of predictions like threads of gold running through the whole book and multiplying by innumerable branches, all keeping the same direction, so as sometimes to fix the mind of a nation and of the world, including all classes, learned and ignorant, rich and poor, bond and free, the people and their rulers, upon the event pointed out, whether the certainty, duration and end of the Babylonish captivity, or the advent of Christ, or the destruction of Jerusalem, or the development of Antichrist, or the universal dispersion and final salvation of the Jews, or the end of the world. Moreover the whole Bible is one great prophecy perpetually fulfilling, so that even a Renan, though a sheer atheist, sometimes, his evil spirit quieted for a season, stands in awe before the manifest establishment of the kingdom of heaven on earth, in such wonderful accordance with the prophetic description of it by our Saviour reiterating and expanding the prophetic description of it by the prophets before him, his messengers and forerunners. Prophecy, then, is an unquestionable characteristic of the Bible, and clear proof of its divine origin, while at the same time it is an ever brightening dawn to cheer the believer with assurances of the coming day of the Lord.

II. But in order to bring up the world to the standard of the Bible you have something more to do than to maintain its inspiration, miracles and prophecy. To do this is merely to "walk about Zion, and go round about her." It is merely to "tell the towers thereof," to "mark well her bulwarks," and to "consider her palaces." More important is it for you to enter into the holy city, to walk through its streets, to explore its habitations, and with reverent spirit to take account of the hid treasures and the ineffable glory of its Most Holy Place, in order as unimpeachable witnesses to testify to their value, and to persuade all men to accept these "durable riches" for their everlasting portion. Let your hearers once steadily contemplate and fully understand the essential truths of the Word of God, and then its inspiration, miracles, and prophecy will no longer be doubted or explained away. The experience of a countless host perpetually confirms the justness of the declaration in our admirable Confession that the "heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole (which is to give all glory to God), the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the Word of God," and that "our full persuasion and assurance of the infallible truth and divine authority thereof, is from the inward work of the Holy Spirit bearing witness by and with the Word in our hearts." In order to bring up the world to the standard of the Bible, therefore, your chief business is to make "all men everywhere" familiar with its fundamental teachings, the essential doctrines of grace in all their exhibitions, as "God at sundry times and in divers manners spake in time past unto the fathers by the prophets, and hath in these last days spoken unto us by the Son," and to invoke the Holy Spirit ever to accompany these doctrines, and to make use of them for conviction, conversion, guidance, defence, consolation, support, sanctification, redemption, for all the saving purposes for which they are revealed.

This is your chief business. My young brethren, do you believe it? It is not to call in question your motives for entering the ministry, nor in any sense to cast a reproach upon your Christian character as compared with that of others, but it is only to reaffirm the admitted and lamented ignorance of our common nature even under the light of the gospel, and in the enjoyment of its blessed hope, for me to say that there is painful evidence that you sometimes enter the Seminary, if not actually skeptical of the sufficiency of the Word of God and the Holy Spirit alone to accomplish the work which you propose to accomplish, at least by no means joyfully confident of their sufficiency. You too often show that you feel a sinking of the heart, a faltering though unconscious distrust, when these are contemplated as the only weapons of your spiritual warfare for the glory of God and the salvation of mankind; when it is distinctly presented as your great work to bring up the world to the standard of the Bible, on the ground that to do this will be to save the world.

It is a marked tendency of the age to search for the foundations of all truth in the intuitions of reason. And this is no doubt a natural reaction from the almost unanimous devotion of the whole world of letters since Bacon to the inductive philosophy,—a re-action notwithstanding the marvelous results of this philosophy to the advantage especially of the lower classes of society. It is indeed sometimes sneeringly asserted by superficial observers that this philosophy has only improved the outward, material condition of mankind, their houses and furniture, their tables and dress; has only given to them glass windows, carpets, stockings and shoes. But it certainly has not done more to elevate them physically than intellectually and morally.

It has not done more to multiply the comforts of the body, to minister to flesh and sense, than to improve the personal, social and civil condition of the human family as to virtue and religion. It has given them the common school and the newspaper, a free press, free speech and the ballot-box, and with these a mental culture, a moral purity, and a social refinement to which their fathers, with rare exceptions, were utter strangers. It is true that these and other like blessings spring from the inductive philosophy only as their immediate antecedent, their channel rather than their source. For their source, and the source of this philosophy itself, is the Word of God made quick and powerful by his Spirit. But be all this as it may, *a priori* speculation drawn through Coleridge from its German fountains is just now in vogue, and I wage no war against it in itself considered. Let who will explore anew the wide wastes which have been explored so often since Plato, and as some of the most recent explorers themselves admit with no progress hitherto.

I notice this tendency, not to find fault with it, but in order to notice the corresponding tendency to exalt the intuitions of reason, as the only certainties, not merely above the inductions from observation and experiment, not merely above the testimonies of sense, and the conclusions of the understanding, *but above the doctrines of revelation*, and to maintain that these doctrines are credible and imperative not because they are revealed, but because reason re-affirms and endorses them, and could even have anticipated them. The corollary is sometimes shunned and sometimes openly avowed, that if these doctrines cannot be shown to be reasonable, they are to be fearlessly rejected as no part of the inspired Word, though in the inspired volume. Against this latter tendency I cannot express myself too strongly. Augustine was right when he said that "we are too weak to find out truth by abstract reasonings, and for this very cause need the authority of Holy Writ." And what an eminent scholar and glowing writer justly remarks respecting the discourses of our Saviour in the Gospel of John, we may well say respecting every word that proceedeth out of the mouth of God, that "if a man cannot see something wondrous here, something unearthly—something which the eye of the human intelligence had never seen before, which the ear of tradition had never heard, which *it had not entered into the thought of the deepest human philosophy to conceive, and to which no development of it had ever tended*,—then heaven help him. This is the condemnation, the *crisis*. Light has come, but he has no eyes to behold it. Unbelief is but the index of the lost moral state. It is the very seal and proof of perdition. We might rest the whole question of the Christian evidences in a challenge to Rationalism to shew any ground, in any previous human history or philosophy or development of human thought, out of which this style of thought and language could have had its birth."* Thus writes one who is understood to be a Platonist, but holding his Platonism, in this instance at least, in subordination to the Word of God; and as long as he does that, a Baconian can shake hands with him.

The fact is that Rationalism, instead of opening the way for faith in the teachings of the Bible, blocks it up by a skepticism of its own creation, as the distinguished editor of Coleridge has clearly perceived and fairly stated in his recent work on the history of Christian Doctrine. Alluding to what he styles "a species of unconscious and unintentional skepticism, which is a very interesting form of unbelief"—interesting to him, I suppose he means, as a rare and difficult dislocation, or fracture, or tumor is to a skillful surgeon—he goes on to say that it "springs out of an unsuccessful endeavor to fathom the depths of theology, and to construct a true philosophy of Christianity.. The thinker supposes himself *to have solved the problem, when he has in reality only undermined the doctrine.* In attempting with perfect seriousness and good faith *to rationalize religion he has in reality annihilated it.*"†

The Bible first then, my young brethren, the Bible without a preparatory *a priori* philosophy to commend it to the reason of men, before you venture to commend it to their faith. You must teach them to believe the revelations of the Bible not because they see them to be reasonable, but to believe them to be reasonable because they are revealed. Admit the arrogant pretensions of any form of Rationalism and your occupation is totally changed. It is no longer your office to elevate the world to the standard of the Bible, but to the standard of your philosophy whatever that may be.

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*Am. Pres. and Theo. Review for Jan., 1864, Art. III, by Taylor Lewis, L. L. D.

†Hist. of Christian Doc., Vol. I, p. 179.

On the other side the skeptical disciples of the inductive school have manifested an equally pernicious tendency to advance the inductive philosophy to the displacement of the Bible, either by establishing a gross materialism and atheism, or by attributing all the progress of mankind in every direction to science, denying any share in this progress to revelation, or by insisting at the very least, that all the means and appliances of what we proudly call modern civilization must go before, and prepare the way for, the teachings and institutions of religion. But the danger to the cause of Christianity in our day does not lie on the side of the shallow sophistries of the positive philosophy of the French school. Such works as those of Buckle and Draper and Renan hardly needed, for the sake of truth, the severe handling which they have received, though to equal their deserts it should have been a thousand times more severe. And as for preparing the way for the Bible by introducing the ploughs and spindles and planters and reapers, the telegraphs and steamers, the books and schools, all the institutions and all the advantages of modern civilization, among the heathen, it is enough to say that missionaries enamoured with the idea, and predisposed to give it a fair trial, have tried it long and patiently from Greenland to South Africa in vain. It has everywhere proved an utter failure. They have found the Bible first, the story of Jesus first, to be their only hope. They have demonstrated that all this modern civilization is only the beautiful efflorescence on earth, the fragrant blossoming, under these lower skies, of the Word of God in the heart, where its real fruit, whose seed is in itself, is maturing for the heavenly state, and will attain its perfect ripeness not till these fair flowers have fallen to decay. Take away the Bible, and civilization has nothing to support it. It withers like rose leaves plucked from the stem, and however long its bottled perfume may linger on the toilet of elegant taste and delicate sentiment, it is gone as if in a moment from the ever changing, ever corrupting atmosphere of the world at large. The influence of the Bible alone keeps Christian nations from relapsing into heathenism. It is absurd then to expect heathenism to receive and to cultivate Christian civilization, for however brief a period, before the introduction of the gospel.

But granting that no system of philosophy should be permitted to precede and supersede the Bible, nevertheless it is sometimes maintained that it is impossible to interpret the Scriptures without the help of a system of philosophy; that it is not a question between philosophy and no philosophy, but between one kind of philosophy and another, as a rule of interpretation. On the contrary, I affirm that such a rule is not necessary to enable me to analyze, apprehend, state and enforce the teachings of the Bible. I may not be able fully to comprehend these teachings. I may not be able to reconcile them with each other. I may not believe them. But I can ascertain what they are, and I can bring them out and represent and illustrate them, precisely as I can ascertain, bring out, represent and illustrate the doctrines of Kant or of Hegel, while I certainly do not believe them, nor can I reconcile them with each other, nor with what I know from other sources to be true.

In interpreting Scripture, a system of philosophy so far from being essential, is often hurtful. What the eminent writer already quoted observes respecting erroneous apprehensions of the doctrine of the trinity, is just as true respecting erroneous apprehensions of every other doctrine of revelation, that they are "owing in most instances, to an attempt to fathom the depth of this mystery *by a process of speculation*, instead of a comprehensive reflection upon the Biblical data for its construction."*

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*Hist. of Christian Doc., Vol. I, p. 253.

The difficulty, however, must not be imagined to be that the Word of God is opposed to or incompatible with philosophy, but that the true philosophy cannot be ascertained outside and independently of the Word of God. The fact is that the true philosophy is more fully contained in the Word of God than anywhere else. Instead, therefore, of being brought from another source to determine the meaning of the Word of God, it must be sought in this Word, and this Word must decide of what elementary principles it consists, and into what system more or less complete these principles shape themselves. The Bible must be the discoverer and interpreter of the true philosophy. The true philosophy cannot be the discoverer and interpreter of the Bible.

If there is any intuition of reason, any axiom not to be disputed, it is that the true philosophy and the true science are known only to God. They lie only in his mind in all their vast proportions, no part wanting nor any part exaggerated, compressed, distorted or obscured, and it is just as obvious that *the Book of God must accord with the true philosophy and the true science*, and that the "parts of his ways" which this Book reveals must be so many parts, so many glimpses of that philosophy and that science as they lie orbed and perfect in his infinite mind. The Bible opens prospects into the depths of his unsearchable wisdom and knowledge. To measure the teachings of the Bible, therefore, by the wisdom and knowledge of man would be like explaining a work on geography, written in accordance with the fact that the earth is a sphere, revolving on its axis, and moving in its orbit round the sun, on the old theory that the earth is a circular plane resting on an immovable foundation, and covered by the sky as by a dome. Open any modern work on geography and try to dispose of China, and indeed of the whole opposite hemisphere, on that old theory that all countries are on the same broad level, and that there are no antipodes, and what can be done but to project the whole opposite hemisphere out horizontally into space, or to ignore it altogether, in flat contradiction of innumerable facts and inflexible laws. Just so nothing whatever can be done with many of the most obvious and fundamental doctrines of the Bible, *but to do away with them*, when the attempt is made to explain it in accordance with any human system of philosophy and any human science. Adopt any such measure of the Word of God, any such rule for its interpretation, and some perfection of God himself must be made imperfect or obliterated from his character ; some essential principle of his government must be weakened or destroyed ; some attribute of our own nature, attested by our own consciousness, must be denied. But thus to reject one or the other of antipodal truths, and to scout every mystery which cannot be so explained as to make it cease to be a mystery, is consistent only with the impious theory that the human reason is uncreated, divine, and all-comprehending, or the blasphemous hypothesis that it is God himself coming to consciousness in man.

The truths of the Bible are not indeed expressed in scientific statements, but in popular language. God is not called To On, The Great First Cause, The Absolute, The Unconditioned. The Word of God is not filled with the artificial, far-fetched nomenclature, often pedantic, uncouth and unintelligible, of any school of science or philosophy. It takes up words in common use at the time of writing, even to express its most sacred doctrines, expanding and deepening the meaning of such words, if the occasion requires.

But because the Word of God is thus adapted to the unlearned it does not follow that its principles are not philosophically profound and accurate. Infidel Rationalism and infidel science are at this moment demanding that the claim of infallibility for the Bible must be given up, except on the single subject of religion strictly so called. But God, the author of the Bible, seeth the end from the beginning. His eyes run to and fro throughout the whole earth. If you ascend up into heaven, or go down into hell, or off to the remotest point to which the wings of the morning can carry you, God is there. The darkness and the light are both alike to him. All things, all souls, all thoughts, all events, all periods are naked and open before him. In the sublime questions to Job God claims a perfect familiarity with all the materials, inhabitants and phenomena of the universe, as its Creator, Upholder and Disposer. This perfect familiarity, therefore, must appear in his Word incidentally, notwithstanding its occupation in the main with purely spiritual topics, and notwithstanding its studied adaptation throughout to ignorant, impatient, wayward sinners.

Professor Faraday delivered a course of lectures for the amusement and instruction of children, during the holidays, a few years since, on the chemical history of a candle; and it would be as much to his discredit should a mistake be detected in these popular lectures in which the use of chemical terms is, of course, properly avoided, as if a mistake should be detected in any scientific and elaborate treatise of which he might be the author. So any scholar, in suiting his instructions to the uneducated, is not only expected to be accurate in all his statements respecting the subject of which he is reputed to be master, but what is more, he cannot make an inaccurate statement respecting it, or an inaccurate allusion to it, if he tries.

How then, should God fail to express himself, as one who certainly knows whereof he affirms, even in the most indirect allusions, and however popularly made, to the structure and laws of the universe. It is firmly believed that these allusions indicate his exact acquaintance with the facts, and that they will appear all the more appropriate and beautiful the better the facts come to be understood. But I can only touch upon this point well worthy of a full discussion in a discourse devoted to it alone.

The endless vagaries of the human mind when left to itself, its incompetency to determine a single truth past contradiction, and its liability to sink into such depths of error and skepticism as even to question its own existence, and that of the whole universe from its own body outward to the remotest star, and of course that of the Creator of all things, these and many other considerations make it more manifest as time rolls on, that the human mind needs to be under an absolute master, whose word must be implicitly received and obeyed. It cannot otherwise act freely, safely and effectively. It has rarely if ever reached, and it has never established so as to command universal acquiescence, the very first truth with which revelation opens, that there is a personal, conscious God, who spake and it was done, who commanded and it stood fast.* But in the apprehension and belief of this, together with

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*Farrar in his work on "Science in Theology," having advanced the opinion that Plato attained by metaphysical speculation to the idea of a living, personal God, endowed with moral attributes, and exercising a moral providence, acknowledges in a note that a more careful study of Greek philosophy, for four years, has convinced him that Plato did not regard Deity as a *person*, nor call him *good* in reference to *moral quality*; that his God was the mere principle of Divinity, whose *goodness*, was only *order or harmony;* and that all philosophical theology in Greece was Pantheistic. And whether in this estimate of the Greek Philosophy, and especially of Plato, Farrar was right or not, the very fact that a calm, dispassionate writer finds it difficult to determine precisely what Plato consciously knew of God is proof conclusive that Plato's views of God are meagre and obscure.

every other great and essential truth, the living, voluntary, independent unanimity of evangelical christians, their diversities of gifts and operations controlled by the same spirit, presents a refreshing contrast, on the one hand to the dead uniformity—not unanimity—produced by an absolute human authority like that of the Church of Rome, and on the other hand to the disconnected, incoherent, contradictory, irreconcilable speculations, the wild and empty dreams of those who acknowledge no authority whatever, and who furnish painful evidence of the wisdom and importance of striving to elevate the world to the standard of the Bible.

III. This position established, it follows that in order to succeed in your benevolent work you must first of all become familiar with the Bible yourselves. There is no substitute for a perfect acquaintance with the Word of God. Dr. Johnson said truly that next to knowing a thing is to know where to find it. But it is not enough for you to be next to knowing the Bible. You must know it. You must have it by heart. You must have it at your tongue's end. Your knowledge of it must be ready knowledge, always at command. You need to be able to make extemporaneous, and yet accurate, instructive, impressive, persuasive adaptations of it to the age in which you live, and to the characters which you are called upon to influence.

To plead that you have no time thus to become familiar with the Bible, if it be a valid plea, is to confess that you have mistaken your calling. For you certainly cannot be called to preach the gospel if you have no time thoroughly to examine its records, and to master their contents.

But it is not true that you have no time for this indispensable acquisition. In any profession the more time you give to its text-books, the more time will you have for other reading, and for other legitimate avocations; and to this remark your sacred vocation is no exception, for it will be true of you, as it was so beautifully said of Luther, that "it is the hours passed with the life-giving Word which made sermons, and correspondence, and teaching of all kinds to him simply the outpouring of a full heart." Wasted hours amounting to days and weeks every year, and months and years in a life-time, frittered away by so many ministers in searching for texts and subjects, or, when the texts and subjects are found, for arguments and illustrations, merely for lack of familiarity with the Bible, you will be able to save; for with the Bible open before you, all its fulness at your command, you will find its truths adapting themselves to the wants of your hearers, and to the times, faster than you can use them. Your question will rarely if ever be, What can I find to say next? but, When shall I find time to say what is pressing for utterance?

It is important here to notice that the knowledge of the Bible is something more than the knowledge of detached sentences gathered together out of it, as though it were a book of disconnected proverbs. Collections of its moral precepts, or of its blessed promises, or of its doctrinal proof-texts, or even of its literary beauties or difficult passages, have their use, and are of inestimable value in their places. But familiarity with such collections is far from being familiarity with the Bible as a whole. There is a broader, deeper knowledge of the Bible than the mere textualist has any conception of.

God is often said to be the author of two books, the book of revelation, and the book of nature. He may be said with equal propriety to be the author of two worlds, the world of nature and the world of revelation. Now to be at home in the world of nature, collections of its minerals, plants and animals, specimens of all its elements, and of all their forms, are of great service, but this is not enough. It is needful also to look upon the earth and to survey the heavens, to take in sweeping, far-reaching, comprehensive views of scenery and society, and to mark those innumerable combinations and movements, limited and vast, beautiful and sublime, harmonious and contrasted, mutually dependent and mutually destructive, which make up the universe. In like manner you need also to explore and contemplate the world of revelation, not in small specimens merely, however choice, but as a grand total, and in all its parts in all their relations to each other. You need to measure its mountain ranges with an admiring eye, to look up to its hills whence cometh your help, to tell its stars at eventide if you be able to number them, and to bow reverently before its Sun of Righteousness coming forth as a bridegroom and rejoicing as a strong man to run a race. You need to dig into and search through its veins and beds and mines of wealth, to bring up its pearls of great price from the lowest depths, to refresh your souls in its green pastures, and to slake your thirst from its pure river of the water of life. You need to note its great historic processions from the beginning, and its great prophetic projections into the future even to the end. You need to become perfectly familiar with the experiences, the conduct, the language, the whole life and destiny of the people of God as here recorded, and how he maketh the wrath of man to praise him. All the treasures of this world of truth, in their original deposits, proportions, and relations, should lie before you thoroughly known and ready to present themselves spontaneously for argument or illustration, for warning or appeal or encouragement, wherever it is your duty to preach the Word. Otherwise your collections of specimens can be but half appreciated by yourselves, and consequently but half enforced upon your hearers. What is the rarest crystal, or fossil, or plant, or animal, in a museum, to him who, when he looks upon it, sees *it* and nothing more, compared with what it is to him who, the moment his eye rests upon it, recalls the locality to which it belongs, and, together with its site, its affinities and functions? It is when you contemplate a passage of Scripture, not as an isolated saying, but as a part of a parable, of a poem, a story, a history or an argument, and see the light of all its surroundings pouring down upon it, that its beauty is enhanced, or its obscurity chased away, or its value exhibited. For the freshest, happiest, most correct and most profound use of separate passages, you need clear and familiar views of large divisions, of whole books, and of the great volume of Scripture. But the point which I am making is that the presentation of these comprehensive views themselves, of which the sermons of Stephen and Peter and Paul, and the epistle to the Hebrews are inspired examples, is one of the most interesting and effective methods of preaching. It is of far more practical importance to open the eyes of the great majority of mankind to see the luminous disk of the sun of revealed truth, and to rejoice in the light and heat of its beams, than to furnish them with a telescope which will enable them to detect its spots and to penetrate to the very bottom of their dark depths.

I cannot close without reminding you, my young brethren, that there is but one way to both the particular and the comprehensive knowledge of the essential, saving truth contained in the letter of Scripture. It must be "spiritually discerned." It is written that "the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." You need, therefore, "the mind of Christ," above all things, and you can never preach the Word, because you can never understand it, until you can say with the Apostle, "Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God, which things also we speak not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual things with spiritual."

It is ever to be remembered, too, that all your preparations to preach the Word to *others* may be made in vain, except so far as these preparations exert a reflex influence upon your own souls, and that therefore the spiritual discernment of the truth should be sought and cherished on your own account. I cannot but recall, this evening, the mournful evidence furnished in the chronicles of the present term of our Seminary life that the lot of man is often, even in the highest calling, to sow and not reap, often to make toilsome and expensive preparations, through many years, for a great work which is never to be done. The lamented Holm, of your Senior class, was called suddenly away from one of the noblest enterprises which ever enlisted all the energies of sanctified ambition, the ardent desire and purpose to do something towards filling the dark land of his fathers' sepulchres with the light of the gospel, towards redeeming that vast continent from the most abject bondage of sin, and bringing it into the kingdom of Christ, to enjoy the glorious liberty wherewith He alone can set the nations free. But David, not permitted to build a temple to the Lord, but only to gather materials for it, was nevertheless assured that he *did well* to conceive the thought of such a monument to the glory of his God, and for the religious welfare of his people. And, think you, was not our young brother welcomed to heaven as *a good and faithful servant* simply because the conception of the great thought of his heart and the preparation for carrying it out were *well done*, and notwithstanding he was obliged to take that great thought as still a mere thought with him to the Judgment?* The only thing you can be sure of, dear brethren, is your present fitness, by means of the Word of God possessed, and the Holy Spirit attending it, for whatsoever you may be called to do or suffer hereafter. Let then your preparation for your professional duties, that you may contribute as able ministers of the New Testament towards elevating the world to the standard of the Bible, consist in coming up yourselves to this standard, by appropriating all the truths of Scripture to your personal culture in knowledge and true holiness, lest that by any means, when you have preached to others, you yourselves should be castaways.

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*John W. Holm, who died 10th Sept., 1863, soon after the opening of the term, was a young man of real ability, scholarly tastes and habits, exact knowledge, genuine piety, and an earnest spirit. He had greatly endeared himself as a Christian gentleman to his teachers and fellow students, and high hopes were justly entertained by his discriminating patron, and by all who knew him, respecting his contemplated career as a minister of the gospel in Africa. It is understood that a memorial of him, containing tributes to his worth by Profs. Hopkins and Condit, together with the proceedings of his class-mates will be published by Mr. Wm. E. Dodge, and in the Presbyterian Almanac.

June **ALEXANDER CAMPBELL.** 1873,

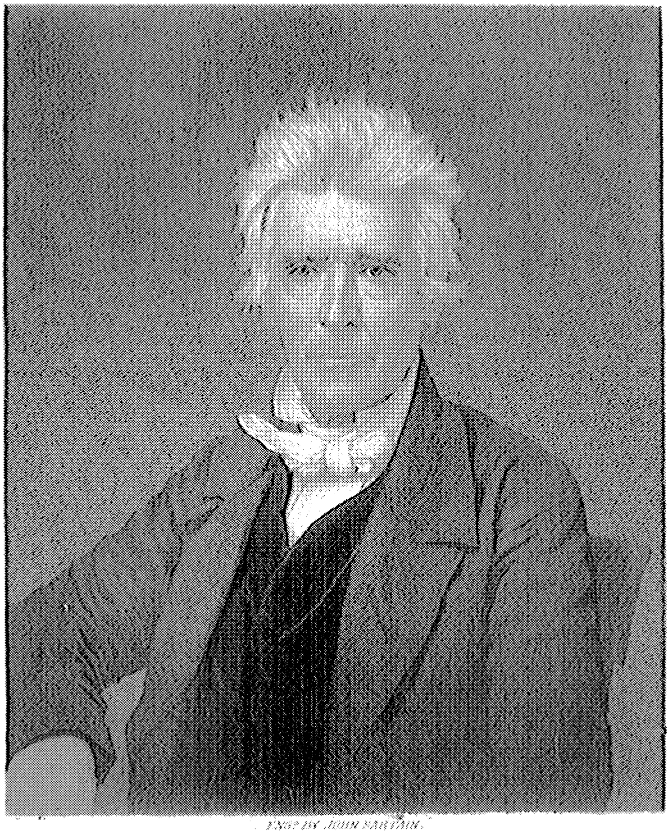
A general informal convocation of the leaders of the large sect known as Campbellites or Disciples of Christ took place last week in Bethany, West Virginia, the motive being the unvailing of a statue of their founder, Alexander Campbell, and a discourse upon his life and work by Judge Jeremiah Black of Pennsylvania. The selection of the orator was a wise one, Judge Black and Bishop Campbell being alike prominent types of a class of Western men which unfortunately is fast dying out; men of exceptional size and endurance in both body and mind; of shrewd insight and stern integrity; who made bold grasps at truth and then forever after defended their opinions with an obstinate, downright force which belonged to their Scotch-Irish blood and Western training.

Alexander Campbell had all the instincts and qualities of a military leader; fate made him a scholar, and a polemical scholar, and the result may be easily guessed. He became, as many such men become in the Church, the founder of a new sect; and not satisfied with the executive work and contests which this position entailed upon him, he incessantly sought occasion to defend orthodox Christianity, or Protestanism, against all comers. His public debates with Owen and Bishop Purcell, and his fierce attacks upon Communism and Catholicism, interested the whole religious world forty years ago. His Scotch thoroughness made him a profound scholar in his own lines of research; he was undoubtedly one of the best philologists the country has produced, while the same sincerity and antipathy to sham forced him to thrust aside all mere dogmas and creeds and lead his followers to the broad basis of simple belief in Christ as a Savior. Immersion was, however, urged as a necessary corollary to this. Upon this foundation each believer was permitted to erect what doctrines he pleased. This liberal creed, and perhaps the personal influence of its teacher, caused the sect to increase with great rapidity during his life, especially in the Southern and South-Western States. At the time of his death it numbered over 500,000 members in this country, besides influential churches in Great Britain and Australia. Probably there is no other sect, which in proportion to its size, can boast of a larger number of colleges or of publications devoted to its interests.

The Church of the Disciples also bears strongly the impress of the peculiar mind of its founder. Its members are apt to be logical, argumentative Christians; each individual being driven to the Bible for his doctrines, an exceptional familiarity with Holy Writ is the rule among them; and as there is necessarily a great diversity in these doctrines, each man stands ready to defend the peculiar faith that is in him at the shortest notice. Religious training of this kind is an education in itself, which fact offers an explanation of the exceptionally small number of illiterate members of the sect.

No man of his time, probably, exerted a more direct or widespread personal influence than Alexander Campbell; and now that he is silent forever it seems but fit, even at this late day, that his disciples and friends should have assembled at his old home to do him honor.

N.Y. Tribune.



ENG^{D} BY JOHN SARTAIN.

in the hope of immortality
A. Campbell

THE

MILLENNIAL HARBINGER:

FOURTH SERIES.

VOL. IV.] BETHANY, VA., *FEBRUARY*, 1854. [NO. II.

AN ADDRESS ON COLLEGES,

Delivered in the City of Wheeling, Va., January, 1854, *being one of a series of Lectures in behalf of the erection of a new Church Edifice in that city.*

LADIES AND GENTLEMEN: We have selected for this occasion, connected, as it is, with the erection of a temple for Christian worship, the subject of Colleges. Colleges and churches go hand in hand in the progress of Christian civilization. Indeed, the number of colleges and churches in any community, is the indication and exponent of its Christian civilization and advancement. There is, it appears, designedly or undesignedly, some sort of a connection or relationship between them. The oldest college found in the annals of the world, is thus associated. Seven hundred years before the Christian era there was a college in Jerusalem, intimately associated with religion. A prophetess made it her abode, in connection with other eminent personages. But we presume not to say what its peculiarities or distinguishing characteristics were. "Schools for the Prophets" there were in the days of the Kings of Israel. Indeed, in the latitude of this word *Prophets*, nothing is specific, save that they were teachers of the people, and, in some way, connected with the teaching of religion.

But, as we can learn little from these colleges, we shall say little of them, and request your attention to those institutions called colleges amongst ourselves, and in the history, progress and philosophy of which we and our contemporaries are better informed, and, incomparably, more interested.

Colleges and schools of every rank are, or ought to be, founded on some great principle in human nature and in human society. They are presumed to have been, and of right ought to be, founded on a sound philosophy of man, and of man in all his relations to society and the universe. Hence, the first question to be satisfactorily settled is, *What is man?* Lord, what is man? The greatest mystery to man is often man himself. It is yet, with myriads of our race, a still litigated question. Is he a mere animated particle of this earth—a purely physical and animal being? If he be so, then his education or development should be purely physical, differing little from that of a horse, a dog, or an ox. These are gregarious animals, and, therefore, social in their nature. And having been created for the use of man, they are only susceptible of just such an education as fits them for his use and service. Apart from their relation to man, they need no education for themselves. They, indeed, according to those who deny the inspiration of the Bible, are superior to man in this respect, that they have in themselves an instinctive and infallible law that safely conducts them through life, and in reference to their whole destiny. The gross materialists and sceptics, of all schools, degrade themselves below these animals, in denying the Bible. Man has not instinct sufficient to choose or to refuse food or medicine. But the brute creation have an infallible instinct, adequate to all that is necessary to their whole destiny. They are, moreover, susceptible of receiving such an education and training as amply fits them for the service of man. We have schools and teachers for them. The graduates in the schools of dogs, oxen and horses, are much more valuable than uneducated and untrained dogs, oxen, or horses. A well educated ox, ass, horse, or dog, will command a much greater price, because much more valuable to man. If man, then, were a mere animal, his education, of course, should differ little from that of the dog, the horse, or the ox. And, indeed, with shame be it spoken, we occasionally find some in human form not so well educated as their dogs, oxen and horses.

But is man himself a mere case of well-assorted instruments, with locomotive power? A mere beast of burthen? A purely carnal machine? If so, in what consists his superiority to the beasts that perish? Is it that he is a biped, and more sagacious than the beasts of the field—more imitative than a monkey or an ape? Then, indeed, his education is a very simple affair, and soon consummated. But who so contemplates man? Shall we admit such a fallen creature into the circles of humanity? We could not argue such a question in the 19th century, and in the presence of American citizens.

We venture to assume, in your presence, that man was not originally a sensitive plant, detached from his root by the balmy Zephyrus breathing on Flora, metamorphosing its roots into limbs, and its branches into arms, and then sending him adrift in quest of new adventures.

Nor shall we poetically imagine that dame blind Nature tried her youthful hand on the Crustacea of old ocean and Terra, produced a lobster and graduated it up to man. We will rather acquiesce with Moses, in his record of the six days' operations of the Self-Existant Jehovah, whose omnipotent volition spread out the heavens like a curtain, and founded the earth upon nothing extraneous of his own fiat; guided, indeed, by his own wisdom and benevolence; radiating from himself countless systems of suns and planets moving in the boundless fields of space, and in the infinite harmonies of his own unbounded goodness. Such an origin is infinitely more honorable to man than all the fictions of all the poets of six thousand years. Here, then, we fix our Jacob-Staff, in commencing the survey of the grand plantation of our common humanity.

Lord, what is man? Thine own offspring, reared out of the dust of earth, inspired with a portion of thine own spirit, and endowed with an intellectual and a moral, as well as with an animal nature. Man, then, is, in one sense, a triune personality. In his constitution, like that of the temple, there is an outer court, a holy place, and a most holy. Such is his specific and essential constitution and embodiment. In the more plain and less figurative style of an Apostle, he has a *body*, a *soul*, and a *spirit*. No two of these are identical. His body is an animal body, of the most admirable structure and the most exquisite finish and adornings. It is a splendid edifice, a beautiful building of God, an exquisite habitation for an ethereal guest called the soul, or animal life, which is itself but the envelop of a spirit that communes with the finite and the infinite in the universe.

Greeks, Romans, Anglicans and Americans, have three distinct names for the three constituents of the triune man. The Greeks had their *soma*, their *pseuchee*, and their *pneuma*. The Romans had their *corpus*, their *anima*, and their *spiritus*. The English have their *body*, their *soul*, and their *spirit*. No two of these three are identical, or equivalent in Greek, Roman, or English. In the freedom or licentiousness of our language, we often confound the soul and the spirit. But this is as ungrammatical as it is unphilosophical. In the New Testament the word *pneuma* occurs some 380 times, and is never once translated *soul*—always *Spirit* or Ghost. The *pseuchee* occurs 150 times, and is never once translated *spirit*, but always *soul* or *life*. The horse and the dog—indeed every creature possessing life, from the mammoth to the veriest animalcule—has an *anima*, a soul or a life, but not one of these has a *pneuma*, a spirit or a guest. This word is always used when speaking of the Holy Spirit, sometimes Holy Guest or Ghost. Physicology and Pneumatology are, and ought to be, distinct sciences.

From these data we ascend gradatim, to the conception of the dignity and glory of man. Man is not a mere vegetable, a mere animal, nor even a mere intellectual being. In his present condition he is truly an animal, an intellectual and a moral being, and, consequently, he is a microcosm, an epitome of the universe, having in himself the elements of the earth and of the heavens. Something in common with God, with angels, and with the brutes that perish. There is, therefore, a divinity stirring within him; for as humanity and divinity were united, not mixed, but embodied in one personality, in the person of Adam the second, so by the Divine Spirit shall our ransomed humanity be changed into the image and likeness of the glorified Adam, who is equally the son of Adam and the Son of God, and constituted an heir in common of the whole empire of creation.

Such being the true data of man, we have made some progress in the preface to the true theory of his education or development. We have neither amplified the field, nor exaggerated the nature of the soil, to be cultivated by all the sciences of the schools, and by all the arts of the highest Christian civilization.

Man is not merely his own body, his own soul, or his own spirit. These three comprehend neither more nor less than the legitimate meaning of the great pronominal I, myself. The pronoun I, is purely a *personal* pronoun, indicative of all that constitutes the thinking, feeling, willing, acting personality, and not any one portion of it. True, indeed, grammarians give it gender, number and case. But in this they philosophically err. *I* has no gender, number, or case. Other words, such as *me* and *mine*, have been associated with it, and substituted for it, in certain relations, after the example of the Greeks and the Romans. But *I*, as well as *ego*, and all its ancient and venerable ancestry, only show the perplexity of grammarians, in attempting to submit this singular-plural and plural-singular, to grammatical and philosophical proprieties. All our august personages betake themselves for refuge to the plural *we*. Hence kings, potentates, and all sovereigns, shelter their majesties under a singular-plural, and say, *we* enact, ordain, and establish.

The grandeur of the fact is this, that God, after whose image man was created, is singular and plural; singular in one ineffable nature, and plural in three personalities—all of which is adumbrated in man's three natures in one personality. His spirit, soul, and body, are, therefore, three distinct entities, constituting one thinking, willing, acting, sublime personality, the brightest image of that Divinity whose awful *fiat* gave birth and being to this stupendous universe.

Grammar and philosophy have no greater difficulty to compromise than in this case. The reason is obvious—grammar is arbitrary and tyrannical, while philosophy is rational and consistent. *I* is, therefore, in our language, a mere representative of one personality—of one body, soul and spirit, acting in one corporation, constituting one *substantive* pronoun, and one human person.

This human person, this pronominal *I*, may live, and move, and have its proper being and individuality in ten bodies during seventy years. Still, it is the same *person* inhabiting ten different houses. It may, in some of these houses, lose a room and some of its furniture—an arm or a limb, for example, or both arms and limbs, and yet the personal identity, and the consciousness of this thinking, willing, acting I myself, remain immutably the same.

But there is, most happily, another fact—This spirit, or inner man, while residing in one house of two stories, is not necessarily one immutable *character*. It is impressible and transformable by intellectual, moral, and spiritual considerations, arguments' or motives. Hence a *new spirit*, or tenant, is conceivable and possible in an old house.

It is, indeed, propounded as a Scriptural fact. But it is new only in its character, not in its essence. The spirit of a man is a positive entity, and not a mere mode of being—a new temper or a new feeling; more or less, indeed, depending upon, and affording impressions *ab extra*—by its associations with other persons and their respective characters. Thus, even in one and the same body, a pure, holy, and happy spirit, may become a very monster in all that defiles and degrades human nature. And hence the value and importance of a rational and moral education, and of proper teachers and associates, "since as the twig is bent the tree's inclined."

Thus we are led to conceive of the proper elements that enter into the constituency of a philosophical, rational, and moral education.

A school is well defined to be "any establishment in which *persons* are instructed in arts, science, languages, or in any species of learning; and occasionally it merely indicates the pupils assembled for instruction." It may be a family school, an infant school, a common school, an academy, a college, or a university. But of whatever character its subjects or its objects, its aim should be the physical, the intellectual, the moral, and the religious development and culture of the pupils that compose it. Such are the views now generally entertained by all writers of reputation, in the Old World and in the New. Such, certainly, are our views, long since reported, frequently repeated, and now reiterated in the full assurance of understanding, as truly in harmony with the wants of human nature and of human society.

There are, in this view of the subject, two capital ideas—the first is *development*, the second is culture. The first supposes that in a human being there are certain organs, powers, or capacities, that may be expanded, developed, and corroborated to a certain maximum or extent, which will give to the subject the entire use of himself, in respect to himself and to his species.

1. Physical education takes under its special superveilance and instruction the physical constitution, in all its characteristics, and sets about the scientific development and corroboration of all its organs, especially its vital organs—head, heart, lungs, stomach, and viscera—essential to vital action, good health, and full development. It directs the character and the extent of the self-denial and physical exercise essential to these ends, with the necessary attention to food and raiment.

2. Intellectual education, after giving an analysis of the intellectual powers—perception, memory, reflection, reason, imagination, abstraction—proceeds to the exercise and employment of them in the acquisition and communication of knowledge, including grammar, logic, rhetoric, oratory, taste, discussion and debate.

3. Moral culture is not the mere study of moral science. It begins with an analysis of the moral powers—the conscience, the affections, the passions, and the continual exercise of them in all the relations of life—in truthfulness, justice, honor, benevolence, humanity and mercy.

4. Religious development. Man being the subject of religious and moral obligations, he must be made to perceive, realize, and acknowledge these obligations in every step of his progress in all the relations of life. The only text-book for this study and science is the Bible. It is, therefore, and ought of right to be, more or less the study of every day in every seminary of learning. It is the only proper text-book for these most essential and important of all the sciences and studies of life. Its Author is also the Author of man. He that formed the human eye, formed it for the light of the sun; or formed the light of the sun with a reference to it. The Creator of the sun and the human eye for each other, so far as vision is concerned, formed, in like manner, both the Bible and man. But the Bible came into being since man lost Paradise and fell into a *preternatural* state, and, therefore, it is as admirably adapted to man as *he now is*, as the laws of nature were to man *as he was* at the beginning.

The Bible is, therefore, the only infallible text-book of the true science of man. No mere man, nor all humanity, could have been the author of it. None but the Author and Creator of man could furnish the text-book of man in all his relations to matter and spirit; to things past, present, and to come. Without it no man ever was, is now, or will hereafter be, educated. Mankind in all ages, and under all circumstances, have felt and acknowledged, in word and deed, the indispensable need of religion, in order both to education and to nationality. Hence the mythologies of the barbarous tribes of earth in all the eras of humanity. Gods, altars, priests, sacrifices, and worship, are both as ancient and universal as human kind. There cannot be found in universal history a people without something called religion. A man without reason is not a *man*, though he may wear the outward form and livery of man; and reason, without religion, is both halt and blind, although it may be, by the simpleton, presumed to be perfect and complete.

In all nations, as well as in our own, there is a by law established religion. What, say some American citizens, have *we* a *by law* established religion? Yes, fellow-citizens, we have a by law established religion. I do not affirm that we have a *by law established* Jewish, Christian, or Pagan religion, in the specific terms of a Jewish, a Christian, a Roman, or an English hierarchy. Still, whe have a *by law established religion;* not, indeed, in any specific form of worship, but in the rights of conscience, in the administration of oaths, or appeals to God, on the part of all the organs of civil government, from the President of the United States down to a common magistrate, and in the administration of oaths to all witnesses, according to the conscience. In these we have a solemn recognition of the being and perfections of God, of a day of judgment, of future and eternal rewards and punishments. We have, moreover, a still more specific recognition, though not an exclusive recognition, of the Christian religion, in the observance of the ordinances of Christian worship, in the cessation of all secular and legal business on the "Christian Sabbath," or Lord's day, in the recognition of every citizen's right to exemption from all civil interference on that day, and in a perfect freedom to swear and to worship God according to the dictates of every citizen's own conscience.

Indeed, we might go farther, and affirm that, *the Christian religion*, but no sectarian form of it, is by law established and recognised in the institution of marriage, in the inhibitions of bigamy, adultery, fornication and incest. The Jew and the Gentile are alike protected in the practice and enjoyment of all the religious dictates of their consciences towards God, without any interference or infraction of these rights and dictates of conscience, on the part of his fellow-citizens. This is a very broad and rational provision in behalf of religion—of all religious faith and worship. No Jew nor Greek, no Romanist nor Protestant can, in reason or in justice, demur at our *national religious ordinances* and *constitutional provisions* on the subject of religion in general, or of any special form of religion in particular.

Religion, in its essence and spirit, can never be compulsory, as in the Papal states and territories; but it can, and of political right and immunity ought to be, left to the free choice and spontaneous action of every human being. And such is its exact position in these United States; and is, as it ought to be, the pre-eminent source and fountain of all our national prosperity, dignity, honor and happiness. And may it ever be the boast and the glory of our common country, that every citizen, and even every alien, may freely worship Almighty God according to the last and the best dictate of his reason, his conscience, and his affections! We regard this not as an act of mercy, but as an act of justice, not to ourselves only, but to our species—to our common humanity.

As Cowper sung of England's mercy, so say we of American justice,

> "Spread it, then, and let it circulate
> Through every vein of all your empire,
> That where" *American* "power is felt,
> Mankind shall feel" her *justice*, too.

The genius and spirit of our national institutions, it is fairly presumed, and as all our experience demonstrates, must more or less pervade, indeed permeate, all the institutions of our country, whether religious, moral, or educational. We need, in this case, no legislative act of conformity. It is a law of our species—an order, a decree of heaven. A theology necessarily terminates in a theocracy; a christology in a christocracy; an oligarchy in absolute monarchy; a universal freedom of speech and action in a fierce or in a tame democracy. There is a centre in every circle, and a central idea in every system in heaven and on earth. All the rest are either chemical or philosophical, intellectual or moral, religious or political conglomeration. The central idea gives character, form and spirit, to every system, whether ontological or deontological, material or spiritual.

Absolutism pervading the State, it will pervade the church, the synagogue, the school, and the family. Democracy pervading the State, it will pervade every human, and, sometimes, every Divine institution in it. Hence, a political despotism terminates in paganism or popery. Is there a Jupiter Tonans in the State? There will be a Pope—a spiritual Jupiter Tonans in the church. Is there an aristocracy in the State? There will be an aristocracy in the church. Is there democracy in the State? There will be democracy in the church. Is there anarchy in the State? There will be anarchy in the church. Hence, Protestantism and Liberty are like the Siamese twins—united in life and united in death.

A papacy is an exotic in a land of Protestantism, and can never thrive in such a soil. It, therefore, largely imports guano.

Protestantism under an absolute despotism, if permitted to live at all, lives only in a hot-bed. Thus, in America, we have, as yet, common schools; but how long we shall have them, is already a question mooted by foreign Romanists. Odious they, indeed, yet are, and always have been, to the taste of the whole Roman See; yet every true American citizen regards them as the palladium of our free government, and the true nurse and cradle of both civil and ecclesiastic liberty. Without them, indeed, we have had, and can have, a tyrannical oligarchy, an absolute autocracy, or a fierce democracy, in both church and state.

All the centres in the universe, like our sun, are both attractive and radiating. Moons are only reflectors. In all papal countries, the Pope is symbolically the sun; the king is only the moon. There was, indeed, one Joshua, a Hebrew, who bade both sun and moon to stand still, and they immediately obeyed him. We, too, once had an American Joshua, who bade the politico-ecclesiastic sun and moon to stand still, and they, too, obeyed him. But our Joshua sleeps in Mount Vernon, and all the thunders of earth cannot wake him. He has, indeed, no successor, because God creates nothing in vain. We shall, therefore, cherish the hope, that we may never need another. But should we, by neglect of duty, apostatize from our religious and political faith, and superinduce a second reign of darkness, ignorance and terror, we might then need another Joshua. I fear, in that case, our prayers would not be heard. For should we, or our children, for so many benefits received, crouch to such arrogance, and meanly and ungratefully sacrifice these principles and birthrights for a mess of pottage, at the shrine of ignorance, superstition and despotism—

> "And for so many benefits received,
> Turn recreant to God, ingrate, and false,"

our country might expect from heaven a second Alaric, rather than a second Washington.

Would we, then, have our posterity to escape such a calamity and mortification, let us ever plead the cause, and be the efficient aiders and abettors, not only of universal education, but of an universal education founded on the Bible, the charter of all earthly blessings, as well as of an eternal life to man.

No man ever saw himself, ever knew himself, who has not stood before this mirror. It is as much a revelation of man to himself, as of God to man. A man who has never heard God speak to his soul, is not only ignorant of his proper self, but also of his own species. He alone can be a true philanthropist, who contemplates himself in all his relations to the universe, as developed in the Holy Bible. He must listen to the angelic anthem sung when Adam rose out of dust at the bidding of the Almighty. He must hear the morning stars sing the song of creation, when, in one grand concert, all these sons of God shouted for joy, especially when light from darkness issued, and man from earth arose, the diapason of earth's first anthem pealing through heaven's imperial dome. With these seraphic echoes and emotions in our souls, let us listen to the wail of our suffering humanity, under the heartless, remorseless tyranny of ignorance and superstition—debarring even the Book of Life from the schools of childhood, youth, and manhood, as if designing to make man the tame and easy prey of a foul and mercenary superstition and man-worship.

But while we hold in superlative importance to our country and the church the common school, the sunday school, the infant school—and, after these, the academies and colleges of our country—the grave question rises in greater interest, *How are these schools to be supplied with teachers?* We at once answer, just as the little springs and rivulets in our fields and gardens, the creeks, the rivers, the lakes, the seas are supplied with water. They are, one and all, supplied by the great oceans of earth.

The sun, that great fountain of all heaven's temporal blessings to man, plays off his artillery of calorific rays upon he waves of the wide spread oceans of earth, giving life, activity and wings to its invisible particles, uplifting them towards heaven, and placing them in the swaddling bands of atmosphere. They are nursed into fog; then, misting along the mountain tops, they launch into the bosom of some congenial realm of air, and, coalescing, form large companies or schools of clouds. Soon a war of elements begins. The electric spark gleams into life, corruscating amidst these vapors until condensed by a change of temperature, in the strife of elements, they fall slain upon the fields and gardens, pouring their contents into the veins and arteries of earth. Hence the springs, the brooks, and the rivers of earth are supplied; thus replenishing all nature with its water of life, which makes the hills and vallies glad, Carmel and Sharon to rejoice, the wilderness and the solitary place to rejoice and blossom in the fulness of their joy. And all this in answer to the cries of earth, parched and dry, invoking in poetic strains—

"Come, gentle spring! Etherial mildness come!
And from the bosom of yon dropping cloud,
While music wakes around, veiled in a shower
Of shadowing roses, on our plains descend!"

Thus the oceans and seas furnish every drop that irrigates our fields and gardens, cools the air, and warms our hearts with food and gladness. Such, analogically, are our colleges—our great seminaries and fountains of learning. They are the sources whence issue the science and the literature, the professors and the teachers that create the academies, the schools, and the seminaries of every grade, furnishing teachers for all the schools in Christendom.

But A, B and C respond, we are teachers, male and female teachers, and we never were within the walls of a college. True, often, alas! too true.

And whence derived you your learning and science? From books? And whence the books? Originally, doubtless, from those who were nurtured and cherished in colleges. Colleges furnished the garniture and the means by which you, male and female teachers, were yourselves furnished and fitted for the work. As well assume that the early and the latter rain, "the green growing showers" that fall on your fields, and the diamond dew-drops that bespangle the flower buds of your gardens, originated not in the ocean, but in the balmy breezes that bear them from the lakes, or rivers, or seas of the earth. Or as well assume that the calorific rays that create the heat of summer, originate not in the sun, but are radiated from the earth.

Men, and not brick and mortar, make colleges, and these colleges make men. These men make books, and these books make the living world in which we individually live, and move, and have our being. How all important, then, that our colleges should understand and teach the true philosophy of man! They create the men that furnish the teachers of men—the men that fill the pulpit, the legislative halls, the senators, the judges, and the governors of the earth. Do we expect to fill these high stations by merely voting or praying for men! Or shall we choose empirics, charlatans, mountebanks, and every pretender to eminent claims upon the suffrages of the people! Forbid it reason, conscience, and Heaven!

But as radical and most fundamental of all, we must have the true theory of education—a theory grounded in the true philosophy of man—before we can devise any system of public or private education in harmony with the genius of humanity and the wants of society. And here, again, we must reiterate the importance of having the true science or theory of man before we can devise a system of instruction in accordance with the wants of the individual and the wants of society. It has become a trite saying, that the whole man—body, soul and spirit—must be developed and educated up to the entire capacity of his nature, and with superlative reference to his present, future, and eternal destiny.

And at this stand-point we must congratulate ourselves that we live, not merely in an age of progress, but that we have progressed so far as to ascertain from the analytic and synthetic science of the past and the present age, that man has a purely physical, a purely intellectual, and a purely moral nature, in his own proper personality. And also, that these three are of necessity to be subjects of man's education from the cradle to the grave. Of these now conceded points, we shall not speak particularly. Nor need we dilate upon the physical department of our constitution, nor, indeed, upon the intellectual. Light, no doubt, has greatly increased, even beyond our practice, upon these two departments of human culture and of the human constitution. The third, usually called the *moral*, is, by some, made to include the religious nature and constitution of man. We cannot dissect the inward as we do the outward man. The inner man is not made of materials separable and distributable, as are the bones, the muscles, the arteries, and the veins of the outer man. Nor can we separate the constituents of the intellectual man. We can, indeed, learnedly speak of perception, reason, judgment, memory, imagination; but we cannot separate and discriminate the lines within which they operate and co-operate. And still more subtle the moral man, and too remote from all personal analysis. Indeed, the phrase or term "*moral constitution*," is more current and popular than appreciable by most thinkers and speakers—two classes of men very dissimilar in certain attributes of character.

Moral, *moral action*, *moral evidence*, *moral sense*, &c., show how vague and indefinite the term has become. We have, in our dictionaries, columns of definitions of this term and all its family, derived from the Roman *mos*, *moris*—a custom. Morals, with the Romans, formerly indicated the *customs*, or the established usages of society, good and bad. But we choose to define it more legally and evangelically, from the second table, or what has, in Christendom, been called "*the moral law*"—the ten commandments.

But this is somewhat indefinite, because the ten precepts contain alike the elements of religion and morality. The last six are, however, scripturally, philosophically and formally, *the moral law*. Hence our duties to man, and their duties to each and every individual, is the true, the legal, and the evangelical import of the term. The moral sense or conscience is that power which, when properly educated, dictates and appreciates the character of actions, as they affect and bear upon the persons, the property, and the character of our neighbors and fellow-citizens. Religion sanctions these, but religion proper indicates our duties to God. Hence, the law of ten commandments is the summary outline of all our duties to God and to our fellow-man.

We, therefore, prefer to use the word *moral*, in reference to our proper theme, as indicative of our relations to God and man, merely because the term in *reference to education* is so used; and especially, as the authority that sanctions the purely moral code must be regarded as alike sanctioning all the principles of religion and morality.

By a moral culture or education, we, therefore, include the proper development and direction of our moral constitution, both as respects our duties to God and to man. Both are not only within the legitimate precincts of moral education, but indispensable elements of it; for all that sanctions the six precepts of the moral code, is contained and found in the four precepts of the religious code, and, of these, the first precept is the only one in its nature and relation *absolutely* religious. Hence, the greatest philosopher that ever lived, said that all religion and all morality are contained in two precepts—purely, abstractly, and philosophically sublime and explicit. The authority that sanctions both, is asserted and clearly stated in the sublime preamble, "I AM THE LORD THY GOD." "*Therefore.*" This is a nonesuch *therefore*. It has no parallel in all the tomes of earth. Without the recognition of its preamble or premises, neither religion nor morality can be studied, taught, or learned. Hence our grand corollary—that moral culture, or *moral education*, cannot be communicated or received, but upon, and after, the admission and acknowledgment of this superlatively sublime and ineffably grand oracle. Without it, you may create a popular gentleman, or a fashionable philosopher, at the meridian of London, Paris, or Washington. But without it, you cannot create a *man*, in all the nobility, moral grandeur, and sublimity of his origin, relations, and destiny in God's universe. A college or a school, therefore, adapted to the genius of human nature—to man as he is, and as he must hereafter be—cannot be found in Christendom, in the absence of a moral education founded upon the Bible, and the Bible alone, without the admixture of human speculations, or of science, falsely so called.

But essential as religion is, both to the school and to the State, the preternatural and unfortunate condition of Christendom is such as to inhibit the introduction of any form of Christianity into colleges and seminaries of learning. And the masses of religionists of every school, are so sensitive on this subject as to prefer a college or a school wholly disconnected with any form of religious instruction, unless it should happen to be of their own peculiar type. Many prefer to exile the Bible from the college or the school, rather than to jeopard the spiritual fortunes of a child or a ward, through the gloss or the theory of a teacher, that might possibly conflict with that class of opinions which they have already pronounced to be orthodox and

Divine. The consequence is, that we must either have no college, with a Bible in it as a text-book, or as many colleges as sects, in any given state or territory. Either of these is a misfortune not easily to be exaggerated. The question of this age is, How is this difficulty to be met and overcome?

That it should be met and overcome, no reflecting mind can reasonably doubt. A bald infidelity or a polytheism, in the absence of Bible studies, must be the necessary consequence. The Greek and Roman classics, and the Pantheon, are essential constituents of a college education. Not only the infidel Gibbon and Hume, but the Westminster Review, and many other such infidel works, are placed on the shelves of college libraries, and largely read by many of the students of every institution. And what antidote have we for all this poison, made pleasant and agreeable by all the associations of a brilliant style and a luxuriant imagery? None whatever, in college studies, the Bible and its evidences being excluded.

To substitute for it the cold and lifeless formulæ of a metaphysical creed, the shade of departed truth, or the cut-and-dry question and answer of some quaint spectacle-bestrid orthodoxy, is not Peter robbing Paul, nor Paul Peter, but some cynical Diogenes torturing both. What a compliment to the towering genius of our American youth, to put into their hands the yet litigated opinions of the hoary Rabbis of far distant centuries, compelling them, with ferule in hand, to take sides with those holding the dogmata of one school against those holding the dogmata of another! Such is, indeed, the fact in Romandom, and in some portions, too, of our American Protestantdom. And shall we of the second half of the 19th century, and citizens of these United States, countenance, aid and comfort such an irrational, discourteous, and intolerant despotism over the minds of our own offspring?

There is but one sovereign remedy for these educational difficulties and embarrassments. We Protestants have a Bible, as well as a literature; and that Bible, as well as the Greek and Roman Bible, states certain prominent Christian facts, precepts and promises, so plainly, so perspicuously, and so fully, as that all Christendom admits them. These facts, so fundamental, are, in the judgment of all, the capital items of the whole Christian institution. They, moreover, contain all in them that enters into the remedial system, and are the foundation of all Christian faith, hope, and love. They are not only catholic in fact, but in import. All Christian ordinances are founded on them, and ordained to perpetuate them. These, with the moral evidences which sustain them, are so evident that no Christian denomination doubts or denies them. They, therefore, are common property, and, without any factitious aid, are competent to man's redemption. They are—1st. That Christ died for our sins; 2d. That he was buried; and 3d. That he rose again from the dead and ascended into heaven. Some make of the last two distinct facts. But whether ascension is to be regarded as distinct from his resurrection, or as only exegetical of it, it matters not, so far as faith, hope and charity are concerned. Every man that believes that Christ died for our sins, and rose again for our justification, so far as his faith is concerned, is said by the Holy Spirit to be saved.

Since, then, these facts are admitted by every denomination of Christians, they may, with great propriety, in all their evidence and moral grandeur, be taught in every school and college in Christendom; and that, too, without any censure, or exception taken by any Christian denomination, Greek, Roman, or Protestant. That this can be done, is demonstrated by actual experiment on our part, and with the consent and concurrence of every denomination in our country. Farther than this public instruction, *ex cathedra*, in Christianity, is neither desirable nor expedient, during a collegiate course of learning.

The Evidences of Natural and Revealed Religion, by Paley and others, being already in use in almost every college in the Union, is a happy succedaneum in all respects but one—and this is, the daily reading of the Inspired writings themselves, in the audience of the whole institution, with appropriate thanksgivings and invocations.

Even our legislative assemblies, and both houses of congress, in their united wisdom, deem it expedient to have some form of religious worship daily dispensed. True, it degenerates into a form, and, too often, into an unmeaning ceremony. Were I a member of any one of these branches of our government, I would certainly move the great propriety of prefacing these prayers with the reading of at least one chapter previous to these intercessions and thanksgivings. It would, as I conceive, greatly tend to smooth the troubled waters of legislative strife, could they hear God speak to them before their orator addresses him.

But there are other reasons why the Holy Scriptures should be read, daily and publicly read, in every school, from the nursery up to the university. The literature of the Bible is the most sublime literature in all the libraries of earth. Its history, too, is the only authentic history in the world of almost half its existence. The Jewish people and institutions antedate all the literature of Greece and Rome, these two great fountains of European and American literature. More than half the years of the world had passed into eternity before Hesiod or Homer sung, or Plato, Socrates, or Aristotle reasoned on the works and ways of God or man. The Jewish Scriptures were finished before

Aristotle, Socrates, or Plato was born; and David sung in Hebrew verse before Hesiod or Homer saw the light of day.

The biography and the autobiography of Bible saints—the achievements of its heroes—the wisdom of its sages—the sublimity of its bards—the eloquence of its orators, and the rational and heaven-inspired purity of its saints and martyrs, have commanded, and will, to the last generation of men, command the admiration and the homage of the world. The Book of God spans the whole arch of time, emblazoned with its momentous deeds; and leaning on an eternity past, it reposes upon an eternity to come. It is the only book of life, and the only charter of an immortality to come. And shall man, whose grand *epic* it is, withhold it from his fellow-man, or exclude it from the nurseries, the schools, or the colleges, in which are educated the generation most dear to us of all the generations of men—our sons and daughters, for whom we wish to live, and for whom we dare to die. Forbid it reason, conscience, and every tender sympathy of our hearts!

We make no apology to any Christian people, and still less to them at whose instigation, and at whose behest, we now appear before you, for thus uniting the Bible and the college. We only wish to wed the college and the Bible in the holy bands of a more indissoluble matrimony than any ever celebrated by priest or 'squire, on the waters of the Mississippi. It is the charter of all our charters, the school of all our wisdom, the Alpha and the Omega of all the sciences and the knowledges of man, as he was, as he is, and as he shall hereafter and forever be.

The learned professions of all civilized communities are the benefactions of our colleges. For their endowment and support, we receive in return, as items of profit, all the wisdom and eloquence that fill the legislative halls, the courts of justice, the synagogues and temples of religion and virtue; all who learnedly minister to our wants and wishes in literature, in science, in physics and metaphysics, in the elegant and useful arts of our age and country. They furnish us not only with lawyers, physicians, ministers of religion, teachers of all the sciences and arts of the living age, but directly or indirectly they are the fountains of all the discoveries and improvements in our country and in the present civilized world.

I know no earthly subject, no political question, so full of eloquence, so prolific in argument, and so powerful in its claims upon the patronage, the support, the liberality of the age and of a civilized people, as these great fountains of civilization and blessings to ourselves, our children, and to the human race. All that lies between barbarism and the highest civilization; all that distinguishes the rude

American Indian and the most polished citizen, the Barbarian and the Christian, has been achieved by the learning, the science, the arts, the religion and the morals which colleges have nourished, cherished, and imparted to the world.

And yet how strange it is, that of *one hundred and twenty colleges* in these United States, but one has a Chair for Sacred History and Bible Literature. Of these one hundred and twenty, one has been in being 218 years. Yes, Harvard University, in Massachusetts, was erected 218 years ago. William and Mary, in Virginia, and Yale, in Connecticut, before the close of the 17th century.

The clergy, too, were the prime movers in getting up these institutions. New England and her thirteen colleges annually graduate some 500 students; not one of whom, during his whole collegiate course, ever heard, in college, a series of lectures on Bible history, Bible facts, and Bible institutions.

The Congregationalists and Presbyterians, have been most active, most liberal, and most enterprising in erecting colleges, as well as theological schools. These denominations have, less or more, the control of full one half the colleges in America. Methodists and Baptists have each but thirteen colleges. Episcopalians have only eight, and Romanists eleven. Yet, I repeat it, in all these there has never been delivered a course of lectures on the Pentateuch or the four Gospels. The acts of the Greeks and of the Romans, are read and expounded with much learning and eloquence, but the acts of Jehovah, the acts of Jesus Christ, and the *acts of Prophets and Apostles*, have not been publicly read nor developed in any one of them.

The Pantheon, the hero gods and godesses—their amours and intrigues, their lusts and passions, their broils and battles, have been read, studied, lectured upon to satiety in most of these hundred and twenty colleges, as though they had been consecrated to Jupiter Tonans, to Mars, to Bacchus, to Venus, and the harlotry of Pagan worship and Pagan lusts and passions.

Yet we are a *Christian* people, of professedly noble, humane, and philanthropic impulses—glorying in our Christian civilization, our exquisite taste, our good morals, our sound discretion, and our benevolent impulses! Why is it, then, that the Bible, if not by statute, should, in fact, be thus proscribed the halls of literature and science?

The only apology is, that we fear the misdirection of the judgment, the conscience, and the destiny of our children, by what is called sectarian or partizan influences; and, therefore, we must have sectarian institutions of learning, a catechism of doctrines ready made, or made to order, for the conscience and the affections of our sons and wards. Yet, strange to tell, in all the annals of conversion reported in the current century, in all Christendom, I have not had the good fortune to find in any journal or record that one single person was either converted or sanctified by memorizing any catechism, heterodox or orthodox, in all the Christian States and Territories in our modern Christendom, European and American!

But we assume, that if these formulas of speculative theology do not convert any one, they may save some from being entangled in the meshes of a false faith, a false doctrine, or a false philosophy. This is a very questionable assumption; but, when granted, what does it mean? That mere ecclesiastic or magisterial authority, and neither reason nor investigation, is of any value or importance, in giving direction to the understanding, the conscience, and the heart of saint or sinner.

In physics or in metaphysics, in philosophy or in science, there was no progress—no perceptible or valuable progress—for many centuries; during, indeed, the entire reign of the Aristotelian philosophy and the tyranny of the mere logical and catechetical learning. Answers printed or written, for stereotyped questions, propounded in seminaries of learning, I care not what the subject or the science, never made a thinker, a scholar, a philosopher, or a great man, much less a saint, or an heir of immortality.

It is observation, comparison and deduction, that make the man, the philosopher, the Christian. It is faith in the mysterious and sublime facts attested by Prophets and Apostles, obedience to supernatural and Divine precepts, well authenticated, and a rational and well-grounded hope in promises guarantied and sustained by the Divine veracity, that constitute a Christian.

And do we need such auxiliaries to secure the special rights of our creeds and our denominations! So think the Romanists. We may not, indeed, go the length of the Cænobites and the Sarabites. We may not have the Benedictines, the Bernardines and Fransiscans, but we may have the same mystic personages, under names quite as sacred and quite as superstitious, too, and not less offensive to humanity and good taste than the Jesuits or the Dominicans, with their inquisition and its *auto de fe*.

But we are Republicans and Protestants! Then let us act in harmony with the oracle of the great Chancellor Chillingworth—"The Bible, and the Bible alone, is the religion of Protestants." Let it be as venerated as it superlatively merits, in every school, from the nursery to the university. Let its history of the past and its history of the future, be daily studied and taught. Let its stupendous facts, its sublime precepts, and its rich and ineffably transcendent promises, command a daily portion of our time and of our studies. Let its deep and lofty philosophy and Divine science, imbue the minds of all our youth that receive instruction and garniture for our social system, and the high offices in the schools, the churches, the courts, the legislative halls, and great councils of our august Republic. Let no sectarian dogmata, no ready-made and finished creed, or formula of faith, be introduced into any school or into any literary or philosophic institution. Let the Lord himself teach in all our seminaries in his own words, and in his own arguments, and fear not that he may impinge upon our shibboleths, or weaken our earth-born sanctions of heaven-descended truths. Bribe not the infant mind with the honied arguments and paltry tinsellings of your favorite dogmata, which neither their authors nor their advocates can demonstrate or make intelligible to any discreet and inquiring mind.

He that made the eye of man, can he not see! He that made the ear, can he not hear! He that made the heart, does he not know how to awaken all its sympathies, to open all its fountains of feeling, to allure it to himself, that he may beatify and gladden it forever? Patronize, then, ladies and gentlemen, no church, no school, no seminary that does not honor God's own Book, by giving it to all the people, as God gave it to the human race.

When God himself, by plenary inspiration, educated the Bible philosophers, orators and scribes, shall we embargo their tongues by imprisoning them in papal cells and inquisitorial dungeons, or by inhibiting their being read in any or in every vernacular of the many-tongued earth? Let us rather elevate them to the highest schools and chairs in all our colleges, and risk all the consequences of permitting them to speak to us the Divine Oracles, under the plenary inspiration and guidance of the Spirit of wisdom and of utterance.

Proscribe every creed and manual, every catechism and formula of sound doctrine, from all the theatres of education, of every name and of every party, rather than the Bible, and fear not to permit God himself to be heard in his own wisdom and eloquence, by every pupil and every student in the land, and leave the consequences to God.

If ignorance be a reproach to any people, and if intelligence and righteousness exalt a nation to the highest rank and dignity amongst the nations of the earth, then, under such auspices, we, as a nation and people, shall stand among the nations of the earth great, and happy, and powerful—fair as a morning without clouds, "bright as the sun, and terrible as an army with banners." A. C.

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In all thy undertakings, let a reasonable assurance animate thy endeavors; if thou despairest of success, thou shalt not succeed.

AN ALLEGORY.

Two sisters, of Divine parentage, were commissioned by their Father to visit the earth and bless mankind with Heaven's most delectable joys. But though sisters, and united in a common employment, both exceedingly beautiful, and bearing unmistakable evidences of a Divine origin, they were in many respects dissimilar. For an earthly mission, neither was perfect. It required their associated powers and energies to perform the work whereon they came to this dark abode of sin and sorrow.

The elder of this lovely pair was born in heaven, ages before the earth was formed, and was engaged in fashioning golden threads of invisible fineness, yet of incalculable strength, with which to link angel hearts to each other, and bind them all in blessed harmony to the throne of God. Every young seraph she led by such a thread up the bright pathway of heavenly progress, and over the sapphire pavement in bold adventures of praise and adoration; and oft, when their unfledged spirits were weary, she bore them on her own glittering pinions in rapturous flights, till lost to view in the effulgence of Divine Majesty; and then, amidst the glories of the Empyrean, the unclouded splendors of Deity, she taught them how to soar with veiled faces to the throne, and cast their crowns before Jehovah. There was not an angel in the heavens who had not been trained up to grace and dignity under her eye, and who had not been taught from her lips the hallelujahs and trisagions that echo in ceaseless harmonies through the temple of God. It was her office to lead in and out the bands of heavenly worshipers, to burn incense on the altar before the throne, and mingle with it, from golden vials, the fragrant breathings of love from the hearts of the sinless—the undefiled.

In this employment ages of holy activity and present bliss had passed, disturbed once only by that fearful episode in the glorious narrative of the cycles of past eternity—the daring rebellion of Lucifer, son of the morning, and the war in heaven; and even then her tears were turned to smiles, and her wailings to a louder song of praise, when Michael, the archangel, stripped the rebel hosts of their glory, and hurled them in shame and terror from the battlements of heaven into everlasting fire.

She often went forth to other worlds on her glorious embassy. And when this world was created, she led the song of the morning stars; and the joyful shout of the sons of God was but the echo of her voice. She was seen gladdening with her presence the garden of the Lord, breathing inspiration into the spirits of Adam and Eve, and weaving crowns of immortal beauty and splendor for them to wear.

The younger sister was born on earth, after the six days' work was completed; indeed, her existence was scarcely known till after the mournful exile of our first parents from their primeval home. She was beauteous as her elder sister; yet it was beauty of a very different type. The elder was pale and contemplative; the younger rosy-cheeked and sprightly. The beauty of the former was all unearthly—the glory of a seraph was on her brow, and her wings were ever spread for a flight to her native heaven—to which her eye was always turned. The beauty of the latter, though pure, was more like the beauty of the daughters of earth; but a crown, wrought after a Divine pattern, by her elder sister, rested on her brow, and gave her a heavenly dignity. Wings she had not; her look was directed to the scenes of human life; and her countenance was glad or sorrowful, compassionate or indignant, as the scenes of every day changed their aspect, and came successively under observation.

Their tastes and manners, too, seemed oftentimes to differ much. The elder sister loved scenes of retirement, away from toil and strife, where, with clasped hands and uplifted eye, she could send messages of love to the heavens.

The younger loved to move in the busy throngs of men; her hands were actively employed in ministrations to the poor, the ignorant, and the dying. It was her delight to visit the house of mourning, the hovel of poverty, the haunts of vice, the dungeon of the prisoner; to bind up the broken-hearted, to give beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness. The barren wastes of earth were waked to life and beauty by her smile; and the woful discords of a sinful world were drowned in delightful harmonies. Her words of kindness fell on the ear like richest music. At her command whole nations sometimes rose to new life, doffing their selfishness, and springing out of their graves of sin to work strange deeds of goodness and heroism, which form, here and there, brilliant diversions in the history of our unfortunate race.

Wherever she went, earth wore a happier face. The clank of the chain, the hoarse notes of the war-trump, the clangor of arms, the roar of artillery, and the shouts of revelry died away; and in their stead were heard words of truth and peace, songs of joy and affectionate salutations from family to family, tribe to tribe, and nation to nation. She sometimes glided invisibly into the cabinets of kings, and laid kingdoms under contribution for materials with which to weave a net-work of variegated beauty to bind the nations of the earth in perpetual peace. She traversed earth and seas, in frozen and in burning climes, to teach men lessons of brotherly love, and show them how to bless each other.

These sisters were united by very sacred ties. Their Father blessed them when he sent them forth, and strictly charged them never to be alienated from each other. They walked the earth in blessed harmony. Wherever they found a sufferer, they paused to give him their blessing. While the younger sister bathed the fevered brow, nourished the parched lip, and gave food, and drink, and shelter, and loosed the tongue of dumb despair, and taught it to say joyfully, "*brother—sister;*" the elder anointed the eyes of the inner being with eye-salve, and taught them to look upward; breathed into the soul the breath of new life, and taught the loosened tongue to say, "*Our Father.*" Sometimes the younger sister toiled so long and hard among the selfish and ungrateful of earth, that her strength and courage failed. Then would the elder sister bear her on her wings away from earth, and bathe her in fountains of heavenly love, and feed her with heavenly manna, and lead her into the eternal sunshine of Paradise, and regale her spirit in its bowers, until, refreshed and strengthened, she could return to the rugged scenes of labor.

Myriads of hearts were ravished with the beauty of these sisters; but very few loved them *both*. Sometimes the elder sister was persuaded, contrary to their Father's injunction, to separate herself, as the sole object of human admiration—her etherial loveliness bearing away the palm from her associate. Then were men led away from human sympathy. The scenes of human toil and struggle became distasteful to them. They were lured forth to deserts and caves; they became devout hermits, monks and nuns, with solemn and awful countenances, blind to all that is bright and beautiful, as well as to the scenes of suffering, and deaf alike to nature's harmonies and to the cries of the needy.

They delighted themselves in vigils, and fastings, and penances, until the ordinary scenes of life were almost forsaken by the votaries of this celestial visitant, and men of toil and suffering began to forget that she had ever been among them. When reminded of the fact, they changed her name, and cursed her as the foe of man. Then mankind became enraptured with the more earthly beauty of the younger sister, and persuaded her to disown her relationship to the elder, and be herself alone the good genius of our race. But soon, in a weariness from which she had no wings to bear her away for relief, her beauty faded; the crown her sister wrought fell from her brow; her robe was soiled, her hands were palsied, and she was found by her elder sister, wan, dejected, tattered, defiled, and forsaken by men. With tears they confessed to each other their sin in neglecting their

Father's charge; and, fully reconciled, the younger was borne in her sister's arms to a heavenly fountain and washed from her defilement, and, together, they approached the throne for a new benediction. Now, hand in hand they go on their mission in happy fellowship: the law and the prophets announcing their divinity, and the anointing oil of Jesus poured upon their heads.

They will never cease their labors until "the wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

The name of the elder sister is PIETY; that of the younger, HUMANITY.

ISAAC ERRETT.

Warren, O., October 15, 1853.

UNIFORMITY NOT UNITY.

MERE denominational uniformity is not Christian unity. It is a favorite project with many in the present day to single out some sect—usually their own—and then say to themselves, "If we could only get all the world to join us, there would be unity." And so possessed they are with the notion that the unity of the church consists in conformity to them, that many of them have determined to know nothing among men save their church (meaning their own community) and conformity thereto. Their union is separation from non-canonical Christians; and could they but make one front, one surplice, and one service-book for all, they are persuaded the church would be one. In place of unity of spirit, they labor for unity of custom. They cannot understand a united family which does not wear a regimental uniform. We, on the other hand, have seen a uniformity where there was nothing but the form. The church of the middle ages was united, just as the sleepers in the vault are united in the tranquility of death. It was like listening to the door of the sepulchre: Hush! for all is peace within. Enter, and all is uniform—uniformly dead—black frieze and rottenness—a sepulchre of souls. The church of the early centuries was united, as scorpions are united where one glass receiver holds them and leaves them room to fret about, and strike their stings into one another. There was uniformity, but it was not unity, for the world did not believe. The world saw it and was hardened; the world saw it and blasphemed. To preserve the unity of the church they excommunicated or buried alive those who thought or believed for themselves; till faith had well-nigh perished from the earth. The church became so catholic, that there was no place for the gospel. The union of coercion, or the union which as the first term of communion takes away your right of private judgment, is not the union contemplated by Him, the first law of whose kingdom is love, and the first gift of whose Spirit is light.

Again: for the sake of unity it is not needful to surrender an iota of the truth, or yield one conscientious conviction, so long as it remains conscientious. It is very common with those who misunderstand the matter to say, "Come, now, you and I do not think exactly alike; perhaps we are both right, and it is as likely we are both wrong. But it is a point of no moment; what would you say to throw it overboard altogether, and give ourselves no more concern about it?" To which, in many cases, it might be a very just answer: "You may intend this for liberality, but to me it sounds like latitudinarianism. I believe that I found this truth in the Bible; and if so, it is one of the truths of God. I dare not cast it overboard; and I shall be very sorry if having it on board deprive me of your company. If it be so offensive to you that you must needs sail in a separate ship, I hope we shall not hoist hostile flags. But as neither of us holds it vital, might we not agree to differ regarding it; and as we grow in knowledge and in grace, may we not hope that the Lord will reveal even this unto us?" Wherever souls are joined to the Lord Jesus, and his image is visible upon them, there is actual unity of the most important kind. Were this actual unity more frequently made the foundation of a practical unity, there would soon be more doctrinal unity among Christians. But it is an unhallowed mode of procuring practical unity, to purchase it at the price of truth. As a compromise of error cannot lead to unity, so "truth in love" will breed no schism.—*Dew of Hermon, by Rev. Mr. Hamilton, of London.*

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A REMEMBERED PSALM.

A MINISTER was visiting a seaman's hospital in a large town on the sea-coast, when he came upon a sailor apparently dying from the effects of disease induced by his own profligacy. The minister addressed him on the interests of his soul, but was met with a rude repulse. He persevered with all kindness, and the hardened sinner told him with an oath, not to disturb his dying thoughts with the name of religion. The minister, in spite of repeated refusals and counterfeits of sleep, urged the gospel, but to an ear that was as deaf as the adder. A thought at length struck him. From an expression used by the seaman, he concluded that he was a native of Scotland, to which country he himself belonged. He began to sing to himself, to a well-known tune, the words—

"Such a pity as a Father hath
Unto his children dear;
Like pity shows the Lord to such
As worship him in fear."

The effect was remarkable. The sounds had touched the inmost chords of his heart. He started up. "Where did you learn that?" he asked. "From my mother," was the reply. "I learned it, too, at my mother's knee," he said, "and I never thought to hear it again." The fountain sealed was broken; tears began to flow down his weather-beaten cheeks. The truth was affectionately taught, eagerly listened to, and, after his recovery, he gave evidence that he had become a penitent child of God.

[We select from the Jewish Chronicle, of December last, the following mournful description of the present condition of the Jews under the curse which they imprecated on themselves, as a nation and people, when reprobating the claims of their own Messiah. They did so as a nation and a people; and as the curse causeless cannot fall on the innocent, their guilt cannot be expiated, because they were not all then present; but by looking with an eye of faith upon him whom they rejected and pierced, and mourning over their sins with a godly sorrow, working in them a repentance never to be repented of. Oh, that the time to favor Zion were come!—the time which God has appointed, "that through the mercy shown to the Gentiles, they also may obtain mercy," and be engrafted into their own olive tree.—A. C.]

ISRAEL'S LAND AND ISRAEL'S PROMISES.

BY THE NEW ENGLAND FARMER.

I have thought how much more the curse of desolation rests on the land of *Judah* than it does on the land of *Israel*, that that imprecation, "His blood be upon us and our children," has had its effect on the *land* as well as on *the people*. The ten tribes, as a nation, had no hand in the crucifixion of *our Saviour* and *their Messiah*. Judah, or the Jews, as they are called from Judah, had it solely to themselves. There is now, and I doubt whether there ever was not, since the days of the captivity of the land, a marked difference between the land of Israel and that of Judah. True, nature has done some of it, but not all. Why should not springs and brooks flow from the hills of Judah as freely as from the hills of Ephraim and Samaria? In form and composition they are the same; and what is in their favor in this respect, they are larger and more in number. But they do not. Water is their *great want*. Much more artificial irrigation is needed here than further north. It is this dryness and heat of the soil that makes this part of the country so much more adapted to vines and figs than further north. These thrive best in a hot, dry soil. As a general rule, we may say, the land of Judah for fruit, the plains for bread-grains and vegetables, and the hills of the northern part of Canaan, Gilead and Bashan, for pasturing. Like all other rules of the kind, this has many exceptions. All countries of similar latitudes to this have a rainy and a dry season. The *causes* for these rainy and dry seasons, it is not necessary for me here to explain. But it is a thing, however, that is now well understood. The rainy season commences about the first of November, and lasts till April. During the first half of the time, it rains often and hard—almost every day—generally in the afternoon. As soon as the rains commence, and the hard and baked earth is sufficiently softened to admit of it, plowing is commenced, and the seeds are sown as the occasion requires, through the whole of the wet season. When the rains cease, sowing ceases *altogether*, and during the time from April to November, they have one unclouded sky. Then all vegetation which cannot stand this drought, withers down, and its roots rest, (as the roots of our plants do in winter,) till the rains again commence, which is spring-time to them. Now, when things are thus situated, it must be very obvious to every one, that the longer or later the rains continue, the greater will be the *amount and perfection* of the produce of the land; and the shorter the time of the rain, the sooner will all be dried up, and the crop cut short.

The Israelites were often threatened by Moses and the prophets, that in case of disobedience, "the rains should be withheld." If they were withheld, they must, of course, be *shortened in duration.* Now, the rains that fell in the latter part of the rainy season, and especially those that fell *after the usual period for them to cease*, were called "the latter rains." These occasional showers, if continued through the time of the ripening of the fruit and grain, would add greatly to their abundance and perfection. The withholding of them would have the contrary effect. The withholding the "latter rains," and the promise of "their return," are things often spoken of in Scripture. These *latter rains have been withheld* century after century, till the land has been brought into the state that we now find it, and there can be but little doubt but that the *return* of these rains again* will be the means that God will employ to restore the land to its ancient fruitfulness. If we had no Scripture to bear us out in this opinion, we should be well assured of it, from the well known scientific fact, that all soils require a certain amount of rain to carry on the decomposition of mineral matter in sufficient quantities for the annual supply of the crops. This is *especially necessary* in such a geological formation as the land of Palestine. So we see that there is *no physical* obstacle in the way, for God has the means close at hand, whenever the time for Him to do it comes. For this event we can all adopt one of the expressions in a Jewish prayer: "The Lord hasten it, even in our day." And one *fact* there is, that I will mention, that looks somewhat as though this prayer *might be answered*, "even in our day," for since the efforts that are now making for the improvement and settlement of the Jews in Palestine commenced, the rains have fallen more than they have for many an age before. No question is more often asked respecting this land, than "what can be done to reclaim it from its barrenness?" I know not as a better answer can be given than this—Cultivate it. Cultivate it for "Him who has the promises," and trust the God of Abraham, Isaac and Jacob, for the "former and latter rains."

The people that now inhabit the land of Palestine are a mixture of all the eastern nations. When the Jews were destroyed and carried into captivity by Titus, nearly eighteen hundred years ago, the land became occupied by Greeks, Romans, Syrians, Moabites, Ammonites, Armenians, Egyptians, and all the Arabian tribes in that vicinity. It was to the people of the East something like what California has been of late to us and other nations. Houses builded, vineyards planted, wells digged, &c., but *no inhabitants.* It, like California, became the place for speculation and adventure for the uneasy of all lands. The language spoken here, and throughout all the countries of the Levant, was the Greek. Five or six hundred years after this, the followers of Mohammed, known most commonly by the name of Saracens, took possession of the country. Many became permanent residents, and the spoken language became changed from the Greek to the Arabic, and has so continued to this day. But always, as it was at the "day of pentecost," there are some to speak "every language under heaven." Those who now go under the name of Arabs, are probably mostly the descendants of the Saracens, Syrians, Moabites, and others, "to them near of kin," all of whom spoke the Arabic or a similar language. The wild Arabs, or Bedweens, as they are generally called, may be very well compared to wild animals. They have hiding-places among the mountains, to which they can flee in case of danger; but are, the most of the time, scattered over the country in quest of food, making "no distinction of persons" with those whom they prey upon; their depredations are against every man, and every man's hand is against them. Just so with the Bedweens, the *real sons of Ishmael.* His home is in the desert, but mostly he is roving among other people, "dwelling in their presence—his hand against every man, and every man's hand against him."

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* Within ten years these latter rains, as a matter of fact, have again appeared. The party who have gone from America to conduct an agricultural enterprise in Palestine, learn from the inhabitants, that they have lately had showers in April, after the close of the usual rainy season, which phenomena has not been witnessed by their ancestors for generations back. This party also bear witness to the same fact. Having been there two or three seasons, they have witnessed the fall of copious showers in April and May.—Ed.

The Turks are another class of people who are numerous in this land. They are the lords and rulers of the country, and all others have to move at their word.

The Greeks form another class, quite numerous. They are not the descendants of the ancient Greeks, but the descendants of the western Asiatics, who became subjects of the Greek or Byzantian empire, spoke the Greek language, and belonged to the Greek church, and so were called Greeks, and are so called to this day.

The Arabs (not the Bedween Arabs) and the Greeks form the greater part of what may be called the working-class of the population of this land.

There is also a sprinkling of many other tribes and people found here; and when we add the multitudes of *pilgrims* to the already Babel mass, we have something of "a world in miniature." One thing, however, to complete this is sadly wanting—*the improvement of the civilized world.* Eastern customs seldom change. A large proportion of the paintings and sculptures which have lately been brought to light in Egypt and Assyria, which are designed to represent the ancient customs of those countries, answer equally well to represent the *present customs* of Palestine. We can hardly conceive of the primitive rudeness and simplicity of the agricultural and mechanical tools used in that country. "Time would fail me" to give any thing like a description of these "apologies" for tools. Suffice it to say that hardly one is found but what an American would call "a total failure." But few branches of labor are carried on to any advantage whatever. All has moved in the same circle from time immemorial. As did the father, so does the son, and the end of the circle is not yet reached.

There is yet another people in this land, although comparatively few in number, yet to those who prize the promises of God to his chosen seed, are of more interest to them than all the others. Driven out from here, the Jew, for almost eighteen hundred years, has been a stranger and an alien in his own land, Jerusalem trodden down by the Gentiles, and so will be "*till the times of the Gentiles be fulfilled.*" In most nations there is a wish "to be buried by the sepulchre of their fathers." But to the poor Jew this privilege has been denied. Only at times has he been permitted to reside in his "fatherland." Sometimes it has been *death for him to come within sight of its mountains.*

A specimen of the treatment which the Jews had received from *Christian hands* may be seen in the *Jewish Chronicle* for August, 1853, signed "An Israelite," though not one-thousandth part of the story is told. The Gentile church have always, *and do to this day*, excuse their treatment of the Jew by saying, "that God foretold that this should be their doom, and they are only fulfilling his decrees." So God foretold that his Son should be cast out of the vineyard, and slain. Did that excuse the husbandmen? In this, these very men doom the Jew to the lowest hell for doing precisely what they themselves do daily. They are loth to aid in efforts for their conversion, because, they say, so little good attends them. Has their persecution and ill-treatment been a light before the Jew, so that they may see their good works and the superior excellence of their religion thereby? Has not the conduct of the Gentile church had the very contrary effect? Why blame the Jew for not embracing the gospel, when he sees the whole Christian church divided into a hundred sects, each one claiming to be the true one, and *all* condemning *all* the rest? You give him a New Testament, and declare that to be the word and command of the God you worship. He reads there the mandate so much harped upon at the present day, "Go ye into all the world and preach the gospel to every creature, *beginning at Jerusalem.*" His own sad experience tells him, and has told his race through all the time of their dispersion, that the church who hold this Testament to be their guide, have hardly looked on them as *moral creatures*, and if they are to have the gospel preached to them at all, it must be *at or beyond the end*, and not at the "beginning." They read, too, the command to "do good to all men as we have opportunity." Has good been done to the Jew? If it has, when? I say again, when and where? His history through the *Christian period* of the church, has been only one scene of abuse. But the reply is, "This has been done by the corrupt churches, and not by the Protestant." A small portion only of the Jews ever heard of a Protestant church, and fewer still ever *saw one;* and do they there see much difference? Yes, the course pursued to *attain the same object* is, indeed, different, but *the spirit is the same.* Multitudes of examples might be cited to prove that this *is* the spirit, to a very great extent, both of the pulpit and the press, even in our own free and happy land. The *law and the fashion* do not allow this spirit to be carried out here as it has been in despotic countries. But remove this restraint, make it lawful and fashionable, and we should see many a *professing* Christian and *pious* divine (those I mean who, by the mass, are thus designated) preparing the block and lighting the fires of the stake, not for the Jew merely, but for every one who had the independence to think and act for themselves.

A taunt is thrown at the Jew, because of his constant practice of deceit and over-reaching in trade. How came he to be so? The course pursued towards him by those who rule him, must of necessity make him just what he is. Take any man, I care not how good in ordinary circumstances he may be, let him be treated by all around him as an outcast, alien, enemy, robbed, persecuted, and in every land whither he may flee, denied the right of citizenship and the protection of law; how long would it be before any man would do as bad things as do now the Jews? If he did not, it would be through the grace of God, and that grace of God the Jew has not. The Jew looks upon all professing Christians as one body. He makes no discrimination between "the wise and foolish virgins." And how can he, so long as he knows not that there is such a difference? When he sees so much among this mass at which to take exceptions, he wraps his Judaising cloak the closer about him, and bids defiance to every effort for his conversion. Him we should love and pity, but not blame. Through him we have received the gospel. Not one spiritual blessing does the Gentile church possess but what they received from the Jew. It is "their fall" that has given riches to the Gentile church. They were broken off that we might be grafted in, where we are only to stand till the time of the Gentiles be fulfilled. We owe them a debt which we never shall be able to pay. The Apostle says, "that if we have received of their spiritual things, they should receive of our temporal things." How has the civilized world paid them back for the last seventeen hundred years? Their sad story is well known. "I was but little displeased, and ye helped forward the affliction." Is it any wonder that the Jew, in all ages, should, in his afflicted state, long to go to "the place of his fathers' sepulchres," and there lie down and die, that he might find what the world has no where else afforded him—rest? This feeling, so strongly planted in the human breast, has, through all the time of their exile, caused some of the poor, oppressed outcasts of Israel to brave all the dangers attendant thereto, and return to mingle their dust with the dust of their ancestors, and be there ready to rise with them when the trump of God shall wake the slumbering dead.

It is for this portion of the family of Israel that our feelings, and the feelings of so great a number of the Christian public, are at this time particularly enlisted. There are now something like 20,000 Jews of this description in Palestine. They go there, *not to live*, but *to die*. They are supported by contributions from their brethren throughout the world, which amount to six or eight dollars a year per head. On this, chiefly, they are compelled to live. Of course, their poverty and destitution can easily be imagined. This charity-fund is in the hands of the Rabbins, and is withheld the minute any one breaks their commands. So, if any are disposed towards Christianity, they are immediately starved back into the ranks. One of the rabbinical laws is, that no Jew shall *cultivate any land*. This law is made chiefly to keep the people *dependent on them*. And it works to a charm. In a country where the main dependence for support is agriculture, and a people who are unacquainted with any kind of manual labor, what can they do but obey those who thus have the command of their daily food? Another reason why so many are desirous of going to their native land, and others are willing to support them there, is, that there may be prayers daily offered "in the place in which the Lord shall choose," which, alone, they consider acceptable. Near the south-west corner of what was the court of the Temple, is a small piece of the wall of the outer court still standing. To the *outside* of this wall the Jews are permitted to come. This is the nearest, and the only place they can approach to where their holy house once stood. Here may be seen every day groups of Jews, male and female, weeping over their captive state, and the desolation of their city and temple, now "trodden down by the Gentiles," *and praying through the cracks in the wall*, so that the sound may reach to the spot where once stood the house which was "to be the house of prayer for all nations." This they have practised till their *lips have worn deep grooves in the stones of the wall.* And have we no pity when we see "our elder brother" thus distressed? He is the one who has now asked our help. Many of these suffering sons of Israel have long been tired of their poverty and grinding oppression—an oppression which destroys *the soul*, as well as bows down the body. They *think* that there is a remedy. Teach us, they say, the art of self-support, and we can do the rest.

RESPONSE TO DR. BARCLAY.

Bethany, Va., January 16, 1854.

Highly esteemed and much beloved Bro. Barclay:

Dear Sir—Your kind and most estimable letter of August 27th, safely arrived here some weeks since, during my absence to Illinois. The letter, and the accompanying picture of Ancient Bethany, we regard as a rich contribution to our periodical and a benefaction to our readers, which, I doubt not, they will highly appreciate. We have ordered 10,000 lithographs of it, which we expect to receive from Philadelphia in a few days. Every thing about Jerusalem, formerly the great centre of all Jewish and Christian attractions—the city of the greatest of princes, the theatre of the most august and splendid dynasties of earth—strongly arrests the attention and captivates the hearts of all that love the Bible and its sainted heroes. But more especially those whose hearts have been touched with the thrilling scenes of Bethlehem, Bethany, Calvary, and the Mount of Olives, will gaze with inexpressible emotions upon even a truthful picture, that awakens in the soul the sayings, the doings, and the sufferings of the immortal Hero of a world's redemption, and the great exploits of the illustrious Prophets that preceded, and of the holy Apostles that accompanied and succeeded him, in the drama of man's rescue.

O, Jerusalem! Jerusalem! great and magnificent in thy palmy days, but long despoiled of thy ancient glory; abandoned to the Gentiles, trodden by all the wanderers of earth, and insulted with the mosque and the retinue of the false prophet and his infatuated votaries. Still, we have a mournful pleasure in surveying thy ruins, mingled with a hope, that the descendants of those who imprecated Heaven's vengeance upon themselves and their children, will yet look with weeping eyes and bleeding hearts upon him whom their fathers pierced, and humbly seek and obtain the remission of their sins, and peace with God through the healing virtue of his blood.

I have never regretted that Jerusalem was selected as our first foreign missionary field, and am glad that Liberia, in Africa, has become our second. Yet I was not, nor am I yet, sanguine that either field will be signalized with an immediate harvest, or a large ingathering to the fold of Christ. But we, as a people, owe much to Jerusalem; and, as a nation, a mighty debt to Africa. We ought to make a cheerful and a liberal tender of our best endeavors to Asia and Africa—to Liberia and Jerusalem, as their best centres of radiation, because their attractions are paramount to all others, beyond our own beloved America. We ought to make such a tender, and patiently await the issue. We are able, and we are willing, to work in these fields. The issue, as well as the battle, is the Lord's.

We sympathize with you in your work of faith, in your labor of love, and in your patience of hope; and thank God that something has been begun, that something has been done, and something is in progress; and, therefore, we will add to our faith courage and perseverance, and patiently await the issue.

Strange though the avowal may seem, I had incomparably rather be a missionary than a king. Men's tastes, leanings or inclinations, are not always to be, and never, with full assurance, ought to be, decided from either their position or their pursuits in social life. Indeed, I have been quite a missionary in our own country for full half my life; not, however, subjected to the direction of any other Board than one composed of reason, conscience and gratitude. I have, therefore, been president, secretary, treasurer and board of directors, for at least thirty years past, and expect to hold these offices for life, or good behavior.

I am not yet tired of the work, complex and multiform though it be. The field, with me, is the world, the whole world, and "where to choose, Providence my guide." Still I feel, and desire to feel, more intensely, the authority, not of the American higher law, but the authority of Heaven's highest law—the law of eternal, immutable, and almighty love—commanding, controlling, and directing my efforts in the greatest and the best cause—man's eternal redemption from ignorance, guilt and bondage. Pardon this egotism. Still, I must say, I would rather be J. T. Barclay, a missionary in Jerusalem, than to have been, shall I say, Herod the great, King of Judea, with all his enormities subtracted; no! rather than to be the Czar of all the Russias, thirsting for new accessions of empire and of glory.

Your description of the working of the Judaizing spirit of some modern Christian missionaries, even in Jerusalem, at this day, is a new confirmation, as well as an illustration of the fact, that many missionaries, as well as other people, should be themselves converted to Original Christianity, before they are commissioned to preach the gospel to Jew or Greek, either at home or abroad.

Pedobaptist views, however subordinate the good or the evil of their infant affusion to babes and sucklings, abstractly contemplated, are, nevertheless, impassable barriers to admission into the simplicity, beauty, power, and pathos of the original gospel, as delivered to Jew and Greek by the Holy Twelve. No man that believes in infant baptism and infant church membership, ever can, with that belief in his soul, discern the spirituality, beauty, and sublimity of the gospel and its kingdom of grace, or successfully attack the pillars, the fortresses, and strongholds of Judaism, Mohammedanism, and the Papacy. They may, like the Methodists, make havoc of some rival sect, or sects, but they cannot introduce Jew or Greek into the full fruition of the large and precious liberty wherewith God has made his people free.

I do not wonder, that as men approach the standard of Christian light and liberty, in the same ratio do they contend for liberty of thought, liberty of speech, liberty of conscience, and liberty of action. Hence, the more enlightened the Christian, the stronger the *Protestant.* Episcopalians, Presbyterians and Congregationalists, are the positive, the comparative, and the superlative of *Protestantism*, alias, of liberty of thought, of speech, and of action, on all subjects, and in all the relations of life, especially in those which appertain to our personal independence and responsibility, in all things spiritual and political.

Whether the church moulds the state, or the state the church, I have neither time nor inclination, at present, to discuss with any man; but I will simply say, for the present, that as the pulse in the wrist indicates the action of the heart, (and this with you, Doctor, is a familiar fact,) so a religionist's views of the positive institutions of Christianity are the pulse in his spiritual wrist, by which I presume to indicate to myself the moral state and condition of his brains and of his heart; and also, as I conceive, should indicate to the Christian doctor whether he should adopt the phlogistic or the anti-phlogistic; in other words, the sthenic or the asthenic system, as the *modus medendi, in spe curandi.* I hope that my readers will pardon my latinities. It is a good old custom, that *doctors* prescribe to doctors in latin.

There is a great deal of sublime music in the quaint tune of

"*One Bishop, one King.*"

If the church must have *lords spiritual*, the state will, soon or late, have *lords temporal.* Order is Heaven's first law. It is Heaven's law in church and in state, in earth and in heaven. In heaven, it is adoration and happiness. In the church, it is spirituality and peace. In the state, it is morality and wealth.

But I seem to have forgotten that I am writing to Bro. Barclay, who knows all these matters at least as well as I do. Still, in my economical way, I will make a little capital out of it. I will give this communication to all my readers, as I have given to them your most acceptable epistle. Moreover, I would propose a quarterly epistle—one from Jerusalem to Bethany, and one from Bethany to Jerusalem.

We have recently had a most agreeable and refreshing visit from our much beloved Bro. Joseph D. Pickett, of some two weeks. He had much to say of his delightful visit to Jerusalem, very interesting to us. He is supremely devoted to the Christian religion.

Having had, during his collegiate course, his membership in our church, and having given highly satisfactory proofs of his devotion to the Lord, and of his abilities to preach and teach Christ Jesus the Lord, at his own request, and with testimonials from the churches in Kentucky, in which he has labored for sometime past, he, with another graduate of Bethany College, (Bro. Myers, a member of this church also,) was solemnly set apart by the eldership of Bethany church, to the work of an Evangelist, on Lord's day last, being Christmas day. We had a very interesting scene. He has since left for Kentucky, in which State, I presume, he will continue to labor in the Lord's Vineyard through life. We anticipate much good to accrue from his labors, wholly absorbed, as he is, in the work of the Lord.

Besides a good supply of lawyers and doctors, Bethany College has already added largely, for the time, to the evangelical corps. We have, in the same number of graduates, the largest number of able and efficient ministers of the Word we have ever known to emanate from any college of the same number of students, in the same time. The Bible is here a daily study; and besides two first rate Literary Societies in the institution, there is the Adelphian Society, of more than thirty members, devoted to the study of Christianity, as God's own system of theology, or, rather, Christology and Christocracy, according to the Bible, Old Testament and New.

It will afford to me personally, to the church here, and to all the brethren throughout the Union, the Canadas, Nova Scotia, and Great Britain, (amongst whom the Harbinger is read either in whole or in liberal extracts from it,) to hear from you direct once a month, if possible, or as often as you may have any thing to communicate for our information or edification.

Having heard so much from different sources, and especially from Bro. Pickett, of your excellent missionary family—of your and their work of faith, labors of love, and patience of hope—my wife, and daughters Virginia and Decima, very affectionately unite with me in our prayers for your success in this great work of the Lord, and in tendering to you severally our high Christian consideration and love in Jesus Christ, our common Lord and Saviour. May grace, mercy and peace, be multiplied to you all!

Sincerely and affectionately your brother,
In the hope of immortality,
A. Campbell.

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LETTERS TO YOUNG CHRISTIANS—*No. VIII.*

My Dear Young Friends:—While a knowledge of the Bible is important to all, to you it is peculiarly so. It is your creed—all that you are authoritatively called upon to believe with reference to your present duty and your future bliss. It is your confession of faith—the only one that expresses clearly and fully the sentiments of the true follower of Christ.

Approach, then, this sacred record, not as a sealed book, but as a revelation from God; for it is in his Word that he unveils himself; that he discloses the perfections of his own character, and the imperfections of your own; and there learn what God is, and what you ought to be.

Approach it, not as a dead letter; not with the impression that you cannot understand it; but believing that it is the living Word, and that God, when he vouchsafed to speak, intended that you should hear and understand. Approach it as a message from heaven—as a chart divine to guide you there. Store your mind with its facts, so that you may be able to take a connected view of the plan of salvation, from its first promise to its glorious consummation.

Acquaint yourselves with its commands, in order that you may do them. Study carefully its precepts, that you may know what virtues to cultivate; what vices to repress; how to govern yourself; how act towards others. Meditate much upon its precious promises, and you will find yourselves attracted to holiness, to happiness, to heaven.

Read the Bible daily, not as a task, as a duty; but as a pleasure, as a delight. Do not read at random a chapter here and a chapter there; but, if possible, an entire connection; as, for instance, the Sermon on the Mount, or the account of the arrest, trial, condemnation, crucifixion, and resurrection of our Lord. If reading one of the discourses of the Apostles, finish it at a single sitting; none of them are long, and the longest will seem short, if your soul is truly alive to the great themes upon which they delight to dwell. Endeavor to get into the spirit of those who anciently heard the glad tidings from the lips of the Inspired Ones. Surround yourself with the scenes of Pentecost, Mars Hill, and the court of Agrippa, and the Bible will cease to be a dull book.

In reading the Epistles, never expect to gain a clear understanding of the writer's meaning by reading a few verses, or a chapter; but treat each of them as you would a well filled sheet from one of your friends—read all the letter. You are aware of the fact, that it is much more difficult to understand a letter addressed to one of your friends, than one addressed to yourself. Many matters may be alluded to, with which your friend and his correspondent are perfectly familiar, and this recurrence to matters previously understood, may render perfectly plain to them what would be meaningless, or mysterious, to you. Thus the Epistles were perfectly understood by the churches or individuals to which they were addressed; and in order to our understanding them, it is necessary to learn as much as we possibly can of the peculiar condition and circumstances of those to whom they were originally written.

But especially must we read the Scriptures with reference to a practical exhibition of their teaching in our own lives and conversation. They contain the law of our lives, and are really valuable to us only so far as they are practised. God gave his word not simply to gratify our curiosity, or to increase the amount of our knowledge, but that knowing his will as set forth in his Word, we might render a prompt and cheerful obedience.

You can never over-estimate the Bible. To it we are indebted for a knowledge of the best gifts heaven has ever vouchsafed to man. It contains the lessons of true wisdom, as they fell warm from the lips of Him who spoke as never man spoke. It alone points out the manner in which man can render unto God acceptable service; and by its decisions, the awards of the last day are to be determined.

With what deep, solemn, earnest attention, then, ought you to read the Word of God! And let me assure you, that it is the experience of all the wise and the good who have made its pages their study, that it never palls upon the appetite; that it is the best safeguard against temptation, and an unfailing refuge and source of consolation in the hour of affliction and distress.

Finally, your attention to this volume is by no means an uncertain test of the strength of your religious convictions, and of your devotion to your Lord. Those who read the Bible most, are generally the most under its influence; and when I learn that the Bible is neglected by any who have made a profession of Christianity, I am not surprised to hear of such yielding to temptation and falling into sin. And I would, therefore, most fervently commend you to God and to the word of his grace, which is able to build you up and give you an inheritance among the sanctified. TIMOTHY.

[THE following lines were composed by Miss Townsend, of Philadelphia, after hearing Edgar Poe's "Raven" read. Her own situation of blindness and entire helplessness, is most touchingly alluded to, and the contrast in the *spirit* of the two poems is very striking.—*Vt. Chronicle.*]

THE DOVE.

'Twas midnight! solemn, dark, and deep!
And vainly I had courted sleep;
When worn with pain, with anguish toss'd,
Hope, faith, and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gentle, soft, and murmuring sound,
Making the stillness more profound.

I hush'd my breath!—again it came!
My heart beat faster—still the same
Low, gentle murmur, met my ear,
Approaching nearer and more near;
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light
Then burst upon my raptured sight,
Filling my little chamber quite,
And in that light a little bird was seen,
Not "grim and black with stately mien;"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still, and clear moonlight.

Floating a moment round my head,
It rested opposite my bed,
Beside a picture, lovelier
Than heathen god, and holier;
Two beauteous babes, whose sinless eyes
Bespeak them still in Paradise;
Whose loving, soft, and gentle eyes,
Tell where that land of beauty lies.

There sat the radiant white-wing'd bird—
I listen'd, but no sound I heard—
And then I spoke, "Sweet bird," I said,
"From what far country hast thou fled?
Whence com'st thou—and why com'st thou here?
Canst thou bring aught my soul to cheer?

Hast thou strange news?—speak, gentle dove!"
And the bird answered—"God is love."

"They tell me so," I faintly said,
"But joy has flown and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary—
Think not thy words my spirit move!"
Still the bird answered—"God is love."

"Some dearly loved are far away,
And some, who fondly near me stay,
Are sick, and sad, and suffering,
While I am weak and murmuring.
Each for the other grieves, and tries
To stay the tears that fill his eyes—
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered—"God is love."

I started up—"The world," I said,
"Though beautiful it once was made,
Is full of crime and misery now;
Want sits on many a haggard brow;
The warrior wields his bloody sword,
Slaves tremble at the tyrant's word—
Vice honor'd—virtue scorn'd—we see—
Why are these ills allow'd to be?"
He raised his head, the soft-eyed dove,
As though my boldness he'd reprove,
Then bow'd and answer'd—"God is love."

"Forgive," I said, in accents mild,
"I would I were again a child;
I've wander'd from the heavenly track,
And it is late to journey back;
My wings are clipp'd, I cannot soar,
I strive to mount, but o'er and o'er
My feeble wings I raise in vain—
I flutter, sink, and fall again!"
In low, but earnest tones, the dove
Still softly murmur'd—"God is love."

"Thou mov'st me strangely, wondrous bird!
My soul is strongly, deeply stirr'd—
My heart grows lighter—may I still
My mission upon earth fulfill,
Proving my love to God sincere,
By doing *all* my duty here?
Shall past omissions be forgiven,
And shall the weary rest in heaven?"
He spread his wings, that radiant dove,
And cheerly answer'd—"God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth;
Thou blessed type of Love and Peace,
My Hope and Faith thou'lt still increase—
Be ever near me, gentle dove,
I know, I feel, that "God is love!"

CHURCH EDIFICATION—*No. IV.*

Bro. Pendleton—*Dear Sir:* We will now, for reasons given in our last, proceed briefly to advert to some items noticed in No. 2, of the present series.* In that No. we attempted to show that, in primitive times, all the churches had a plurality of elders or bishops, and deacons, and that these officers were necessary, not only for perfecting the organization of the churches, but for carrying out the objects of that organization—the keeping of the ordinances of the Lord's house, and the edifying of the body itself; and that what was necessary to these objects in the primitive churches, was equally so in the present day; and it was affirmed, that the great want of our churches at the present time, is an *efficient and devoted eldership;* and that to obtain this, our elders must be honored as in primitive times, not only in being "highly esteemed in love for their work sake," but that they must be supported, or, at least, remunerated for the time and labor devoted to the service of the church. And some surprise was expressed, that while so much was being said upon the subject of qualifying young men to preach the gospel, and in reference to the support of those who are now so engaged, so little was said in relation to the proper cultivation and development of the talent of the church, with a view to the qualification of persons for the discharge of the duties of the elder's office, and that nothing, or next to nothing, was said in reference to the support of such an eldership. These things being so, it was submitted, whether it could be intended to abandon this cherished and distinctive feature of the Reformation—a plurality of elders or bishops in each congregation?

Notwithstanding the signs of the times, which we then thought to be portentous, we did not expect so soon to hear it avowed, on the part of prominent brethren, that such a consummation was desired. In a correspondence addressed to one of the then editors of the Ecclesiastic Reformer, by one who professes to be well informed as to the views of the brethren, we find the following sentiments expressed: † "On my visit North and West this summer, I had the privilege of preaching for a number of churches, and conversing with many brethren. In Baltimore, in New York, in Ohio, and in Kentucky. Wherever it was my fortune to tarry long enough to become associated with the members of churches, I found the subject above-named, (the pastoral office,) that which engrossed most of the thoughts, and absorbed most of the conversations, of professors. Enough was gathered from all that I saw and heard, to satisfy my mind that the congregations desire something different from, and better than that, which heretofore has obtained, as the especial provision for their growth in knowledge and in grace. * * * *The true pastoral office* [continues he] *must be restored in the persons and characters of those men who are qualified and duly—that is, scripturally—ordained to minister wholly in spiritual things*." From the reply of the editor, we make the following extract: * "If Bro. ——— means, by the above remarks, to call attention to the necessity of having men scripturally qualified before they be appointed to the elder's office, I agree with him to urge it upon our brethren everywhere. But if he means to give up the *eldership* as a failure, and substitute a pastor—that is, a single functionary in every church, being in his own person elder, pastor, presbyter or bishop, I must be allowed, respectfully, to dissent. I believe that we stand on scriptural ground, in having a plurality of bishops in every church."

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* Vol. i. No. 5.

† Vol. iv. No. 22, p. 608.

The same correspondent, in a second communication on the same subject, says: † "We are not backward in avowing our firm persuasion, that as a community of Christians, we have, from the first, entertained a false theory in regard to the pastoral office; and that no equivocation or excuse will relieve us from this charge. We have acted unscripturally and unwisely, in tolerating a theory in this particular, which has entailed upon the churches manifold and complex difficulties, and has actually weakened the cause in proportion to its increase in numbers—contrary to the influence of any sound principle either in one department or another of human society. * * * * I have as little inclination [he adds] to give up the eldership as any one—that is, the scriptural eldership. But I am most anxious to see that which is unscriptural and unreasonable, dismissed from its *unnatural* connection with the cause of Jesus Christ, where it is made to hold a form and name of things in the place of the things themselves." In his comments upon this communication, the editor says: † "I am somewhat doubtful, from Bro. ———'s last remarks, whether he is in favor of an eldership at all, and yet he says, 'I have as little inclination to give up the eldership as any one—that is, the scriptural eldership.' From some of his observations, I should judge that he is opposed to a plurality of elders in each church, although he does not say as much; still, if he thinks we had better say, 'we have not the correct theory of the eldership,' I cannot judge what else he can mean. * * * * We need not expect to keep out difficulties [continues he] from the churches, by an office or an order of men, call them by what name we please, and give them what power we please. All these have been tried, and all have failed. The concentration of power in the Pope, or in a hierarchy of official priests or pastors, has carnalized the church, given power and wealth to the priesthood, and ignorance and blindness to the members. Look at Christendom as it is, and this will appear to all."

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* Vol. iv. No. 22, p. 610.

† Vol. v. No. 2, pp. 40, 41, 42.

The correspondent referred to never, so far as known to us, replied to the comment of the editor, and we are, therefore, justified in the inference, that his judgment or conclusion, as to the views of his correspondent, was correct, and that he is, in fact, "opposed to a plurality of elders in each church." Thus it is manifest, that there are prominent brethren among us who are opposed to this scriptural doctrine, as we think it has been proved to be, (a doctrine to which great prominence was given in the earlier periods of this Reformation,) and who are in favor of a return to what our worthy brother of the Ecclesiastic Reformer, in the comment already referred to, very significantly and appropriately denominates "the one man system."

Our good brother, in his correspondence from which we have made such copious extracts, has not given us definitely his views in reference to the eldership or pastoral office. We are, therefore, left, to some extent, to conjecture as to what they are; but if our memory is not greatly at fault, we saw a letter from him sometime since, which was also published in the Ecclesiastic Reformer, in which he states, that the church in which he ministers, had been closed for a considerable length of time, owing to his absence, there being no one to occupy his pulpit. We are not acquainted with the peculiar circumstances of his congregation; but if this be the legitimate fruit of his theory, he certainly cannot claim for it the sanction of the Scriptures, as I am satisfied that no such result as that stated by him would be consequent upon any such occurrence, in a scripturally organized church. Such a result, consequent upon the absence of any one, is never hinted at in any of the primitive churches; but we are informed that they "came together to break bread," and not to hear even an Apostle preach, though one was present and did preach upon the occasion alluded to.* This state of things, however, is but the necessary consequence of the one man system.

There is a sentiment in a paragraph of the correspondence referred to, that may, insensibly to the writer, have had more weight with him, in bringing his mind to its present conclusions, than he is probably aware of. It is as follows: "However moderate may be our ambitions and hopes, each one of us, I doubt not, is looking with the liveliest interest to the position he shall sustain towards his contem.

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* Acts xx. 7.

oraries, and the place that shall be awarded him in the immediately ucceeding generation, should he be kept at all in the memories of nen." We do not think that any man should be wholly indifferent s to the opinions of his contemporaries or those that shall succeed im; but such views, we must be permitted to say, are not always he most favorable to the discovery of truth, particularly unpopular ruth; and the simple truths of the gospel were never popular with he world, and, unfortunately, since the apostacy, they have not been with the so-called Christian world. No one at all familiar with the Scriptures, or with the history of the church, or even of his own times, needs to be informed as to the extent that this feeling stood in the way of the favorable reception of the message of the Saviour and the Apostles, and of all who have since attempted to bring back the church again to primitive ground. And our brother, sensible, doubtless, of the tendency of the sentiment referred to, puts in a disclaimer, so far as it might be supposed to have any application to himself: "Our business [says he] is not to gratify men by an adherence to errors, which have previously been advanced as truths, when once such errors are manifest; but, on the other hand, it is to answer the claims which God and society have upon us as religious teachers, by contending for the right earnestly and unyieldingly. We are not quite charmed out of our senses by that ambiguous word—*Reformation*." We would be very far from imputing any but the very best of motives to the highly esteemed brother whose communications we have been noticing; but none of us are, perhaps, fully aware of all the considerations that influence our minds in forming our conclusions.

Another estimable brother, whose praise is in all the churches, in a valuable essay, published in a late number of the Harbinger, in attempting to rebuke the spirit of insubordination, too rife among us, introduces one of that class, objecting as follows: * "I have not given a bill of sale of myself to such or such a one'—meaning the officer who presides over the church. 'I have no notion of submitting to this *one man power*.' 'I am a freeman, and no church has a right to make me do what I do not want to do, or to put its hand into my purse when it pleases.' " The writer then adds the following interrogatory by way of reproof: "But who has said—and in a connection leaving no doubt of its allusion to spiritual rulers—'Obey them that have the rule over you?' " Here, rather unfortunately, as we conceive, for the case put by our brother, the proof does not meet the objection—the passage quoted does not cover the ground occupied by the objector. The objection is to the *one man power*—that is, to the authority of a single individual occupying the position of a spiritual ruler, while the quotation enjoins obedience, not to *him*, but to *them* that have the rule over you—a scriptural eldership—and not to an individual ruler, as such. There is a necessity for a watch, care, an oversight, and ruling in every congregation, connected with a system of visitation and private instruction, in order to its spiritual health and prosperity, requiring more varied talents and sound discretion than we can ever hope to find united in any one man, and, indeed, which no one man is adequate to; and it will be found, that the concentrated effort and influence of a pious and devoted eldership, if properly directed, can and will accomplish a great deal more than the best efforts of any one man could, however competent and devoted.

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* M. H. Vol. iii. No. 1, p. 34.

We attempted, in a previous number, and we think successfully, to prove that all the apostolic churches had a plurality of elders. We will, however, here subjoin a few quotations, in farther confirmation of this point. When Paul and Barnabas, in fulfilling their mission upon which they had been sent by the direction of the Holy Spirit, passing through the island of Cyprus and Perga, came to Antioch, in Pisidia, preached the gospel and made many converts, and from thence went successively to Iconium, Lystra and Derbe, and to the region that lieth round about, and had preached the gospel there, also, we are told—* "They returned again to Lystra, and Iconium, and Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must, through much tribulation, enter into the kingdom of God. And when they had ordained them *elders in every church*, and had prayed with fasting, they commended them to the Lord in whom they believed." Again: Paul says to Titus—† "For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders *in every city*, as I appointed thee." There was, also, a plurality of elders in the church at Jerusalem and Ephesus, and also at Philippi, the letter to the church at the latter place being directed conjointly to the bishops and deacons, with the church.

We will not further multiply quotations or references, as we think it must be obvious to the most superficial reader of the New Testament, that the organization of none of the apostolic churches was considered complete until they were provided with a plurality of both elders or bishops, (terms referring to the same office,) and deacons. And to this agrees the early history of the church.

We will give a few extracts from Jones' Church History: ‡ "About the time [says he] that Pliny wrote his celebrated letter, (A. D. 106

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* Acts xiv. 21-23. † Ti. i. 5. ‡ Jones' C. H., p. 124.

or 107,) Trajan, who was then entering upon the Parthian war, arrived at Antioch in Syria. Ignatius was, at that time, *one* of the pastors of the church there; a man of exemplary piety, and in all things like unto the Apostles." In recording a persecution that broke out about A. D. 177, in the kingdom of France, in those days called Gallia, and in referring to the place where it raged, the historian says: * "Vienne was an ancient Roman colony, Lyons was more modern; and of this latter church, the *presbyters or elders were Pothinus and Ireneus.*" Again: † "A numerous church existed at Carthage in the latter end of the second and beginning of the third century, of which Tertullian was *one* of the pastors." This same Tertullian published an able apology for the Christians, addressed to the Roman Emperor, in which he says: ‡ "Those who preside among us are elderly persons, not distinguished for opulence, but for worthiness of character." And we find, also, the early teaching among us to be in harmony with the above extracts.

In a familiar dialogue between the editor and a clergyman, as published in the Christian Baptist, we find the following remarks: § "It seems the Greek word presbyter, according to the most learned of your own fraternity, (Dr. Macknight) implied no more than the eldership of one congregation. And so we read that the Apostles ordained them elders in every city or church. As for your 'lay elders,' they were not yet got into fashion." And again, the same editor, when speaking of the first Baptist church established in the United States, A. D. 1636, says of it: ‖ "This first church in the Union also appointed its own *bishops and deacons according to the primitive style.*" Thus it is manifest, both from the Scriptures and church history, that the primitive churches had a plurality of both bishops and deacons; and it is also obvious, that from the very commencement of the present Reformation, a return to that order of things was contemplated and insisted upon. But it may be asked, What has all this to do with the caption that shands at the head of this article? We would answer, much every way, as it is indispensable, as we conceive, to the harmony and good understanding of the congregation, that it should be understood among them as to whom they were to look, mainly at least, for edification—whether to a single ecclesiastic, under the name of pastor, minister, preacher or priest, or to a scriptural eldership, constituted of members of their own body, who should preside over and minister to its edification, and see that its talent was cultivated and developed. This order of things may, as it has too often been, be sacrificed to a fastidious taste, or for the sake of an unwarrantable conformity to those around us—thus departing from God, as Israel did when they asked a king to judge them "like all the nations;" but in so doing, the spiritual health and real prosperity of the church be compromised. But it may be said by some, that this is now an obsolete idea. To this we would reply, in the very appropriate and unanswerable language of our brother of the Ecclesiastic Reformer, from whom we have already quoted so largely: * "It will not do to say of a scriptural order or arrangement, that it has been tried and proved a failure." No; such a conclusion would be an insult to the wisdom, and an impeachment of the infallibility or goodness of Him who instituted it. Let us, then, insist on a conformity to that system or order of things ordained by our Heavenly Father, being fully persuaded of its wisdom and of its perfect adaptation to our circumstances, not doubting that in the end, if faithfully adhered to, it will more certainly and effectually promote our true happiness, and secure our best interest, and redound to his own glory, than any invention or modification that we could adopt. Let us, then, "stand in the ways, and see and ask for the old paths, where is the good way, and walk in it, and we shall find rest to our souls;" but let us not imitate Israel of old, who said, "But we will not walk in it." Shall we, then, walk in these old paths of Zion, or shall we, in the pride and insubordination of our hearts, respond, at least by our actions, as Israel did? It remains to be seen. ANCIENT ORDER.

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* Jones' C. H., p. 130. † p. 136. ‡ p. 138. § Vol. ii. No. 1. ‖ No. 3.

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A RIGHT CONSCIENCE.

If man were perfect in knowledge, then he could not have a *good* conscience, without a *right* conscience also. Here there could be no mistake as to what *ought* to be done; and one who acted in harmony with his conscience, must also act absolutely right. But as we are—fallen and blinded by sin—it is necessary to distinguish between a *good* conscience and a *right* conscience. This distinction is the more needed, since it is no uncommon error in the land, to suppose that, because A or B conscientiously thinks his conduct right, therefore it is right. We confound the question of *guilt* or *innocence* in the agent, with that of *right* or *wrong*, with respect to the action itself. We have elsewhere affirmed, and, with the example of Paul before us, it cannot be denied, that a man may have a *good* conscience in doing what is absolutely wrong. If he acts in honest harmony with the best lights of his reason, both original and derived, his conscience cannot condemn him. Yet this light may be so obscured by many things unavoidably connected with his present state and relations, as to afford him but an uncertain guidance to truth; and follow it as best he can, he will and must often stumble, and sometimes fall. Thus it is that, men of the best *motives* have, every day, something to regret, and our purest actions, viewed with respect to our own hearts at the time of performing them—the feelings and impulses, as well as the designs, under which we acted, often turn out, under the light of experience, to have been not only most erroneously misjudged and imprudent, but to have involved in them consequences which, all our life-time, we cannot but deplore. Regret, however, is not remorse, and the heart may be torn with the most rending anguish, when the conscience sits easy and approving on the throne of our moral being.

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* Vol. iv. No. 22, p. 609.

To enjoy the blessings of a *good* conscience, we must act in perfect harmony with our *convictions* of duty in the premises;—to have a right conscience, we must not only conform to our *convictions* of duty, but these convictions must, themselves, be in absolute harmony and concurrence with truth. This requires that we shall have, not only a perfect code of law, but, at the same time, an infallible comprehension of its meaning and application in every possible case in which we may be called upon to act or feel. But no one will be so presumptuous as to claim for himself so high an attainment. It is human to err, and our best reasonings, sometimes, but darken counsel. Yea, so blinded and enslaved are we, even the best of us, that we not only mistake our way, as blind men groping in the dark, but often, when we clearly see it, we are unconsciously lured away into the forbidden paths of darkness and sin; so that both with respect to our ignorance and weakness, our disability to know our duty and our inability to perform it, even when known, we are constrained to cry out with the philosophic Apostle: "O wretched man that I am! who shall deliver me from this body of death;" and, in both cases, the voice of humble piety is delighted to exclaim—I thank God, through Jesus Christ our Lord.

But here a delicate question will be raised—Is it right for A—that is, with respect to his own personal responsibility—to act according to the dictates of his own conscience, when its decision is absolutely wrong? Does his conscientious conviction that he ought to do so and so, make it his duty to do it? Certainly; for in this case, it is eminently true, that whatsoever is not of faith is sin. What! you say, Is it possible that it can ever be a man's duty to do wrong? No, not that precisely; but it is his duty to obey his conscience, and as this may err, duty with respect to a particular person or agent, is not always synonimous with the absolutely right. Can conscience, then, sanctify error, and is every one justifiable, yea, bound to do what is right in his own eyes? This is the point to which I wished to come when I commenced this article, and I must ask for it a fair and deliberate consideration, because there is involved in it a most dangerous delusion, with respect to the proper province of conscience—a halucination, which makes the awful domain of morality and religion a sort of obscure dream-land, in which liberty is but lawlessness;—eternal and immutable truth—the shifting mirage of deranged optics, and duty a flitting will-o-the-wisp, conjured up from the corruption of the heart's own passions, and leading us, as it is itself moved, by the blind impulses of a fallen nature.

It is a dangerous position, some will say, this that we have taken, in affirming that a man must follow the leadings of an honest conscience, and that for him, under his convictions, it is right to do so. But it cannot be dangerous, if true. No truth, when clearly understood and comprehended in its relations to other truths, can be dangerous. It is only partial views of truth that we should fear. A great principle of the divine government ought to be universally proclaimed and as universally comprehended, in all its relations and bearings; otherwise it may be made an instrument of much evil. It is the admixture of truth, which makes any error dangerous; and the more truth is blended with it, the more readily is it received and propagated. It is the sugar in which is disguised and by which is rendered palatable the poison of the pill. Separate them, and the bane is not only perceived, but rejected at once.

It is true, that no man can be held guilty for acting in harmony with the doctrines of his conscience; yet it is equally true, that deeds innumerable are performed every day in the name, and under the pretended sanction and direction of conscience, concerning which conscience has never been questioned or even allowed to ask questions at all; or if she has been consulted, it has only been out of a deceitful complaisance, with the pre-determination of a foregone conclusion to smother or pervert her oracle to suit the ruling passion of the moment. In the partial application of this rule, therefore, there are two questions to be carefully considered—1st. Has conscience been faithfully consulted; 2d. Has she been furnished with all the lights on the subject which the agent could command. Negligence or indifference with respect to either of these points, is itself criminal, and a man might as well plead drunkenness as an excuse for his violation of law, as the mistake of his conscience in justification of his errors, when it has been by his own fault that his conscience is either hardened or obscured. As, therefore, drunkenness is no excuse for murder, because it is, in the first place, debasing to get drunk, so it is also true in many, alas, how many! cases, that conscience cannot sanctify our misdeeds, since the condition of conscience itself is degraded by our hardness and impenitency of heart—seared as with a hot iron—and dead alike to the voice of reason and truth. I speak in terms accommodated to the familiar language and philosophy of the day, for, strictly speaking, conscience itself, arising out of reason, and standing upon the eternal and absolute basis of God's supremacy and man's freedom and immortality, can neither die nor be degraded, but, sooner or later, in its native immortality and incorrupt purity, will it rise up, more terrible than the ghosts of the injured dead, to shake its awful locks at our guilty hearts, and torture us forever. Be cautious, my thoughtless and heedless reader, how you treat this, at present, gentle—ah, most gentle and unobtrusive friend of your better life;—oh, listen to her "still, small voice," and take her hand, delicate and soft as it is, for its gentle drawings will lead you into green pastures, beside still waters, and your soul shall be at peace forever.

It is generally a bad sign to see one making a great parade about his conscience: it is very generally true, that such an one has very little to do with this gentle monitor in his heart of hearts. It suits him to idolize it; for as no one but himself can presume to hear its oracles, he can give out what responses his wicked heart may desire, and cry, Lo, the voice of my God! and behold, my obedience! Thus he can navigate the shores of casuistry swimmingly, and be a most Pharasaically perpendicular gentleman, according to his own crooked standard of *rectidoxy!*

It is a suggestive fact, *that in all the Old Testament the word conscience does not occur once.* The Hebrew language has no term for it. It is true that, in some of our marginal Bibles, the word מדע (in Eccl. x. 20) is rendered *conscience*, but it is better as it stands in the common version, "Curse not the King, no, not in thy *thought.*" Every where else this word is translated *knowledge*, as distinguished from חכמה—*wisdom*, with the single exception of Daniel i. 4, where it is rendered *science.* The religious troubles and joys of the good people of these old days, were in their *hearts* and *spirits*, and their law was the commandment of the Lord. Hence David sings—*

> "The law [doctrine] of the Lord is perfect, converting [restoring] the soul;
> The testimony of the Lord is sure, making wise the simple;
> The statutes of the Lord are right, rejoicing the heart;
> The commandment of the Lord is pure, enlightening the eyes;
> The fear of the Lord is clean, enduring forever;
> The judgments of the Lord are true and righteous altogether.
> More to be desired are they than gold, yea, than much fine gold;
> They are sweeter than honey, and the droppings of the honey-comb.
> Moreover, by them is thy servant warned;
> And in keeping of them there is great reward.

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* Ps. xix. 7-14.

> Who can understand his errors? Cleanse thou me from unknown faults;
> Keep back thy servant also from presumptuous sins;
> Let them not have dominion over me;
> Then shall I be upright, and I shall be innocent from much transgression;
> Let the words of my mouth and the meditations of my heart,
> Be always acceptable in thy sight,
> O Lord, my rock, and my redeemer."

Who is not impressed by the manly and God-fearing philosophy which speaks forth in sentiments like these of the Sweet Singer of Israel! With what an admiring and submissive earnestness does it contemplate the perfection, power, purity, and enlightening efficacy of the Law of God! With what reverential awe does it realize the immutability of its absolute and eternal righteousness; and with what a precious estimate does it appreciate its worth, above all the riches and gems of earth! And too, how humbly and meekly does it confess its disability to unravel the tangled web of the human heart; to understand its secret sins, and to direct its deceitful and desperately wicked ways! What a contrast between this noblest of men, spreading his trustful wings and soaring upwards towards the pure Empyrean, that he may escape the darkness and death of his own corrupted heart, in the bosom of Him who is at once the light and life of men, and the miserable insect of conceit who crawls upon the five-legged hobby of materialism, through the mud and mire of humanity, in search of a light to guide him through life and to be the glory of the universe for eternity! Poor worm of the dust! Look up! Look up and listen! for the glory of God is beaming upon you, in the person of Emmanuel, and his Spirit says, COME!

Some men, however, will not look at this "fountain light of all our day;" but they must enthrone as a judge, a something they call *conscience*, which is not *conscience*, and throw around it a light they call *reason*, which is not *reason*, and claim for its decrees an authority they call *law*, which is not *law*. They must, forsooth, carry the principle of representative democracy into the regimen of their hearts, and having first proceeded to elect, by the suffrage of their passions, a conscience to preside over themselves, of like political sentiments, they bow down most worshipfully to this idol of their own hands, and are very pious in their own way! But what is this, more than an ideal form of heathenish idolatry, since in both cases it is the deification of a passion, that its indulgence may have the sanction of law, and the blessing of a worshipful divinity, though it be one of no higher origin than human handicraft or conceit!

The explanation of all this is evident. Our Saviour developed it fully, long ago, in the memorable discourse which he delivered on occasion of the persecution that ensued upon his *making whole a cer-*

tain man who had an infirmity thirty and eight years, whom he found at the pool of Bethesda, (which, being interpreted is, *House of Mercy.*) It is a searching—a deep—a most awful sermon—and I shall feel compensated for the labor of writing this article, literally by the midnight lamp, if I shall induce the reader to turn to it and give it an honest and open-hearted perusal. He will find it in the Vth chapter of John. I trust it may not be to him, as to those stiff-necked Jews, simply *marvellous.* Our Saviour had said, as reported by John in the IIId chapter of his testimony, "He who believeth not, is condemned already, because he hath not believed in the name of the only begotten Son of God; and this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be exposed. But he who doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God:" this the Saviour had said in his discourse to Nicodemus, who came to him by *night*—not by *light*, and now in this Vth chapter he is still further developing the true grounds of human opposition to him, and showing these people that the very sources to which they appealed for light, on the great question of *eternal life*, testified of him; and yet they would not *come to him*, *because they had not the love of the Father in them.* Their wicked alienation from God, and their infatuating desire for the gew-gaw honors of the world, had so bewildered their understandings and deafened their ears, and blinded their eyes, that neither the testimony of the harbinger John, nor the wonderful works which the Saviour himself performed—neither the voice of the Father, audibly declaring Jesus to be his Son, nor the form of the Holy Spirit resting visibly upon his head at his baptism—nor yet the prophecies and symbols of their venerated Scriptures, could make them perceive and acknowledge the true character and relations of the Messiah. Most marvellous dulness! Yet not greater than that which holds, in spiritual torpor, many a proud and straight-laced Pharisee of the 19th century; and is carrying down, daily, blindfold to death, thousands who fancy themselves righteous in hugging a phantom they call conscience. O that they could see that *their ways are as slippery ways in darkness*, and turn unto "God, who is light, and in whom is no darkness at all."

W. K. P.

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If you can get a man's thoughts to entertain what is right, you may trust him to do what is right, if he have the right principle.

DR. P. W. MOSBLECH—A PROTESTING PRIEST.

It is pleasing to all genuine and enlightened, I do not say *Protestants*, but *Christians*, to hear of any one hopefully and sincerely turning away from the oppressive and slavish hierarchy of Rome, renouncing her God-usurping mightiness, and planting himself humbly, but fearlessly, under the banner of Christ, to whom alone the *Father of Glory hath given to be the head over all things to the church, which is his body, the fulness of him who filleth all in all.*[*] But it is especially interesting when such an one is also distinguished for his personal purity of character, fervent piety, zealous devotion to good works and eminent learning. We take pleasure, therefore, in presenting to our readers the following statements concerning Dr. P. W. Mosblech, recently converted from the Roman system (in which he held the rank and office of Priest) and received into the fellowship and communion of the Christian Church meeting at Bethany.

Dr. Mosblech is, by birth, a German. At an early age he was drilled in the rudiments of the ancient languages—Latin, Greek, and even Hebrew—by the curate of his parish; and after three years of special preparation, he matriculated as a student in the College of Mayence, on the Rhine. Here, after four years and a half spent in diligent study, he was duly graduated. But anxious to perfect his knowledge in a still higher degree, and to enlarge his education into the full stature of German scholarship, he repaired to the University of Bonn, flourishing, at the time, in the highest degree, and distinguished as the most learned institution in Prussia. Under these favorable advantages, he pursued, at Bonn, with great assiduity, a wide course of study in Theology, Philosophy and History, directed and assisted by the lectures of the great masters who presided over these departments in that University. Four years and a half more were spent under these favorable auspices at Bonn, during which time he also prosecuted, unremittingly, as his favorite pursuit, the study of Lauguages. During this period several contributions from his pen appeared in the learned journals of Prussia, and a small volume of his juvenile essays in poetry was published.

From Bonn, Dr. Mosblech was called to fill the Chair of the Latin and Greek Languages in the Royal College at Cologne. After three sessions, he left this Professorship to visit the Universities of Belgium. Eighteen months were spent among these; after which, still anxious to increase his knowledge and enlarge his acquaintance with the languages and learning of the world, he repaired to the city of London. Here he became acquainted with a zealous Roman missionary, by whose ardent and sublime idea of missionary pursuits, his heart was warmed with a generous enthusiasm in behalf of the ignorant and benighted portions of the earth, and he determined to devote his learning and his talents to the cause. For this purpose he went to Paris, and became associated with one of the most distinguished missionary societies of the Roman church. Under these generous and benevolent motives, he consented to be ordained Priest, in the inspiring hope that he would be sent to the Heathen, to make known to them the True God, and the unsearchable riches of Christ. But in this he was disappointed; for after a tour through Switzerland, Bavaria and Prussia, on which he was sent to inquire into, and report upon, the condition of the schools and literary institutions of these countries, he was appointed to a Professorship of the Eastern languages. In the duties of this place he labored for seven years, performing, also, all the duties of a Priest—preaching every Sunday in the churches of Paris, visiting the sick and the poor, and confessing penitents.

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[*] Ep. i. 22.

In Paris, Dr. Mosblech formed the acquaintance of, and lived in friendly relations with, the most distinguished men of science, letters and philosophy, in her renowned institutions. He was here admitted Fellow of the Royal Society for Eastern Languages, (*Societe Asiatique.*) At the same time, he pursued the study of the languages of the South Sea Islands, and edited the first dictionary of the dialects of the Sandwich and Marquesas Islands ever printed.

In the beginning of the year 1850, he resolved to come as missionary to North America, and his course was directed to the city of Wheeling, Va., where he was appointed Priest for the German congregation of Romanists. He found this congregation in so troubled a state, and so much excitement against their Bishop, that he could do but little good amongst them. The details of these troubles Dr. Mosblech may, at some future time, give, provided it should be necessary, but, at present, he does not deem it requisite. Precluded, as he was, from effecting any good worthy of his labors, in Wheeling, he thought he would try the experiment of making a settlement among the native woods of Marshall county, Va., and thus gather around him a people of his own language, among whom he might enjoy himself in preaching the gospel and teaching the things pertaining to the kingdom of Christ. He was soon followed by a number of families, and thus encouraged, he left Wheeling permanently, but against the express opposition and authority of the Bishop. For this act of religious independence, the Bishop very promptly *suspended him.* This, however, did not give Dr. Mosblech much concern, and he continued preaching to his little flock for nearly a year, till other Priests were sent into the settlement, who opposed him in his work, sowed the seeds of discord among the people, and thus destroyed *their* peace, and the fond hopes with which they had located themselves together.

Finding that all the generous purposes of his heart were thus opposed by the Roman system, and feeling that the duty to labor for God in the cause of his fellow-men, was higher than the authority of the Bishop, or that of any institution of human device, he began to cast about him to see if there was not some better way. While in this state of awakened inquiry, a friend put into his hands a copy of "The Christian System." He perused it with great interest, and was delighted with the simple and liberal scheme of the gospel, as it is so ably and lucidly set forth in that valuable little work. He became anxious to become acquainted with Mr. Campbell, its author, and confer with him still further on the subjects then agitating his mind. Hearing that I was to be in his county during the month of October last, to deliver an address before a society in Grave Creek, he met me there and sought an introduction. I was pleased with the free Christian spirit which he exhibited, as well as his fine scholarship, and invited him to visit us at Bethany. This he did in December last; and after remaining some weeks, and much conversation on various subjects pertaining to the Kingdom of Christ, he resolved to abjure the yoke of Romanism and become a *Protestant*. We present his resolution in his own style:

To Dr. Alexander Campbell:—

After some months of most serious reflection, and after having known your great zeal for the sake of God, the salvation of men for whom Christ died, and the propagation of the true spirit of Christianity, I have concluded to associate myself with you, should you think that I may still do some good for my fellow-brethren, and glorify our Heavenly Father more and more amongst them. I am, most respectfully, yours in the Lord,

P. W. Mosblech, Ph. D. and Cath. Priest.

Bethany, December, 1853.

Upon this declaration, Dr. Mosblech was immersed by Mr. Campbell on the last day of the last year; thus terminating with it his connection with the hierarchy of Rome, and beginning with the new year a new life of gospel liberty and light. We trust that his experience will prove that God *has truly called him to liberty*, and not only that his zeal to be useful may have a field ample as his desires, but also, that his most sanguine hopes may be more than realized in the fruits of his labors.

W. K. P.

THE TEMPERANCE MUSICIAN:

A choice collection of Original and Selected Music, arranged for one, two, three and four voices, with an extensive variety of popular Temperance Songs, designed for the people. By A. D. Fillmore, author of Universal Musician, &c. Cincinnati—Published by Applegate & Co., No. 43 Main st. 1853.

This, I presume to say, is a work of much merit, from the hand of a great master in the science of music, and it commends itself, in its judicious selections of poetry appropriate to a school, which, with me, is a matter of great importance. The selections are moral and entertaining. Being, as I conceive, a better judge of poety than of music, and of its moral tendencies on the destinies of the amateurs of poetry and of song, I am inclined to think that the genius and taste of this accomplished teacher would confer a benefit on the Christian Church, by selecting and adapting appropriate tunes to all the metres in our hymn-book, and affixing to them moral poetry suited to students of sacred song in all the schools of our community. In doing this, the judgment, the taste, and the musical powers of the pupils would be simultaneously cultivated; and, what is of still greater moment, our sacred poetry, adapted to the church and to the Christian family, would not be desecrated, as it has already been, and yet is, very extensively, by prostituting our psalms, hymns and spiritual songs, into music lessons, to be tilted in merry round in promiscuous schools of thoughtless novices, with as little reverence as appears in the comic performers of a merry farce.

I can conceive no greater abuse of our poetic prayers and praises, than is perpetrated in such schools, except it may be found in the singing choirs of some fashionable churches, who perform both in the churches and on the stage; or, as it is sometimes seen, in some communities, who carry with them a music hymn-book, and convert the Christian worship into a singing school. This is a custom, as I have painfully learned, sought to be introduced by some musical book called the Christian Psalmist, in which some of our sacred melodies are performed by note, book in hand, in the very act of Christian communion. In which performances, devotion either wholly dies or plays a subordinate part to the harmonies of breath, rather than to the spiritual emotions of a soul absorbed in wonder, love and praise.

I do not see a more desecrating usage in any assembly, called a Christian Church, than a professed worshiper gazing, with a fixed eye, upon his music-book, interlined with the most devotional odes and loftiest themes of adoration, endeavoring to make music with his voice according to rule; sacrificing devotion to artificial harmonies, and the adoration of the heart to quantity of time and modulation of voice. Christians ought to learn to sing at home, and not to visit the church as a singing-school, a theatre of musical performances, which rather estrange the heart from God than allure it to Paradise and the feast of sacred song of kindred hearts, touched with Almighty love.

To prevent such desecration, music-books should be fashioned on quite a different model. Moral odes of every metre can be very easily selected from our best lyric poets, and affixed to every metre and to every tune in our sacred music. Dr. Watts himself, in his splendid lyric poems, would furnish material enough for every tune sung in our churches. Much of his hymn-book is fit for nothing else. He writes many beautiful odes in it, that have no more of worship in them than there is in "Thompson's Seasons," in Croly's, Cowper's, or Montgomery's odes. In all of these there may be found odes too sacred for mere music-books. The name of God and the name of the Lord Messiah, should never appear in any mere music-book, to be used for music lessons.

I have frequently dispensed with praise in certain assemblies, because of the choirs, the chancels, and the music-books :—Such as Leonard's Psalmist, which shows, in certain latitudes, their scathing influence on Christian worship.

In these views I am not solitary and alone. I have heard them exposed by persons of spiritual discernment, and deprecated in unequivocal terms. It is time that these evils should be corrected.

Nothing on earth is more solemn and sublime than Christian praise in the great assembly, and especially in the spiritual worship of the Lord's day. With these views long cherished, I am of opinion that our great master in music, Bro. Fillmore, could not render a greater service to the church than in getting up a select music-book, containing all our sacred melodies, fitted for singing-schools, having all the metres and tunes sung in our churches, with appropriate moral poetry, and with such references to our hymn-book as would indicate their use in harmony with the diverse subjects, metres, and melodies of our social worship. I have no doubt that such a service would be both appreciated and fully rewarded with a liberal patronage amongst all our brethren.

A. C.

* * *

THE MILLENNIAL HARBINGER.

THE Millennial Harbinger is confessedly, so far as size, execution, and quantity of original productions are considered, the cheapest religious magazine in the Union—certainly so far as known to us, at its club prices. To sustain it in its present character and style, demands a large subscription. We have increased our issue from the press more this year than formerly, in the anticipation that its circulation will proportionally increase this year compared with last volume. We have already received a good many large clubs, and are still in the expectation of more. Every thing of this sort requires exertion and enterprize. Amongst the agents and friends of the Harbinger, there are many eminently zealous and indefatigable men, deeply interested in the great principles of the Reformation, so long plead upon its pages. This has been fully evinced by their efforts in forming large clubs. The first three, in point of successful enterprize—to select one from three States, in which are many, very many brethren, that are most zealous, indefatigable, and successful—we must name Bro. W. W. Happy, of Illinois, who has sent the largest club in the country; Bro. Thomas M. Allen, of Missouri, and Bro. W. B. Flinn, of Indiana, next to him. The first sent a club of 100 subscribers, and the others approaching it, and will likely equal it. In the States where brethren, in proportion to the aggregate population, are not so numerous, we must mention two in Pennsylvania, who live in regions where they have to contend with great opposition—Bro. L. R. Norton, of Connellsville, and Bro. Francis Apperson, of East Smithfield. In Ohio we have, especially in the Western Reserve, much to commend.

At the top of the list is the firm of Hillman & Robison; and, next to them, are J. Rudulph, Isaac Errett, and A. B. Green.

I will name no more at present, for we are receiving so many additions to the large clubs in sundry regions, and especially in Kentucky and Ohio, that we cannot say who will yet be most successful in this work. We regard these brethren's enterprize as eminently useful, because they are thus preaching and teaching on an extended and long-protracted scale. We still expect new clubs, and much increase to those in progress, for which we have made provision to a larger extent than before. Clubs can, for months to come, be supplied with all back numbers. We are still encouraged in the hope of being more useful and of having in the field more auxiliaries to the great cause of truth than in any former year. Indeed, at the present price of the Millennial Harbinger, it cannot be sustained, unless by a very large increase of subscribers. We cast our bread upon the waters with a liberal hand, assured of the pre-eminent importance of the cause we plead, and of the zeal and magnanimity of our brethren. How easy to the man of liberal devices to do good! Should every subscriber to a *printed preacher* or Herald of the Truth, add one other number, it would just double our usefulness every year. A word to the wise and benevolent is sufficient. A. C.

☞ By arrivals since the above was penned, we incline to the opinion that our large clubs already noted, will be excelled by other States not yet named.

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EDITORIAL NOTICES.

Bro. Burnet, we are glad to learn from the Christian Age, has had a very successful tour through a considerable portion of the Old Dominion, and has added a very considersble number to the church. As a preacher—a workman that needs not to be ashamed—he has few, very few, superiors. His style of address is chaste, rich and apposite, as well as vigorous and pointed. Few men can command and concentrate the attention of a promiscuous auditory more successfully, or present a richer bill of fare to those who have a relish for things spiritual and Divine, than he. He ought to be always in the field of evangelical labor, and not confined to the mere details of a particular charge. For this work he is, however, well furnished; but it will not redound so much to the advancement of the common cause, as his travels at large in the great field of the world. For such a work, too, he has an amiable Christian wife, whose company and example will be equal to that of a second evangelist.

Somerset Collegiate Institute.—Our Bro. C. L. Loos, is as competent and as well furnished a teacher, as any man of his age in any portion of our country. His attainments in the languages of Greece and Rome, of Germany, France and the United States, are such as few men of his age possess. He has three mother tongues—German, French, and English. And for moral worth, he has, in my acquaintance, no superior. He merits, and will, no doubt, receive, a liberal patronage.

Covington Female Institute.—Bro. Walter Scott, whose genius, learning and piety; whose eloquence in the pulpit, and whose admirable talent for communicating instruction, is not merely appreciated, but admired by all who have the privilege to know him, is now devoting his whole energies to the education of young ladies, on the beautiful grounds of the quondam Baptist Theological Institute, at Covington, Ky. His merits, in this department, are not to be easily exaggerated. We bespeak for him a liberal patronage. His prospectus will appear in our next issue.

In our statement of contributions made in Illinois for the Chair in Bethany College, the following statement was overlooked:

"The church at Concord, after being addressed in a discourse on 2 Timothy iii. 14, contributed $410. We there enjoyed the hospitalities of Bro. W. H. Strong."

Bro. J. R. Howard is about to become again an editor. Paducah, Ky., is to be his theatre of action. His paper, called The Christian Banner, is to be a weekly sheet. For good sense, sound judgment, and a ready pen, he has few superiors in the West; and for industry and perseverance, few equals. We bespeak for him a liberal patronage.

In response to invitations to me, addressed from Tennessee in general, and Nashville and the Green River, Ky., in particular, to make them a visit at my earliest convenience, I can only say, that it would give me much pleasure, especially with the assurance that I could see Mr. Ferguson at Nashville, at such time, to visit them early in the spring. I would, in such an event, expect to hold a protracted meeting in Nashville. I desire information on the premises as early as possible.

The very interesting narrative, or description of a Turkish wedding in high life, from our young sister Barclay, of Jerusalem, at which she was present, shall appear in our next issue. A. C.

DEATH OF ELDER THOMAS CAMPBELL.

At a meeting of the Students of Bethany College, January 6th, 1854, the following preamble and resolutions were unanimously adopted:

Whereas, in the Providence of God, the venerable Elder Thomas Campbell, the father of our President, has been removed from our midst by the hand of death: therefore,

Resolved, That we recognize in him an exemplary member of society, a truly devoted Christian, and an able defender of truth.

Resolved, That we sympathize with the friends of the deceased in the loss of one who was pre-eminently mild and social in the private circle, wise and discreet in his public walk, and whose virtues were worthy of being imitated by all who knew him.

Resolved, That the proceedings of this meeting be published in the Harbinger and Stylus.

W. H. Robinson, President.

W. S. Russell, Secretary.

J. H. M'Kay, J. S. Lamar, O. A. Burgess, Committee.

TRIBUTE OF RESPECT.

BETHANY, January 16, 1854.

EDITORS OF THE HARBINGER—*Gentlemen:* You will confer a favor upon the Neotrophian Literary Society of Bethany College, by giving the following resolutions a place in the Harbinger.

Yours respectfully, WM. C. PIPER, Cor. Sec'y.

At a late meeting of the Neotrophian Literary Society of Bethany College, it was unanimously resolved, that a committee be appointed to draft resolutions expressive of the feelings of the Society relative to the death of CHARLES B. ROSS.

The President appointed Messrs. F. R. Durrett, Wm. C. Piper and Nat. Richardson; which committee reported the following resolutions, to wit:

WHEREAS, it has pleased Almighty God, in his great wisdom and power, to take from earthly scenes one who has but recently been an ardent member of our Society, in the person of C. B. Ross: therefore,

Resolved, That we deeply mourn his loss, not only as a brother Neotrophian, dear to us all for his many amiable qualities; not only as a lost child of our *Alma Mater,* promising her glory in him, but also as an irreparable loss to society.

Resolved, That in the untimely fall of one so full of hope and promise, we are severely reminded of the uncertainty of life, the certainty of death, and the vital importance of being prepared to be called hence at the will of our Maker.

Resolved, That while we heartily mingle our tears with those of his bereaved parents, and the many loving friends whom he has won elsewhere, we also join with them in the fond hope of meeting him in another and happier world.

Resolved, That a copy of these resolutions be forwarded to the parents of the deceased, to the Harbinger, the Stylus, Wellsburg Herald, Clarksville Chronicle, and Louisville Democrat. ISAAC L. ELLIOTT, President.

B. GRIFFITH, Recording Secretary.

OBITUARY NOTICES.

I have to announce to the brethren and friends of the Reformation, the death of the venerable THOMAS CAMPBELL, Sr. He died on the evening of Wednesday, January 4th, having attained to the advanced age of ninety-one years, lacking about a month.

This event, though in the natural course of things, by no means unexpected, will doubtless awaken, in many a bosom, the deepest emotions and the dearest recollections. Our beloved Father Campbell had been so long and so earnestly devoted to the cause of religious reformation, for which alone he seemed to live and labor, and had made, while thus engaged, so many journeyings through different parts of the United States, that he had formed a very widely extended circle of acquaintances and friends, to whom he was justly endeared, not only by these labors of love, but also by personal qualities so engaging as to command universal love and veneration.

Never was there an individual who manifested greater reverence for the Word of God, or a truer desire to see it faithfully obeyed. Yet this trust in the Divine word was not with him a mere verbal confidence, a faith or knowledge, like that of some professors, merely intellectual—lexical and grammatical; for never was there one who more fully recognized the spirituality of the gospel, or sought more diligently to impress all around him with the importance of the work of the Holy Spirit in the salvation of the soul. And never was there one who more fully exemplified the doctrine which he taught, or whose life was more evidently guided by the teachings of the Spirit, and controlled by the Divine principle of love to God and man. To the faith of Abraham and the piety of Samuel, he added the knowledge, the purity and warm affections of the Christian, and combined in his deportment a simplicity of manners and a courtesy singularly graceful, with a dignity which inspired with respect all who approached him. Oh, who that has enjoyed the pleasure of his society, can ever forget that countenance of benignity; those thoughtful eyes, beaming with affectionate regard; those venerable silvery locks, smoothly parted, with habitual neatness, upon the high and ample forehead, and contrasting so agreeably with the fresh and lively tints of his complexion; those kindly greetings and inquiries with which he so politely welcomed his friends; or that ready overflow of Christian feeling and instruction which he seemed unable long to repress within a heart filled with love and Divine truth! Oh! thou revered instructor of my early years, beloved guide of my youth, honored counsellor of my manhood, can thy image be ever obliterated from my heart! can thy teachings and thy example be ever absent from my remembrance! Oh! how great a blessing it has been to multitudes, to have been allowed the privilege of contemplating thy character, and of hearing from thy lips words of truth and grace! What thanks do we not owe to God for so precious an illustration of the power of the gospel, and of the beauty and excellency of the Christian profession!

From an early period of life until within about seven years, this devoted servant of God was actively engaged in the work of the ministry. He was connected, in his native country of Ireland, with the Covenanters and Seceders, and continued with the latter for some two years after his removal to this country. From this time he gave himself wholly to the cause of Christian union and religious reformation, having become thoroughly disgusted with the party spirit and religious animosities of the different sects. He seemed to prefer the life of an itinerant, and visited every part of the country where he thought his labors might be useful, delighting to revisit occasionally the brethren with whom he had previously sojourned. He returned from one of these excursions so late as the summer of 1846; but being greatly exhausted with heat and fatigue, he was induced, through the solicitation of his friends and relatives, to remain at Bethany, where, under the affectionate care of his son Alexander, and the kind and unwearied attentions of his daughter-in-law, Mrs. S. H. Campbell, he has spent his last years in all the happiness and comfort which the infirmities of age permitted him to enjoy.

From these, indeed, he suffered comparatively but little, if we except the loss of sight, which occurred about five years since, and which debarred him from reading, and visiting his friends—a privation which he deeply felt, but patiently endured. It was his delight, during his blindness, to converse with his former acquaintances; to recite to them various hymns and passages of Scripture, with which his memory was stored, and comment on the sentiments they expressed, or to hear portions of the Scripture read. On one occasion, during this period, through the earnest entreaty of friends who desired once more to hear him from the pulpit, he consented to deliver a farewell address. He preached, accordingly, on the 1st of June, 1851, at Bethany, to a large audience, a last discourse, on the subject of the two great commandments—love to God and love to our neighbor. It was, indeed, a solemn, impressive, and most interesting occasion, the speaker being entirely blind and in his 89th year, yet with mental faculties still active and vigorous.

His health continued good until within some three weeks of his decease, when he became affected with a severe inflammatory affection of the mouth, which induced great debility and loss of appetite. Under these circumstances, he became gradually weaker, but without suffering acute pain, and at length expired so gently that it was scarcely possible to distinguish the moment when he ceased to breathe, having, throughout his illness, manifested the same calm confidence in God and humble reliance upon his Divine Redeemer, which had ever characterized his life. He was buried on Friday, January 6th, by the side of his beloved consort, agreeably to the wish expressed in his affectionate notice of her death, contained in a letter to his daughter Alicia, and published in 1835, in the 6th vol. M. H., 1st series, page 284, where he says: "And now, dear daughter, what remains for me, thus bereft of my endearing attached companion, from whose loving, faithful heart, I am persuaded I was not absent a single day of our fifty years' connexion—yes, what now remains for me, without any worldly care, or particular object of worldly attachment, but with renewed energy, with redoubled diligence, as the Lord may be graciously pleased to enable, to sound abroad *the Word of Life*—the praises of him who has called us out of darkness into his marvellous light; and at last, if it be the will of God, to have my mortal remains deposited alongside of your beloved mother's."

I have given the above details, as I know they will be most acceptable to many friends at a distance, who have long known and loved the deceased. May we all contemplate with profit this peaceful end of a life spent in the service of God, and follow his faith, considering the end of his conversation—Jesus Christ, the same yesterday, to-day, and forever! R. R.

On the 6th of December, in the 21st year of her age, EMELINE G., daughter of James and Michel Wilson. Her disease was consumption, in its most illusive form, which flattered its victim with hopes of recovery until the last few weeks of her life. We mourn that she has been taken from our midst in the spring-time of life, when all was bright around her; but we have reason to rejoice, that she has gone to dwell with the ransomed hosts that surround the Throne, praising God and the Lamb continually. Yes, she was a Christian, lovely and amiable, pure in heart, and truly good. Her winning smile and gentle manners ever won for her the love and esteem of all who knew her. Just before her departure, she summoned to her couch her relatives and friends, and, in feeble whispers, gave to each a few parting words of advice, which we trust will long be remembered, and exert a salutary influence over their future lives.

"Weep not for her! she is an angel now,
And treads the flowery walks of Paradise;
All darkness wiped from her refulgent brow,
Sin, sorrow, suffering, banished from her eyes.
Victorious over death, to her appears
The vista'd joys of heaven's eternal years;
Weep not for her!"

We sympathize with the bereaved parents, who, in the short space of five months, have lost two lovely daughters and an amiable son, all in the bloom of their youth.

Died, on the 16th of November last, at the residence of her son, O. Collins, in Madisonville, Ky., Mrs. SARAH D. COLLINS, in her 82d year. Her last sufferings, though great, she bore with Christian patience and fortitude. For more than half a century she had been a member of the body of Christ. Having lived a zealous and devoted follower of Christ, she died triumphantly rejoicing in the hope of a glorious immortality.

On the 23d of August, SARAH REBECCA, daughter of Mr. and Mrs. Wilsey, of Boston, Iowa, in the 11th year of her age. Early instructed in the Christian religion, she was remarkable for her piety, obedience, and amiableness of disposition, which made her the delight and admiration of all who knew her.

On the 18th of October, ROBERT J. HAMBY, in the 44th year of his age. Born in 1809, immersed in 1833, and united with the church shortly afterwards organized at Paris, Tenn., of which he continued an exemplary member until his death. Just, liberal, hospitable, and kind to all, he was highly esteemed by his fellow-citizens and beloved by his Christian brethren. He lived a fearless advocate of the Truth; and with the patience and cheerfulness of a Christian he resigned his spirit, triumphing in the hope of the gospel.

On the 10th day of September, at the residence of his parents, in Louisa county, Va., Dr. Robert H. Turner, of pulmonary consumption. Having traveled for about a year in quest of better health, he returned home in April last, without having experienced any material benefit, where, without a struggle or a fear, he fell asleep in Jesus.

On the 16th of September, of yellow fever, on board the steamer Lexington, on its upward trip from Baton Rouge, R. H. Jones, of Lincoln county, Ky., in the 29th year of his age. The deceased had been a devoted member of the Christian Church for eleven years, and had held a high and estimable station in society. His integrity of character, as shown in the various trusts committed to his charge, won for him unusual esteem, and his death was deeply regretted by all. Having in his youth espoused the cause of the Redeemer, he maintained a character worthy of his profession. He has left a widowed mother and numerous relatives to mourn their irreparable loss.

On the 14th of October, Sister Sarah Gaston, consort of Bro. J. E. Gaston, of Abingdon, Ill., in the 38th year of her age. The deceased had suffered much for three years, from a paralytic stroke, which sufferings she endured with Christian patience and hope. A husband and five children are left to mourn their severe affliction.

Died, in Bourbon county, Ky., at the residence of her nephew, T. H. Abbot, on the 3d of December, Miss Charlotte Abbott, aged 79 years, 3 months and 13 days. Her birth place was in Culpepper county, Va. Her father removed to Kentucky in 1783, and settled in Scott county, where she resided until about three years since. She attached herself to the Church of Christ at the Stamping Ground, in 1833, being immersed by her esteemed friend and brother, John T. Johnson. She died as she had lived for twenty years, in the faith and hope of a blissful immortality. Blessed by a kind Creator with a strong and vigorous intellect, a kind, warm herat, and most agreeable disposition, she greatly promoted the happiness of the circle of her acquaintance. Religion was with her a great practical reality. Without suffering very much, she calmly and tranquilly sunk to repose.

Died, at his residence, near Hickman, Ky., on the 21st of June last, of typhoid fever, Mr. Samuel B. Wilson, aged 41 years. A member of the firm of Turner, Wilson & Co., commission merchants, New Orleans, and President of the Hickman Branch of the Southern Bank of Kentucky. Mr. Wilson was ill for more than a month, during the whole of which time he exhibited the most implicit confidence in the Saviour of the world, exhorting his large and interesting family and the numerous friends by whom he was surrounded, to embrace Christianity as a sure means of procuring happiness, both in time and eternity. He expressed a perfect resignation to the will of God, and died in the full faith of a blessed immortality. A few hours before his death he called his venerable mother to his bed side, and, in a tone of perfect satisfaction, said, "Mother, my sun is almost set." He was for many years a member of the Christian Church, and was emphatically a christian and a gentleman. He was foremost in every benevolent and useful work, and in his death the community have suffered an almost irreparable loss. He left a wife and several children, and an aged father and mother, several brothers and sisters, and a host of friends, to mourn their loss, but they mourn not as those who have no hope. A Friend.

☞ In the obituary notice of Mrs. Maria Winn, published in the December Harbinger, page 715, instead of "17th year of her age," read 70th year.

An Apology.—Our absence from home caused such an accumulation of documents—written and printed letters and queries—that we have not yet got to the bottom of our files. An average of one hundred letters per week, at this season of the year, in a short time makes a fearful aggregate, especially to one who has to write so much for the press every month, and to lecture in College five days in every week. This, I hope, will apologise for my arrears.

DEATH OF JACOB

SECRET SOCIETIES.

AN ARGUMENT

BEFORE THE STATE CONGREGATIONAL ASSOCIATION,

AT ROCKFORD, ILL.,

AFTERWARDS DELIVERED IN TWO DISCOURSES IN THE FIRST PRESBYTERIAN CHURCH, (REV. MR. BASCOM'S,)

IN GALESBURG, ILL.,

JUNE 22, 1850,

BY J. BLANCHARD

PRESIDENT OF KNOX COLLEGE.

"But if we walk in the light, as he is in the light, we have fellowship one with another."—1 JOHN I. 7.

GALESBURG, ILL.:
SOUTHWICK, DAVIS, PRINTER,
1850.

TO J. P. WILLISTON, ESQ.,

Northampton, Mass.:

DEAR SIR: The history of the two following discourses, which, as a slight token of respect, I beg leave to dedicate to yourself, is this:

My attention was first called to the influence of Secret Societies on the Christian character of their members, while I was pastor of what is now the Vine Street Congregational Church, in the city of Cincinnati. I then became satisfied that there is something in an active membership in these orders, which gradually diverts and draws off the minds and hearts of their Christian members from Christ. I therefore preached a discourse from the Savior's words to the High Priest, in giving an account of His reformatory and gospel instructions: "IN SECRET HAVE I SAID NOTHING."

Soon after preaching the above discourse, (which was published,) I removed to this place, and became a member of the Central and State Associations (Cong'l) of Illinois. In both these bodies, and at a meeting of the Iowa State Association, when I happened to be present, the subject of Secret Societies came up, and, as requested, I gave my views of them; and the three bodies above named passed resolutions strongly condemning the secret orders. Notwithstanding this, a few brethren in the ministry, and many members of our churches, have united with one or more of the orders in question. Without a public discussion of their merits—with no public notice even, by which our citizens generally might share the merits and benefits of these organizations, a lodge of Free Masons, and another of Odd Fellows, followed the establishment of a division of the Sons of Temperance in our village, and a few of our church members and some of our students became members of them. To prohibit by college laws or church discipline, membership in an order whose ends are professedly benevolent, and its means alledged to be praiseworthy, without first proving that its assumptions were erroneous, would be at least a vain and fruitless attempt to coerce mind without convincing it. Therefore, taking some time for investigation, amid the labors preceding our last College Commencement, I have given the subject such a discussion as, under the circumstances, I was able. I hope the effort (as all honest efforts will) may be accepted of God.

My acquaintance with you, and with your labors in the arduous and thankless, yet blessed work of reform—the work of removing those practices and customs of society which damage men's interest in time, and darken their prospects for eternity—has led me to regard you as one of the very few men, to whom God has given candor and decision, firmness and faith enough to resist popular errors without getting out of patience when popular errors resist you. Before men are reformed, they hate you, and after they are reformed, they will not thank you; for, acting freely, they always attribute the change of their opinions or course, *not* to your efforts, but to the force of their own reflections, or to those *changed circumstances*, which they do not dream are the fruit of those very labors which they have persecuted and despised. Whoever, therefore, will reform the opinions or practices of mankind, must begin and end his work by taking up his cross.

If your experience in laboring to purify our Christianity from its slavery-alliances, and society from the blight of intoxicating dram-selling, has prepared you to appreciate my motives and embarrassments in opposing, from conscientious motives, orders so widely spread, and so likely to spread more widely; but especially, if my arguments shall meet the approval of your judgment, so that you can pray for their success: I shall be even yet more than I am already,

Your obliged and affectionate brother in Christ,
J. BLANCHARD.

KNOX COLLEGE, July 10, 1850.

SECRET SOCIETIES.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—EPH. 5: 11.

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?"—GAL. 4: 9.

EVERY WORK which does not glorify God, and make men better or happier in time or eternity, is an "unfruitful work." And if the principles of such work be false and fleshly and mischievous; and, above all, veiled with secrecy; it is an "unfruitful work of darkness." Good things may be mingled with such works, but they are virtues gone astray—foreign to their evil nature, and will be overruled and smothered in it at last. Such works may prevent some evils by substitution, as if a man were reclaimed from intemperance and turned into a conjurer; but they are still "unfruitful works of darkness." Such works, after long examination and reflection, I am led to believe are the *secret societies* which, in number and variety, are rapidly increasing among us; and which, by public notice, are the present topic of discourse.

These societies have a two-fold aspect, *secular* and *religious*. I wish in this discourse to consider their bearing upon human welfare in time: in the next, their relation to the interests of eternity. But before attempting to show that these societies are "unfruitful works of darkness," which Christians are commanded to disfellowship and "reprove," the nature of the subject, and the proprieties of the occasion, seem to call for some preliminary and precautionary remarks. And,

1. If any one doubts whether this is a proper topic for pulpit discussion, he is reminded that these societies, rapidly increasing, already number their members by hundred thousands:—that they propose to engross the time and occupy the minds of these thousands, fifty-two evenings out of the year, exclusive of parade days and funerals:—that they have erected and control colleges in four States, and academies in several others:—that they collect from their membership, in various ways, *more money annually than is paid by the entire nation, by voluntary contribution, to all the ordinary objects of benevolence put together*:—that thousands of professed Christians, and members of Christian families, have already joined, and are joining these organizations. And if, in view of these facts, any one supposes that Christ is indifferent toward these societies, or that His gospel is silent respecting them, and therefore that ministers of His gospel should say nothing officially concerning them, he certainly has very inadequate views of the gospel as a *perfect* rule of life, and the duty of Christ's ministers to preach the whole truth, as men need it to live by.

And it may not be improper farther to remark, concerning myself, that, as a minister of Christ, I am called in the providence of God, and set by the Trustees of Knox College, to instruct a portion of the young men who are to preach the gospel and administer civil affairs in this vast western country, where all winds of doctrine are let loose, and all forms and principles of society are in conflict. We are likewise in the midst of the 'last days'; and in every branch and department of life, false prophets are rising up, to deceive, if it were possible, the very elect. The martyr age is returning slowly to the world, as the electric wires are binding the race together, and thought is governing it. Already thrice has the soil of our State been wet with the blood of men, dying for their principles, or for practices to which their principles led. It is not more true that LOVEJOY died for his principles, than that the Mormon and the Swedish prophet did for the practice of theirs:—albeit they died for despotism and darkness, and he for liberty and light. By the compassion of God, we are happily still free to think and reason with each other. But these things show, not only the importance which men attach to principles, as characterizing and controlling human affairs; but they show that the time is at hand, when, if our people are not rightly instructed, men will be made martyrs to their principles by the sovereign people, as they were of old by sovereign pontiffs and kings.

Under these circumstances and responsibilities, I see not how I am to discharge my duty as a minister of Christ, and teacher of American principles to American youth, unless I show what those principles condemn, and what they uphold. I know that my opinions may be wrong: if they are, pious and discreet men will condemn them. But if, when I see, or think I see, evils coming upon the land, I do not humbly and respectfully teach and warn my fellow men, especially the young men committed to my care:—if, knowing the power of money, and mystery, and secret organization, and gaudy parade, to subvert our principles, pervert our hearts, and confound and bewilder all our ideas of human society, I silently and indifferently behold our people, their time and treasure, drawn by thousands into ways which are not good; I must be a negligent minister, a false American, and an untrustworthy teacher of American youth.

It is, perhaps, too much for me to hope that I can condemn secret societies in a way which shall not offend those who are attached to them. But I hope to give no needless offense, but to speak in the *charity*, as well as the *freedom*, of the gospel of Christ.

2. The religionists who, in the early ages, introduced pictures, and scenic parades, and vestments, and a pompous ritual, and the feasts of the Roman calendar, and the false mysteries of the Eucharist, were, at first, pious and patriotic men. They saw that mankind, by nature pagans, would have their mysteries and shows; and they yoked these mysteries and shows to the gospel, upon the same principle that Aaron undertook to yoke a Hebrew creed to an Egyptian worship—made the people a calf, and told them it was the God that brought them out of Egypt! And he justified his course to Moses, as many join secret societies, because the people will have them. "Thou knowest," said he, "the people, that they are set on mischief."

In the first century after Christ, Christians simply observed the communion service. In the second, when Christians began to be worldly and the gospel grew weak, they kept a paschal supper with songs. In the fourth century, "five annual festivals were observed," with mystic and pompous rites. In the sixth, "the number of the feast-days almost equaled that of the churches." And in the 13th to the 15th, "there is no need," says Mosheim, "of proof to show that in this age religion was made to consist in mimic shows and trifling."

Now, the good men who would have us put on the regalia, and march in the parades, and carry the wooden spears of these secret societies, to promote reform, are working a revolution in American principles and American taste, like that which the pious men of the first centuries wrought in the Christian religion. Like them, they rejoice in the popularity of their first efforts; and like them too, if haply departed saints look back on the fruits of their labors here, they will bewail Christianity turned into popish mummeries, public morals debased, men's ideas of religion confounded, and their souls enslaved by the Man of Sin.

But I wish all to understand, that I regard the question of Secret Societies as a question for argument, and not denunciation. Our people who have gone into these orders are Americans, and American Christians. They have families, and hopes, and fears, and interests, like ourselves. There may be bad men among them, but *they are not bad men.* They may be mistaken, misled, tempted, blinded by appearances, deceived even—as who of us may not?—but I am happy to believe that many have joined these organizations, particularly the "Sons of Temperance," from a sincere and laudable desire to do good; and many more to secure to themselves what they regard an innocent advantage. I am not discussing the *character* and *motives* of the members, but the *nature* and *tendency* of the Division and the Lodge. The best men have, in all ages and in large numbers, been found in the worst organizations, and have often done the most fatal mischiefs. Abraham was a polygamist. Daniel was a courtier in the palace of an oriental despot. The mild Fenelon, and the burning St. Xavier, were papists. John Newton was a slave-trader. The amiable Leighton was a

Scotch prelate and instrument of the Stuarts. And the grave moralist Johnson was a pensioned advocate of British oppression in America.

On the contrary, the worst men have often held the best principles, and sustained the best movements. The eighth Henry, justly loathed as a tyrant and wife-killer, yet led the van of human freedom in his day. Arnold was an American patriot, and Judas was a follower of Christ! There is no accounting for the infirmities of good men, or the eccentricities of bad ones. We must, therefore, judge *men* by their *actions*, and *societies* by their *principles.* For though bad men may stray into a good society, and good men fall into a bad one, yet as surely as things follow their tendencies, so truly will societies be characterized by their *principles.* A thousand Abrahams cannot keep polygamy from weakening, debasing and running down human nature; nor can ten thousand pious and amiable slaveholders make slavery any thing but a curse. On the contrary, a thousand Arnolds would not prove the American cause a bad one, nor would ten thousand Judases prove that Christianity is not the kingdom of God on earth.

So must we try Secret Societies by their principles and legitimate effects. Not by circumstances which are fugitive and incidental, as the character of some members, but by their principles, and the effects which those principles do and must produce. If the societies are good, they will work good; but if evil, there will be bitterness in their latter end.

3. As I have granted that many have joined these organizations from good motives, so it is cheerfully conceded that many of these organizations have done good. So has almost every organization the earth ever saw; but this does not prove them to have been good organizations. I knew a church in Cincinnati, whose pastor denied the inspiration of the Scriptures, and the divinity of Christ. Yet, that same minister and his society did more for the poor, in one distressing winter, than either two of the other churches in the city; while, at the same time, they were denying the poor man's Savior, preaching down the poor man's Bible, and living down the Sabbath, which is pre-eminently the poor man's day. Now, the good which that church

accomplished did not prove it a good church. Other churches were guilty of criminal neglect; but this church, while it was doing good to the bodies of the poor, by its doctrines and example was taking away the cross of Christ, His atonement for sin, the communion of His body and blood:—it was destroying the authority of the Bible and the Sabbath, and bringing society back to the deism of the pagans, to the worship of one omnipotent Jupiter; and thus landing us in a state of society, where poor men would be, as they were in the days of Cicero and Socrates, creatures to toil for their masters while living, and to be drawn out to die like old horses, when past labor. Now, the good which the order of Free Masons may have done in dark and despotic countries, or the reclaiming of individuals from drunkenness by the Sons of Temperance, no more proves those orders good and useful, than the good deeds of the church in question prove it to have been a good church.

4. But there is another, and but one, question preliminary to the main argument, which is this:

In condemning Secret Societies, since there is an acknowledged difference between them, "Why NOT MAKE AN EXCEPTION IN FAVOR OF THE SONS?"

I answer,—*Because they are morally identical with their parents, the Free Masons and Odd Fellows.* The vitality of "The Sons" was sucked from the breasts of the two older societies. All there is of a division, beyond a plain temperance society, was taken from the other two, to-wit, secresy, ceremony, ornament, and the benefit clause. These give the order all the power it has, beyond a simple temperance society with a temperance pledge. The moral and religious nature of the three is, therefore, one and the same.

But as this is disputed, let us see the proof:—and

(1.) "The Son's" *promise* of secresy in the division, is morally equivalent to, though less blasphemous than, the Free Mason's *oath* of secresy in the lodge:—just as a Quaker's affirmation equals another man's oath in court. It is reaching the same end by a different route. Both are *solemn*, FORMAL *promises*, in which each pledges whatever of integrity there is in him, and under the like penalty, which is the indignation and contempt of the lodge or division, if the secret is revealed. Solemnity and formality make the difference between a private promise and a vow or oath. It is true, the division lacks the blasphemous and horrid imprecations of the lodge; but this circumstance of aggravation does not change the nature of the thing. The Quaker's affirmation is a contrivance to relieve the conscience, and yet bind the man. So is the division pledge. And if it is less offensive in one respect, it is more so in another; for the Christian who pledges his honor, virtually swears by himself. Now, Christians, if truly so, are temples of God. Christ dwells in them. And he that swears by the temple of God, (by Christ's decision, given to the Jews—Mat. 23: 20—who wished to avoid the guilt of swearing by altering the form of the oath,) "sweareth by it and by Him that dwelleth therein." So that the Christian who formally and solemnly pledges or swears by himself, pledges or swears by Christ, who dwells in him. And he is, in either case, guilty of extra-judicial swearing, of which Sir Edward Coke says the man who administers such oaths "*is guilty of a high contempt, punishable by fine and imprisonment.*"

2. Again: The "Sons of Temperance" should be classed with the older Secret Societies, because they wear substantially the same anti-republican and unchristian ornaments and titles. "Worshipful," "Right Worshipful," "Right Worthy," "Grand," "Past Grand," "Grand Master," "Grand Secretary," "Grand High Priest," "Grand Sire;" and in the higher degrees of Masonry, "The All-puissant," in which title a man personifies God; and the other names of Jehovah, as "Jah," "Jevah," "Shaddai," "Adonai," and "I am that I am." Well has the learned Andover Professor, Moses Stuart, said in his letter on Free Masonry, "I confess I cannot help shuddering at the manner in which these names are said to be used, in books published by the Masonic fraternity."

In the use of these unchristian titles, the division adopts the same principle, though it has not yet attained to the blasphemy of the lodge. For instance, the lodge officer is a "*Grand Master,*" the corresponding Odd Fellow is a "*Grand Sire,*" and the man of the division is a "*Worthy Patriarch.*" In respect to these hollow and imposing titles, "The Sons" do not differ from the others in principle, but only in degree. They are traveling in the same direction, but have not yet gone so far. As to the ribbons, collars, rosettes, etc., called by the general name "*regalia*," which means "regal ornaments," or "*the ornaments of kings*," "The Sons" are not a whit behind the others in show, though they are in the expensive jewels and cost of the ornaments worn.

The most charitable view we can take of these vanities is to hope that sensible men mean nothing by them. But

"*The world is deceived by ornament.*"

Children who play with wooden daggers, will learn to stab with steel ones. And men who steep their minds in the mimic aristocracy of the lodge, will soon long for the *substance*, of which that is the shadow. You may imagine that your religion, and good sense, and fixed republican principles, will preserve you: but will they keep your child? *You* have been reared and educated in the simple forms of human equality; but what will your child be, whom you are educating to believe in the harlot finery, the pompous titles, and despotic aristocracy of the lodge? What but a monarchist or a monarchist's slave! Why did the pious founders of the American constitution forbid such aristocratic titles and degrees of nobility in the state? Why did the venerated statesman, John Quincy Adams, utter his scathing anathemas of the lodge? Why did Washington, tho' drawn in his youth into the lodge, as many an honest man has since been, spend his life as a virtually withdrawn member? Why did he denounce the ILLUMINATI; and urge, with all his powers of persuasion, the disbanding of the CINCINNATI, a charitable secret society, which he had aided in founding? The answer is—they knew that a people trained to titles, and degrees, and showy badges of distinction, were on the high road to despotism in government, and to popery in religion? For by these things both spiritual and civil despots "*live, and move, and have their being.*"

(3.) Moreover, the potential principles, the elements of vitality, all that makes the progress in all these secret orders, is the same. Joseph Smith was a Free Mason. Eric Janson, I am told, was a Free Mason.* Root, who is now in custody, charged with shooting Janson, is a Free Mason. But the Mormon and the Swedish prophet were Free Masons in principle and spirit, before they joined the lodge. For they maintained their terrible power over their people by dark revelations and public displays, awing them by mysteries, and amusing them by shows; and when drawn into their movement, ruling them by terror, and fear, and lust. Now, the power of these men over their followers was, in principle, the very same with the power of the papacy. It is the principle of conjurers, fortune-tellers, false prophets, quacks, jugglers, mountebanks, thimble-riggers, and sleight-of-hand men of every sort and description, who seek to dignify by mystery and adorn by showy splendor, what, stript of its twilight coverings, has no power to attract attention or inspire awe.

There would be no objection to men in regalia standing in mystic triangle around the grave at a burying, if the sole object were decency and good order—to keep off dogs, or restrain heedless and ill-governed boys. The objection is, that *it is a mystery with no rational or Christian meaning*. It is a contrivance to inspire *awe* by what is not awful. It, therefore, acts upon the mind of our children as a juggler's solemn tricks do upon his audience. It diverts attention from the grave, and defeats the counsels of death itself: making our children *wonder* like heathen, while they should be *thinking* like Christians. This is not all, nor the worst. These pompous mysteries are not only an *error* but a *despotism*. If you could strip royalty of its scenic parades, and pompous forms, Queen Victoria's Buckingham palace would be regarded simply as a place for consuming beef, beer, flour, etc., at the public expense, upon a large scale: a place kept up at an annual expense, which would have saved from starvation half a million subjects of the Irish famine.

I know that it is said that "The Sons" have not *so much secrecy* as the others, and we are complained of for classing them together. But the power of a secret does not depend on its *quantity* or bulk, but on the hopes it raises and the curiosity it excites. A little trick or charm is as potent as a large one, if it but promises a fortune to a needy adventurer, or a lover to a deluded girl. "Is it not a little one?" is the argument by which Lot plead to enter Zoar. But small as it was, it proved to him a city of destruction. The elements of Sodom were in it. And the difficulty with "The Sons" is, that the order has the dress, and structure, and implements, and animating spirit of the lodge. "*The Sons'*" secrecy covers the transactions of the division, and the *Masonic* secrets do neither more nor less for the lodge.

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* The fact of Janson's Free Masonry is not certain.

(4.) Besides, "The Sons" are everywhere fast joining the Odd Fellows and Masons, and thus acknowledging that parental relation which their family likeness proves.

(5.) Not only so, but the Grand Lodge of Illinois, at its annual communication in Peoria, in 1848, in their annual report, record the progress of the Odd Fellows and Sons of Temperance, as heralding and paving the way for their own. And surely, men who have an interest to advance, know what hinders and what helps it. Does not this *prove* that the moral nature and effect of these secret orders is one and the same?

(6.) "*The Sons*" select and tax their members on the same selfish principle with other Secret Societies; that is, they select them with reference to their ability to pay their dues, and tax them accordingly. The following is from the constitution of the Burlington Division, No. 2; and a similar principle is acted on by all the other divisions, by the Odd Fellows, and substantially by the Masons:

ART. V. SEC. 2.—"*No person shall be admitted to this division, ... who is in any way incapacitated from earning a livelihood, or who has no visible means of support.*"

And the enormous amount of money collected from their members shows the wisdom and necessity of receiving none but able-bodied and thriving men. Take a neighboring division for an example. Three dollars must accompany the application to join. If thought fit for the purposes of the order, and received, the candidate must pay the regular "*dues*," *six* *months* before he is entitled to the full privileges of a member. If he removes to another town, he pays money to those who furnish him with his letter, and money to those who receive it. If he goes on a journey, he can obtain a traveling card by paying his "*dues*" in advance for the whole time he is to be gone, and paying a quarter-dollar for his letter. If he gets hard pressed and neglects to pay his dues for one year, he forfeits his membership, and if suspended six months, must pay his initiation fee and all over again, to get back. If he is suspended, whether rightfully or wrongfully, and restored, he must pay all moneys which fell due during his suspension, before he gets back. If he gets in arrears four months, or owes fines to the amount of two dollars, he can neither speak nor vote, except on questions of membership, nor draw any aid if sick. If he neglects to serve on a committee when appointed, he is fined one dollar. If he refuses to obey the "Worthy Patriarch," he is fined from one to five dollars. If he wearies of these payments, and wishes to withdraw from the division, he can get out by paying a quarter-dollar.

But if he is not yet satisfied with what he has seen and experienced in the order, the same men who have initiated and taxed him in the division, are ready to initiate and tax him in the "Temple of Honor." For three dollars more, they take him through another set of ceremonies into this same mystic temple, in which he can remain by paying, quarterly, four dollars a year; *at the same time keeping up his regular payments in the division below!* For if failing to pay his regular dues in the division, he lets slip his membership there, he falls, at the same time, out of the Temple of Honor! Thus, having paid his way up into the Temple of Honor, which is the first degree above the division, he must keep paying the dues below, in order to stay there; so that the higher he rises, the heavier his chain. The effect of this must be to thin out the members at the top* of the order; for few will long submit to such taxation, except those who pay their dues by their services to the order, and those who for other reasons wish to share largely in the management of its affairs. But if he is able to stand this two-fold and towering taxation, and is not satisfied with what ceremonies he has seen, there are in this "Temple of Honor," three degrees of ceremonies more. For the first degree, he pays three dollars; for the second degree, two dollars; and for the third degree, one dollar.

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* Unhappily, the multitudes who quit become silent Masons, whose good sense and sobriety are ever after quoted in favor of the Lodge!

Such are the rules of "BURLINGTON DIVISION, No. 2," and of "*Excelsior Temple of Honor, Sons of Temperance, No.* 1."

But it should be remarked, that the sums exacted from the people by these orders is skillfully varied to the supposed ability of the population to pay, being graduated according to the amount of money circulating in the locality.

By means like these, *nine thousand* members of one secret order, the Odd Fellows, in one of the Slave States, during one quarter of the current year, paid in (if we may trust the newspaper report) $15,806.11, which rate will make for the entire year, $63,224.44!! If you multiply this sum by 30, the present number of States, (and Maryland, which is the State in question, is probably below an average,) you have paid to this one secret order of men in the United States, $1,896,733.20!!! Now, the Odd Fellows are less popular than the Sons of Temperance, and less wealthy than the Masons. If, therefore, you allow the annual income of each to equal that of the Odd Fellows, the sum paid to these three secret orders each year, in the United States upon the above scale of reckoning, cannot be less than $5,690,199.60!!! This is certainly a vast sum of money, but it is doubtless below the annual income, from all sources, of these three secret orders in the United States.

Yet there is no ground of complaint, were the sum thrice as large, *if only it is well laid out.* The material question is, *What becomes of it?* Is it not gathered up, to descend in showers of charity, to relieve the distressed, and to make the widow's heart sing for joy?

I would here remark, that the statistics of these orders are rather difficult to obtain; but I have carefully read the Proceedings of the Grand Lodge of one of our western States, furnished me by the politeness of a gentleman of the order, in which I find $92 voted to be disbursed from the Grand Charity Fund, and an extraordinary appropriation of $25, to take a poor distressed Master Mason and his family from Bloomington to Galena. This $25 charity occupies half a page in the Grand Master's opening address to the Grand Lodge.

These $117 are all I can find appropriated to charitable objects in the proceedings of the Grand Lodge for the year 1849, while an appropriation is recorded in the same proceedings, of $111.25, to purchase a single article of regalia, viz. jeweled collars for the officers of the lodge. This, however, is a new and forming State; perhaps the old do better. Certainly, a report, showing what is paid in charity by these orders, and what for other purposes, would be a most fearfully instructive document.

But the question returns, What becomes of the millions of money paid into the exchequer of these orders? Upon this point I confess my ignorance, though I have often put the question to intelligent members, who yet seemed to be as ignorant of the matter as myself. A large per-centage on all dues received in the inferior bodies go to their superiors, which puts a heavy sum annually into the hands of an invisible set of men, residing in the city of Baltimore, called the Grand Lodge or Grand Division of the United States, but I never saw any of their reports of what they do with the money. I find in the statutes of the Odd Fellows, Art. ii. Sec. 15, "All necessary traveling expenses of the officers are paid out of the funds of the Grand Lodge." And I find in the Annual Reports, trifling appropriations for the services of lecturers and officers, for printing, stationery, etc. These are sufficient to accommodate the leading men of the order with a ride now and then to a State capitol, with coffee and cigars, at the expense of their industrious brethren at home, while they settle the affairs of the lodge, and discuss important political arrangements, at the seat of government. But all these objects put together fail to account, in a satisfactory manner, for the disbursement of the immense annual revenue which these secret orders draw from the people of the United States.

But let us allow, (which I desire to do,) that there is no secret drainage, by which a part of these funds go to accomplish objects unknown even to the mass of their own members—to judicial trials where Masons are concerned, or to elections where Masons are candidates. Suppose that, after erecting lodge-rooms, and purchasing fixtures and regalia, all the money collected goes to charitable uses, or uses necessary to the lodge. I object still, that the Masonic order, at least, *is simply and absolutely useless, considered as a charity*, and I give the proof.

It is commonly known, that in the popular indignation which followed the abduction and murder of William Morgan, in 1826, the lodge virtually went down in most of the Free States, but survived in the south, by its affinity to despotism, and the suppression of free discussion there by the institution of slavery. The Grand Lodge in one State was entirely suspended, and did not meet for ten years. Of fifty-eight local lodges in another State, but three maintained a nominal existence. Vast numbers of lodge-rooms in New York, Pennsylvania, Ohio, and other States, passed under the hammer of the auctioneer. Everywhere in the Free States, Free Masonry may be said to have been in paralysis or collapse. It was a reproach to belong to the order.

Now, when a Foreign Mission fund falls off, heathen schools are disbanded, and the wail of the far-off pagan reaches our shores. When a Home Mission fund fails, multitudes of weak congregations have to give up their pastors. If you could stop a County or State government for a few years, you would produce general confusion and distress. But what voice of wailing followed the downfall of the Masonic Lodge? What famine among paupers ensued? What widows and orphans met in convention, or roamed shelterless about the country, bewailing their loss?

I say, what all in this congregation who were old enough to read the papers of that day know to be the fact, *that no one substantial interest of the country suffered at all by that collapse of the Masonic order!* No wail of widows and orphans was heard. The free-school system of New York, the head quarters of opposition to the order, moved steadily upward towards its present exalted position. Revivals of religion, such as the world had not seen since Pentecost, prevailed throughout the same region. An anti-masonic government established the free-school system of Pennsylvania. Emigrants, in steadily increasing thousands, flocked to our shores, and found here an asylum as warm and free, and as filled with "Friendship, Love and Unity," as their countrymen had ever found who came years before, when Masonry could boast her two thousand lodges, and was receiving and dispensing, in her peculiar charities, or for lodge uses, an annual sum of money equal to the expenses of several State governments!

The reasons why the stoppage of such immense streams of Masonic funds injured nobody are, 1. That a vast proportion of the charities of these orders are paid for funerals which injure the living without benefiting the dead. 2. And then they select their members from the industrious and thriving classes, who could live without the lodge. And 3. The few cases of real misery which the lodge had relieved, found relief in the humanity of their neighbors and friends. So that this world-vaunted charity almost literally sunk without being missed! And the proof is perfect as demonstration, that considered as a charity, the Masonic order is a mere useless piece of inflated and mischievous imposition.

Let us see where we are. Because "The Sons'" pledge of secrecy is in the nature of the Masons' oath—because their anti-republican and unchristian ornaments and titles are similar—because the vital principles of all the orders are the same—therefore their moral nature is the same. While their selfish selection of members, their manifold and towering taxation, taken with the fact that Masonry underwent a stoppage for years in large portions of the United States, with no detriment to any part, stamp them all as "unfruitful works of darkness."

But these orders are not only useless but hurtful. They are hostile to public virtue, without which neither men nor nations can be happy. They create and make current a spurious virtue, called "Masonic virtue" by the Masons, which consists in expertness in the vain ceremonies, and fidelity to the interests of the order. And this spurious virtue undermines the true, as legalizing and circulating base coin and bad bills crowd out true money. For men will take that which can be had cheapest, if it answers the same end. And whenever being a "bright

Mason," or "worthy Odd Fellow," becomes a passport to distinction, the instant effect will be to give good characters to bad men, who prefer to con the senseless degrees of the lodge, to the slower and more toilsome method of earning by valuable services the good-will of their fellow men.

Finally,—these orders all reverse the foundation-principle of all American, governmental institutions, both civil and religious—which is that, under God, "*Governments derive their just powers from the consent of the governed.*"

In the Odd Fellows' Digest, Art. I. Secs. 5 and 12, I find that their Supreme Lodge, a body incorporated by the Legislature of Maryland, has power "to recall or annul any charter" of any lodge in the United States, and compel it at once to surrender its effects. And the government of the Masons and "Sons," with modifications and differences, is in strict analogy to this. Theirs is precisely that prime-principle of government, against which our fore-fathers protested, and for resisting which the Presbyterians and Independents of Scotland and England were hunted by thousands to prison and to death. The doctrine of despots is that the officer makes society, and not society the officer: that the pyramid of society stands upon its apex, and not on its base: or in the language of the olden time, that God makes the ruler, and the ruler makes the state. An Odd Fellows' lodge in this village, for instance, cannot organize itself without first obtaining a dispensation or charter from the Grand Lodge; and when obtained, can hold that charter only so long as the Grand Lodge pleases; and not only its charter but its *effects*, purchased by the money of its members, must be surrendered at the bidding, and into the hands, of its superiors. Thus these orders are training our young men in the most abject submission to an invisible and oligarchical despotism. Thus we trifle with that liberty which is the gift of God, and the purchase of our fathers' blood! And when these orders have covered and clouded our simple and beautiful forms of religion with the mystery, and mummery, and show of a Masonic funeral: when the principles of liberty in the minds of our children have given place to the slavish principles of the lodge: when all public virtue is eclipsed and drowned out by the meretricious merit of attachment to a secret clan: and shallow thoughts, and pompous titles, and kingly ornaments, and gawdy parades have confounded men's minds into one horrible farrago of emptiness and confusion, so that no two men in our then densely populated prairies have ideas and principles alike: then, in the times of perplexity and heart-failing which are to come on the earth, shall we verify in our children's experience the word of God, that "*the turning away of the simple shall destroy them, and the prosperity of fools shall devour them.*" The eyes of their understanding put out, and their maddened passions let loose; with a lodge for every village, and a false prophet for every lodge, and a knife for every throat; the very fowls of heaven will be sickened with the surfeit of their carnage, and hell itself groan and tremble at their wailings and gnashings of teeth!!

Such is the friendship of these secret orders for human welfare in time. In the evening, with God's leave, I hope to consider their relation to the interests of eternity. AMEN.

SECRET SOCIETIES.

DISCOURSE II.

"And have no fellowship with the unfruitful works of darkness, but rather reprove them."—EPH. 5 : 11.

"But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage?—GAL. 4 : 9.

IN this discourse, I am to discuss the relation of Secret Societies in question to the religion of Christ—to man's eternal welfare.

Christianity consists of two parts—natural religion, including good morals, obeying God in our relations; and the atonement, or salvation by faith in Christ. I expect to show that these secret orders befoul and confound natural religion, and reject Christ.

1. The question of Secret Societies ought to be considered by American Christians as settled. Whenever it has been met in discussion, under circumstances where it must stand or fall by its own merits, it has melted like snow in summer. Mr. Wise, of Virginia, once boasted in Congress, that in his congressional district, they were not cursed with a single newspaper. And this among others is the reason why Masonry did not perish from the slave States by the Morgan discussions. Slavery protected Free Masonry then, and Free Masonry is protecting Slavery now. In every religious body, where the issue is fairly made, the condemnation of God's word was placed upon the lodge. The Synod of Cincinnati, in 1831, was one of the most learned and venerable bodies in the United States. Both schools then belonged to it, and Drs. Beecher,

and Wilson, and Stowe, and Dickinson, with Rankin, and Gilleland, and Crothers, and the Dickeys, with many others, were its members—a body of men, take them as they then were, whose equals can scarcely be found in any one ecclesiastical body on earth. That body, at their Dayton meeting, October, 1831—

Resolved, That in the opinion of this Synod, a connection with the Masonic institution should not be countenanced as consistent with Christianity."

The Presbytery of Chillicothe—

Resolved, That in receiving members, &c., they should consider "*connection with a Masonic fraternity unlawful and inexpedient.*"

A volume might be filled with similar extracts from the minutes of ecclesiastical bodies of that day. The consequence was that college societies gave up their secrets. In some of the leading colleges, they were prohibited by law; and the American clergy generally reprobated them. And if it be said that most of these ministers were never Masons, and were therefore ignorant of the nature of what they condemned: such an objection is puerile, as there are men who have been Masons, in almost every church in the United States, this church included. There are men now in this congregation, who have been Masons, and who attest the truth of the Morgan revelations. More than one hundred seceding Masons assembled at Le Roy, July 4, 1828, and published an address with their names appended, in which they declare concerning Free Masonry, that

"It blasphemes the name and attempts a personification of the great Jehovah."

"It prostitutes the sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns."

"It weakens the sanctions of morality and religion, by the multiplication of profane oaths."

"It substitutes the self-righteousness and ceremonies of Masonry for the vital religion and ordinances of the gospel."

These and other similar charges against Masonry were made and signed by more than one hundred seceding Masons, among whom was SETH M. GATES, a consistent Christian, and since an able member of Congress from New York, with clergymen, physicians, farmers and lawyers, of the highest intelligence and respectability. *The Masons answered these men by giving up* *their lodges.* It was the only answer proper to be given. Indeed, the reprobation of the lodge was so universal that, till lately, it was considered a settled point, among Presbyterian and Congregational Christians, that Free Masons were not to be members of our churches, nor fit to be trusted even with the duties of civil office.

Now, in this state of the case, a decent respect for their brethren and their covenant obligations should have compelled those Christians who wished to join a secret lodge, to have met their brethren in conference, and given their strong reasons for such a step. But I hazard nothing in saying no such course has ever been taken. No; the people have never been called together, and permitted to hear the reasons for and against the revival of a condemned and contraband institution, but the lodge lifts itself up like the wounded beast of the Apocalypse, "whose deadly wound was healed," and enters a town as still as the pestilence, and as fatal to those it touches: so that the man who lives by the door of the lodge, knows nothing but only that it is here.

Methodist Episcopal Conferences, Congregational Associations, and Presbyteries, have recently repeated against the "Sons of Temperance" their condemnation of the lodge, from which this order is modeled; but, shielded by the one virtue of temperance, and animated by the dark and strong spirit of the lodge, it must make progress till its fruits attest its anti-christian nature, or its claims are canvassed by the light of the gospel, and its condemnation had.

2. We have seen what others say of Masonry: let us see what Masonry says of itself; particularly, *what are its religious pretensions?* I quote from Town's "System of Masonry," a book fully endorsed by the Grand Chapter of New York, and individuals distinguished as men and Masons. Mr. Town says:

"Ancient Masonry, in this sense of the term, was ancient Christianity."—*p.* 92.

Again:

"Modern Masonry is speculative and religious."—*p.* 63.

Again:

"Speculative Masonry, according to the present acceptation, has an ultimate reference to that spiritual building erected by virtue in the heart, and summarily implies the arrangement and perfection of those holy and sublime principles, by which the soul is fitted for a meet temple of God, in a world of immortality."—*p.* 63.

This is explicit. It is a system to save the soul.

Again, (pp. 46, 47,):

"Three great and important duties are solemnly inculcated on every Mason at his initiation: to his God, his neighbor, and himself. He is exhorted to love and adore, to reverence and worship his God." * * * *

"His neighbors are the world of mankind. Integrity and justice, benevolence and fidelity, are to characterize his conduct."

"To himself he owes the constant duties of sobriety, *temperance*, chastity, and a due control over all the unruly and turbulent passions."

(Thus Free Masonry is a temperance society, as well as the Sons.) No system of religion pretends to go beyond this definition of Free Masonry, given by Mr. SALEM TOWN, recommended as "a *most valuable work*," and fully endorsed by DE WITT CLINTON, as giving "*accurate* and able illustrations of the benign principles of Free Masonry." Clinton was then "*General Grand High Priest of the General Grand Chapter of the United States of America; Grand Master of the Grand Lodge of New York*," *&c. &c.*

Hear Mr. Town on Masonry, as to the Christian grace of charity:

"It is well known to the world that the institution is a charitable one, and as such it is justly entitled to all that merit which can arise from affording relief to the distressed."—*p.* 169.

"It is a wise, universal and permanent institution. Not circumscribed as to charitable donations by country, or confined to nation, sect, age or condition. It considers all mankind the children of one common parent, and brethren of one great family."

This is enough. And this is endorsed as "ACCURATE" by the very highest Masonic authority.

But this was before the murder of Morgan, when this mighty charity, with its funds told by millions, went down in several States, not only without producing a famine, but without the starvation of a single widow, while every substantial interest of the country prospered better than before. Perhaps the lodge is grown modest. To show its *present* religious pretensions, I quote from annual discourses of Grand Masters and Chaplains, published in their annual proceedings.

From the Grand Lodge of Vermont, 1849, Master's address:

"It has pleased the Sovereign of the Universe to permit us once more to assemble around our common altar, whence we have always acknowledged His existence and offered adoration to His name."

Grand Lodge of Iowa, 1849, Master's address:

"The Supreme Grand Master of the Universe has permitted us once more to assemble around our common altar of Free Masonry, in Grand Communication—where, in all time, the members of our order have acknowledged Him as supreme, and have offered adoration to His name; acknowledging their dependence in Him, and looking to Him, as the great source of life and light."

I quote once more from the Grand Lodge of Illinois, 1848. Address published with proceedings, to which I request special attention, as stating the principle that Christ is excluded from all Masonic worship:

"Around her altars gather not only the men of every clime—Christian, Jew, Mahometan and Heathen—all who are willing and worthy to join the league of Brotherly Love—but every sect and party of each. . . . . The follower of Mahomet leaves his turban and his crescent at the door:—the Christian takes his Jewish brother by the hand; and, leaving without the emblematic cross, which separates their faith, they approach the shrine of Masonry together, and bow before the altar of Jehovah, the common God of all."

That is, all that is excluded from the lodge, which makes a follower of Christ differ from a Mahometan, Pagan or Jew!

This same Christ-excluding principle is common to the Masons, Odd Fellows, and Sons; with this exception in favor of the Sons, that though a Jew or Turk, who despise the name of Christ, can be a worthy member of the order, the divisions will allow extempore prayer, in which the name of Christ is used. The Odd Fellows' Digest prescribes a form of prayer to be used at funerals, from which, of course, Christ's name is excluded; to which a remarkable note is added, leaving it optional with lodges "*to use this prayer or none!*"*

Now, this is a religion, with its perfect code of duties, its one article of faith, its forms of worship, its altars, its chaplains and its priests, its religious vocabulary, and all the appurtenances of a well-defined sect; promising life and salvation to all worthy members, who keep its secrets and pay their regular dues. In its peculiar language, God is a "Grand Master"—heaven a lodge—its officers "*grand*" and "*worthy*"—its members "brethren;"—an offense against its ceremonies is "sin," and its correction is being "healed." It is not the religion of enlightened pagans. Cicero and Socrates did not know Christ, but these formally *reject* Him. And the lodge, in particular, carries its spite against Christ so far as to refuse to date its documents even "*In the year of our Lord!*"

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* Odd Fellows' Digest, p. 94.

3. We are now prepared intelligently to try the lodge by its own professed principles and claims; and what will be said of the Masons, with necessary modifications affecting no important principle, applies to the Odd Fellows and Sons. And

1. The shallow inconsistency or hypocrisy of the lodge is seen in the fact that it carries the Bible in its processions, and professes to receive it as one of the three lights of Masonry, (the square and compasses being the other two,) while it boasts itself to be a society for the human race, and that all tribes and nations, Pagan, Jew or Mahometan, are equally among its members. Now, every one knows that the great majority of the human race know nothing of the Bible, and that such Jews, Mahometans and Pagans as do know the New Testament despise it, and Christ its author. It is, moreover, the boast of Masonry, as of Popery, that, "like the laws of the Medes and Persians, its regulations never alter, but are the same in all ages and throughout the world." Now, to call Masonry a universal society, of the race and for the race, and yet carry as one of its permanent lights, a book received only by Christians, and unknown or despised by all the rest, is inconsistency, or hypocrisy, or both.

2. Again. It claims to be pre-eminently the teacher and enforcer of NATURAL RELIGION: the enlightener of man's darkness: the soother of human asperities: the parent and promoter of the virtues which belong to man as man: in short, *the* society for mankind.

And yet, in selecting their members, these churches for all mankind begin by shutting out of the lodge and division one-half of the human race—and that perhaps, in respect of the above virtues, not improperly called the better half, viz. women. They next shut out all negroes and the descendants of negroes, including about one fifteenth of the remaining half. They next throw out all cripples, halt, and blind, and superannuated, and imbecile, and all paupers—all, in short, in the language of the article quoted, "*who are in any way incapacitated from earning a livelihood, or who have no visible means of support.*"

Oh! how this horrid system of imposture contrasts with the system of the blessed Jesus. "The *blind* and the *lame* came to HIM, in the temple, and He healed them." A church of Christ, which should reject from its membership precisely those classes who should be most likely to need consolation, instruction and support; which should divide its members into layers, swearing each upper degree to secrecy from their brethren below; and which should hold its meetings with doors closed and windows darkened; would be hissed and hooted as an engine of priestcraft—a hatching-place of every foul scheme—a very home of devils. But the world will not oppose what will not oppose the world's vices. It will forgive all this and more in the lodge, because the lodge excludes Christ, whom it hates!!!

Such is the havoc which these orders make of humanity, and of natural religion, which belongs to it. Are these the apostles of "*Friendship,*" "*Love,*" and "*Truth*" ?

But passing over their contempt of humanity, shown in depriving the weak and delicate woman, and, with her, every child of misfortune and despair, of membership in this church of the human race, which takes its members to heaven:—I confess that, with me, the chief offense of these professedly religious orders, against natural religion, is the damage they do to the marriage relation, which is its source. What, as a husband and father, must I think of a society, which proposes to take me in as a member, purify me, fit me for and bring me *to* heaven, but requires me to leave my wife and children outside?

There is a transition period in married life, where the love of courtship is declining, and the love of wedlock is not yet formed —a period fatal to the happiness of many an ill-starred pair, particularly in our cities, where these orders most prevail;—a twilight period between the romance and the reality of married life:—a period when the pale young woman, whose blushes captivated the fancy of her lover, has not yet had time to transform him into a husband by the holy assiduities of the wife.

Just at that interesting crisis, when the young mechanic can find more exhilarating scenes than his home affords, and more jovial companions than the pallid young mother, who has lost her buoyancy by watching at home over his sickly and peevish child;—just at that fatal moment, as he passes down the street after uttering his first unhusbandly words, the lodge opens her somber and cool recesses, beckons him silently in, and repeats to him all those lying promises of perfect sublunary peace, immaculate "fidelity," and ever gushing love, which he has read of in novels, and found false. He puts on the gilded collar of the order, and from that moment becomes its taxed and deluded slave! He struts in regalia—he quaffs new draughts of ceremonies till he has passed through the degrees, and if he has sense enough left to despise such folly, he quietly slides out of the order, and, ashamed to confess that he has been imposed on, and fearing the persecution of his former associates, which such a confession would bring upon him, he stands afterward as a silent, non-attending member, whose virtues and good sense are forever quoted to prove the efficacy of the lodge, and lure new victims to its harlot embraces.

But if, on the contrary, his integrity gives way, he straightway becomes "*a bright Mason.*" Fifty-two nights in the year find him out of his business, and yet away from home. Like all corrupted minds, little, mean excitements now please and exhilarate him. A common lodge-meeting is as good as a military training in the uniform of a field-officer; and he has fifty-two of these trainings in a year. A funeral is a perfect God-send; for now he can gratify conscience and vanity at once, and feel pious while he attracts the gaze of the uninitiated, and diverts their minds from the teachings of God. He now gradually becomes the dupe of his own mysteries, and begins actually to worship the presiding spirit of the lodge-room, *which is neither God's Spirit nor man's.*

But where is the man's family all this time? His wife, no longer the sharer of his secrets, is by that fact alone sunk half-way to his house-keeper, and the world is in this defrauded of that blessed institution, which makes of twain "*one flesh.*" His religion, being that of the lodge, has no Savior to draw and interest his little children, and they grow up to be Masons and Odd Fellows like their father, unless a broken-hearted mother has brought them to Christ.

The conditions of men vary endlessly, and ten thousand causes may modify or break the influences I have described. But the influences exist, and are there. And in the above sketch, I have given the history of thousands of my countrymen. Thus these secret orders abjure humanity, of which they are the pretended patrons, and corrupt and befoul that natural religion, of which they claim to be the apostles and teachers, by vitiating those fundamental relations of life, upon which all natural religion depends.

4. But the offense of all offenses of these orders is, "*They are a religion which rejects Christ.*"* That they are a religion, I have shown from their own authorities. That they reject Christ, I have shown from the same, with the exception, perhaps, of "The Sons," whose organization is yet far from mature.

Before Christ came into the world, the Jewish rites were good and useful, because they had a Savior in them. But they have been *anti-Christ ever since.* These are those "weak and beggarly elements," unto which the apostle, in our text, forbids the Judaizing Galatians to turn. It looked harmless to the weaker Galatian Christians, to tack a few splendid Jewish rites, and above all the Jewish regalia, upon the profession of Christ. But Paul knew the danger of such things. He knew that those pompous rites would drive Christ out of His church, as they have driven Him out of Rome. He knew, moreover, that those who have *religious forms without Christ*, WILL ALWAYS PERSECUTE THOSE WHO HAVE CHRIST WITHOUT THEIR RELIGIOUS FORMS. This he experienced, when, after seeing the mighty power of God crown his mission among the Gentiles, he was well nigh torn in pieces by his brother Christians at Jerusalem, who, as James blandly informed him, were "*all zealous of the law*, (Acts 21 : 20,) because, though he shaved his head to please them, he yet lacked some of their stupid and Christless forms.

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* No one will suppose me to argue that the mass of intelligent Masons *believe* Masonry will save their souls, but that such are its impious and corrupting claims.

When men turn Christ out of their religion, and put religious forms in His place, they hate those who do not follow their example, because those forms are all the Savior they have, and they hate to see their false Savior despised. This is the principle of Romish persecution. This caused the death of Morgan. And this makes every member of a secret order, who trusts in that order for his salvation, angry when its claims are examined and its errors exposed.

The Beast of the Apocalypse, what is it but a *complete suit of religious forms with no Christ in them*, whereof the Romish religion is but an instance and a type? Such a religion of forms without Christ bears a similar relation to a true church, which is his spouse, that an abandoned woman bears to a meek and virtuous wife. It is hollow-hearted, and haughty, and showy, and vindictive; yet easy, and liberal, and gay, and charitable to all vices, when let alone. This is the reason why the Romish religion is called, in the Apocalypse, the *Mother* of spiritual harlots. It contains all their errors, and is parent of all their corruptions. Such, in nature, is every religion of forms without Christ, and *these secret orders* ARE *such a religion!*

Let us hear again the address to the Grand Lodge of Illinois, at its last annual communication but one: "The follower of Mahomet leaves his turban and his crescent at the door: the Christian takes his Jewish brother by the hand, and leaving without the emblematic cross, which separates their faith, they approach the shrine of Masonry together, and bow before the common God of all"!

That is, in plain, unvarnished language, the wretched Christian who will bow in this temple of Rimmon, must leave his Savior, in whom he is commanded to live and walk, and through whom only he can approach Jehovah without meeting his wrath:—he must leave his Savior with his dog and hat at the door, and pass in among Jews, Pagans and Mahometans, who hate Christ; call them all his brethren; and join in religious worship on a common level with the darkest-minded and most desperate of them all!!! "Oh, foolish Galatians! who hath bewitched you that ye should not obey the truth, before whose eyes Jesus hath been set forth evidently crucified among you." The Christian who worships under such circumstances, in such a place, confesses that religious worship may be acceptable without Christ, and he as surely sells his Savior for the benefits of the lodge as Judas did for thirty pieces of silver!

When the British plow was introduced into India, the cunning priests, pleased with its operation, and foreseeing its success among the people, as soon as the agent's back was turned, set the plow up on end, painted it red, and worshipped it. That is precisely what is done by "The Sons" with the plow of "*total abstinence*" from intoxicating drinks in this country. They have dressed it up in scarlet ribbons and rosettes, and made a Christless religion of it. But the secrecy and ceremony do not carry the temperance. The temperance carries the secrecy and ceremony, and accomplishes, and will accomplish, whatever incidental good is yet to result from that organization.

But I must close. And I have omitted to the last the explanation of the first member of my text.

The "unfruitful works of darkness," against which the Apostle Paul warned the Ephesian Christians, were the ELEUSINIAN MYSTERIES,"* so called from Eleusis, a town in Attica, where they were started by the Athenians. "These most holy rites," says Zozimus, (quoted by Macknight,) "were then so extensive as to take in the whole race of mankind." These Eleusinian mysteries prevailed at Ephesus when Paul wrote to the Ephesians. It was here at Ephesus too, according to Gibbon,* that the Roman emperor, Julian the apostate, was initiated into these mysteries, which, in his whole after life, he used in his attempts to break down the cause of Christ, by grafting upon these mysteries the most popular traits of Christianity, and substituting them in its stead. And so successful was this crafty and diabolical attempt, that if we may credit the judgment of Milner, the only thing which prevented his utter destruction of the Christian church was his short reign and sudden death.*

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* Macknight, Bloomfield, Whitby.

† Decline and Fall, chapter 23.

These Eleusinian mysteries, condemned by the Apostle Paul and adopted by Julian as the means of destroying Christianity, are thus described by Macknight.

1. "The general object of the mysteries was, by means of shows and representations, accompanied with hymns, to impress the initiated with ideas of religion."

2. The initiation is thus described from Proclus: "In the most holy mysteries, before the scene of the mystic visions, terror is diffused into the minds of the initiated."

3. The theology of these mysteries was the theology of the Masonic lodge. They taught the being of one God, whom they represented by an image, and professed to bring the initiated from mists and darkness into dazzling light. These mysteries were held in great veneration, and kept with such secrecy that revealing them was reckoned the most impious action that could be committed; but the abominations practiced in their secret recesses became so intolerable that they were at length suppressed in the different countries where they prevailed.

To these mysteries, while yet in their glory, Julian added as much of Christianity as he could well take and reject Christ; and copied, moreover, the Christians' schools for the young, hospitals for the sick, and support for the poor; inventions of Christianity unknown to Paganism before.

Now, it is remarkable that Free Masonry at the present day contains all the leading principles and modes of operation found in those mysteries; and *the lodges are now introducing Julian's additions* for superseding and subverting the cause of Christ.

The lectures, pantomimic shows and odes, in the lodge:—the terror infused into the initiated during initiation:—the deist's creed of one superintending Deity:—and the degrees, which correspond to "the greater and lesser mysteries:"—show that the secret orders of the present day are but a reproduction of those heathen contrivances, not indeed copied from them, (for Free Masonry began with corporations of stone masons and architects,) but devised by the same corrupt human nature, building a religion without Christ.

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* Miln. Cent. 4. Chap. 9.

Julian's additions, too, are fast being added to the lodge. In four of the States, the Grand Lodges have colleges founded and in operation, to-wit, Kentucky, Tennessee, Mississippi and Missouri. The Masonic College in Kentucky has a President and three professors. The Grand Lodge of Missouri has taxed each of the three first degrees of Masonry one dollar each, to increase a Masonic College, which has already property worth nearly forty thousand dollars. The lodges of Mississippi and Tennessee are actively promoting theirs. Incipient measures have also been taken by the Grand Lodge of Illinois, towards founding an institution in our own State. And lodges in other States, where education is already provided for by law, are moving the question of the support of their poor. And they might succeed in these attempts, if a benevolent practice could be sustained by an organization which is purely and intensely selfish.

Thus the secret orders against which I testify, have been condemned by our most grave, and learned, and pious men. They are deceptive and fraudulent, considered as charities. They endanger our institutions by confounding men's ideas of the principles which support them. They are hostile to humanity by their proscription of the helpless poor in the selection of their members. They confound natural religion by vitiating its relations, and wholly set aside revealed religion by rejecting Christ who is the substance of it. They degrade human nature by applying unworthy incentives. They are at war with human welfare in time and eternity, and are a virtual transcript of those unfruitful works of darkness which God by His Apostle has commanded Christians to disfellowship and reprove. Their recent growth and expansion are the worst sign of our times; for, together with other and accumulating movements of Popery, and Puseyism, and the latter-dayism of false prophets,

—all which hinge upon the same principles of anti-Christ, mystery, and ceremony, and show,—they give most fearful intimations that they are incipient movements of those "spirits of devils working miracles, which are to go forth unto the kings of the earth, and of the whole world, to bring them to the field of Armageddon—to gather them to the battle of that great day of God Almighty." May we all in that day be found in Christ. AMEN AND AMEN.

CATECHISM OF SECRET SOCIETIES.

Question. What is a secret society?

Answer. A society whose leading principle of vitality and power is secrecy.

Q. Is a Masonic lodge such a society?

A. Yes.

Q. Give the proof.

A. The anxiety of Masons to save the secret by denying the truth of Morgan's revelations, and by burning and destroying anti-masonic books ever since, show that they consider the life of the lodge depends on it. The revelation of its secrets in 1826 broke up the lodges in some States, and virtually broke up the order in several. That its vitality is not charity is proved by the fact that when the lodges sunk their charities were not missed by the country.

Q. Are the Odd Fellows such a society?

A. Yes; they are a clumsy imitation of the Masons.

Q. Are the Sons of Temperance such a society?

A. Yes.

Q. Give the proof.

A. All there is to make a man join a division, over and above a simple temperance society with a pledge, is taken from the Masons and Odd Fellows, viz. secrecy, ceremony, show, and the benefit clause. These are the life of the three orders.

Q. Are secrecy and mystery in themselves immoral?

A. Legitimate secrets and true mysteries are not.

Q. What are legitimate secrets?

A. Things which reason, decency or benevolence forbid to reveal.

Q. Why are not Masonic secrets such?

A. Because they are foolish, and it is reason to expose folly—they are absurd, and it is decent to correct absurdity—they are wicked, and it is benevolence to condemn wickedness.

Q. What elements of folly, absurdity and wickedness are in these orders?

A. Their finery and parades are folly; their leaving the gospel to draw morality out of mallets, triangles, &c., &c., and their pompous titles given to plain men, are absurd; and their extra-judicial oaths and promises in the nature of oaths, and their affectation of the mysteries and solemnities of a Christless, pagan worship, are wicked.

Q. What are true mysteries?

A. Those which are more mysterious the more they are examined and the more clear knowledge you have about them.

Q. What are false mysteries?

A. Those which investigation destroys—as the mysteries of jugglers, impostors, heathen ceremonies, fortune-tellers, conjurers, Mormons, Popish priests, and secret societies, &c. Such is the "mystic triangle," which the Sons form around a grave at a burying.

Q. Is there any difference between true and false mysteries?

A. Yes; they differ every way. True mysteries have a meaning: false ones none, or a false one. True mysteries draw the mind towards God; false ones towards some person or thing else. True mysteries are natural, false ones artificial. True mysteries make men *think* like *Christians;* false mysteries make them *wonder* like *heathens.* True mysteries elevate the mind and subdue the passions; false ones inflame the passions and stupefy the mind. The true mysteries are in their nature awful; the false are mere tricks to inspire awe for something which is not. Studying the one, you are drawn toward truth; while the other lands the believer in a lie.

Q. Does Free Masonry claim to be a religion?

A. Yes. (See Town, p. 13, endorsed by the Grand Lodge of New York, and De Witt Clinton its Grand Master.) "The principles of speculative Free Masonry have the same co-eternal and unshaken foundation, contain and inculcate in substance the same truths, and propose the same ultimate end, as the doctrines taught by divine revelation." (See also quotations in preceding sermons.)

Q. Do the other two orders resemble Masonry in this?

A. Yes; though in different degrees. Each calls God by the name of its head officer; ("*Grand Sire*," "*Grand Patriarch*," "*Grand Master*;") each has its mystic rites, and solemn forms and ceremonials; each is, in effect, a religion, in which faith in Christ is not a term of membership—that is, a pagan religion.

Q. What is, according to Scripture, the real object of worship in all religious ceremonies, in which Jesus Christ is not worshipped?

A. The devil.

Q. Will you give the proof?

A. Yes. Deut. 32: 17—"They sacrificed to devils, not to God; to gods whom they knew not; to new gods that came newly up." Lev. 17: 7—"They shall no more offer their sacrifices unto devils." The worship in these cases was ostensibly paid to idols after the fashion of the day; yet the devil, Christ's rival, was really worshipped. The solemn ceremonies of secret societies are a practicing of the principle of idolatry; a contrivance to excite and gratify the same religious hankerings which idolatrous worship does in those heathen.

In the New Testament, Satan presents himself, even to Christ himself, as the candidate for worship opposed to Christ. He is the "*prince* of this world," and all the worship in the world not paid to Christ, is paid to him. So the inspired writers of the New Testament represent it. Paul calls the cup in the Communion Supper, "*The cup of the Lord*," and that in the heathen solemnities, "*The cup of* DEVILS." (1 Cor. 10: 21.) So, "Ye cannot be partakers of the Lord's table, and the table of devils." So also, (chap. 10: 20,) the things which the Gentiles sacrifice they sacrifice to devils and not to God."

Q. Is it then true that the prayers and other religious forms used by impenitent and unbelieving minds in a lodge-room are worship offered to the devil?

A. Yes.

Q. What is the condition of a child of God who mingles and takes part in this worship?

A. It is that of an ancient Christian in a heathen temple, joining in heathen worship.

Q. Will you, then, let me ask you one grave, and it seems to me unanswerable, question?

A. Certainly.

Q. If you believe the religious forms of secret societies to be truly and literally devil-worship, how do you account for it that many *good men* have joined and continued in the lodge?

A. Upon the same principle that good men in all ages have got into bad connections. They have joined, deceived by the false professions of the lodge; they have remained there, allured by the hope of superior light in the higher degrees; and they have afterward continued their membership, with the vain hope of doing good in the order, or through shame and dread of an open renunciation.

Q. If the showy rites and religious solemnities of secret societies are worship paid to the devil, why did God give very much such rites to the Jewish nation, His chosen people?

A. Those rites were good while they led the mind to Christ—and they have been anti-Christ or devil-worship ever since.

Q. Does not this view of things reflect harshly upon all attempts in religion to make any outward rite, or rites, or forms, the chief thing in religion?

A. Certainly. That religion is gradually excluding Christ, and Satan takes His place in the church and receives the worship.

Q. Do you object to secret societies on civil as well as religious grounds?

A. Yes; they are all despotic.

Q. How does this appear?

A. The orders differ in the form of their polity, but are in principle substantially like the Odd Fellows, a local lodge of whom begins its existence in a charter sent down by a Grand Lodge, to which it must pay a perpetual tribute; and it depends on the will of that Grand Lodge not only for the beginning but for the *continuance* of its existence, its charter being at any moment liable to be recalled. So it must follow the will and fortunes of the central power or perish. This single fact makes it a despotism. Moreover, these orders depend for the staple of their members and funds upon the industrious classes, and they ordinarily consume as much time as their members have either leisure or inclination to spend in society. In this way they crowd out the true principles of liberty and religion by the simple process of *substitution*, filling their minds and occupying their leisure with their own false and hollow forms. And while they thus tax and govern their members as no members of a regular religious or political society would submit to be taxed and governed, they amuse them by mystery and blind them by show, the stereotyped tricks of the tyrants of all ages.

Q. If these views be correct, how do you account for it that most of the officers of the American revolution, Washington included, were Free Masons?

A. The answer is, 1. Those men were patriots and officers before they were Masons. Free Masonry made them neither.

2. Washington was a virtually withdrawn member of the lodge. A letter of his has been published in the papers, dated Mount Vernon, Sept. 25, 1798, in which he states that he had been in a lodge "but once or twice within the last thirty years." And Jefferson, (published correspondence, p. 418,) states that Washington did all in his power, by argument and entreaty, to induce "The Cincinnati," a secret society to which he and his officers belonged, to disband. From this fact, John Quincy Adams justly argues that Washington was hostile to the principles of Masonry.

3. It is a remarkable fact, that French infidelity made an almost equally rapid progress with the lodge among the officers of the Revolution, and that the influence of the French officers prevented the dissolution of the Cincinnati when Washington strove to effect it.

4. And further, that the camp has not commonly been the soil most favorable to the growth of free principles, civil or religious. Nor have military men commonly been the best and safest leaders in a moral enterprise. We may, therefore, without disparaging their patriotism or honor, safely admit that such

officers of our Revolution as joined the Free Masons committed an error. Certainly those of them were in error who joined in a conspiracy to degrade Washington from the chief command of the army.

[The following is the "Declaration," alluded to and quoted in the preceding discourses. It was made, when dated, by above ONE HUNDRED seceding Masons—men of the first intelligence, standing and respectability, in the various religious denominations and departments of life:]

PROCEEDINGS

Of the Adjourned Convention of Seceding Masons, held at Le Roy, July 4, 1828.

At an adjourned meeting of the convention of Seceding Masons, held at Le Roy, July 4, 1828. SOLOMON SOUTHWICK, President, and DAVID BERNARD, Clerk.

On motion, it was resolved, that the committee appointed to draft a declaration of independence from the Masonic institution, be requested to report. A. P. Hascall, from the said committee, then reported the declaration.

On motion, it was unanimously resolved that the declaration be adopted and signed.

DECLARATION.

When men attempt to dissolve a system which has influenced and governed a part of community, and by its pretensions to antiquity, usefulness and virtue, would demand the respect of all, it is proper to submit to the consideration of a candid and impartial world, the causes which impel them to such a course. We, seceders from the Masonic institution, availing ourselves of our natural and unalienable rights and the privileges guaranteed to us by our constitution freely to discuss the principles of our government and laws, and to expose whatever may endanger the one or impede the due administration of the other, do offer the following reasons for endeavoring to abolish the order of Free Masonry, and destroy its influence in our government.

In all arbitrary governments free inquiry has been restricted as fatal to the principles upon which they were based. In all ages of the world tyrants have found it necessary to shackle the mind of their subjects, to enable them to control their actions; for experience ever taught that the free mind ever exerts a moral power that resists all attempts to enslave it. However forms of government heretofore have varied, the right to act and speak without a controlling power has never been permitted. Our ancestors who imbibed principles of civil and religious liberty, fled to America to escape persecution; and when Britain attempted to encroach upon the free exercise of those principles, our fathers hesitated not to dissolve their oaths of allegiance to the mother country, and declare themselves free and independent: and exulting millions of freemen yet bless their memories for the deed. A new theory of government was reduced to practice in the formation of the American republic. It involved in its structure principles of equal rights and equal privileges; and was based on the eternal foundation of public good. It protects the weak, restrains the powerful, and extends its honors and emoluments to the meritorious of every condition. It should have been the pride of every citizen to preserve this noble structure in all its beautiful symmetry and proportions. But the principle of self aggrandizement, the desire to control the destinies of others, and luxuriate in their spoils, unhappily still inhabits the human breast. Many attempts have already been made to impair the freedom of our institutions and subvert our government. But they have been met by the irresistible power of public opinion and indignation, and crushed. In the mean time the Masonic society has been silently growing among us, whose principles and operations are calculated to subvert and destroy the great and important principles of the commonwealth. Before and during the revolutionary struggle, Masonry was but little known and practiced in this country. It was lost amid the changes and confusion of the conflicting nations, and was reserved for a time of profound peace, to wind and insinuate itself into every department of government, and influence the result of almost every proceeding. Like many other attempts to destroy government and destroy the liberties of the people, it has chosen a time when the suspicions of men were asleep; and with a noiseless tread, in the darkness and silence of the night, has increased its strength and extended its power. Not yet content with its original powers and influence, it has of late received the aid of foreign and more arbitrary systems. With this accumulation of strength, it arrived at that formidable crisis when it bid open defiance to the laws of our country in the abduction and murder of an unoffending citizen of the republic. So wicked was this transaction, so extensive its preparation, and so openly justified, that it aroused the energies of an insulted people, whose exertions have opened the hidden recesses of this abode of darkness and mystery; and mankind may now view its power, its wickedness and folly.

That it is opposed to the genius and design of this government, the spirit and precepts of our holy religion, and the welfare of society generally, will appear from the following considerations:

It exercises jurisdiction over the persons and lives of citizens of the republic.

It arrogates to itself the right of punishing its members for offense unknown to the laws of this or any other nation.

It requires the concealment of crime, and protects the guilty from punishment.

It encourages the commission of crime, by affording to the guilty facilities of escape.

It affords opportunities for the corrupt and designing to form plans against the government, and the lives and characters of individuals.

It assumes titles and dignities incompatible with a republican form of government, and enjoins an obedience to them derogatory to republican principles.

It destroys all principles of equality, by bestowing favors on its own members to the exclusion of others equally meritorious and deserving.

It creates odious aristocracies by its obligations to support the interests of its members, in preference to others of equal qualifications.

It blasphemes the name, and attempts a personification of the Great Jehovah.

It prostitutes the Sacred Scriptures to unholy purposes, to subserve its own secular and trifling concerns.

It weakens the sanctions of morality and religion by the multiplication of profane oaths, and an immoral familiarity with religious forms and ceremonies.

It discovers in its ceremonies an unholy commingling of divine truths with impious human inventions.

It destroys a veneration for religion and religious ordinances, by the profane use of religious forms.

It substitutes the self righteousness and ceremonies of Masonry for the vital religion and ordinances of the Gospel.

It promotes habits of idleness and intemperance, by its members neglecting their business to attend its meetings and drink its libations.

It accumulates funds at the expense of indigent persons, and to the distress of their families, too often to be dissipated in rioting and pleasure and its senseless ceremonies and exhibitions.

It contracts the sympathies of the human heart for all the unfortunate, by confining its charities to its own members; and promotes the interests of a few at the expense of the many.

An institution thus fraught with so many and great evils, is dangerous to our government and the safety of our citizens, and is unfit to exist among a free people. We, therefore, believing it a duty we owe to God, our country, and to posterity, resolve to expose its mystery, wickedness and tendency, to public view—and we exhort all citizens who have a love of country, and a veneration for its laws, a spirit of our holy religion, and a regard for the welfare of mankind, to aid us in the cause which we have espoused—and appealing to Almighty God for the rectitude of our motives, we solemnly absolve ourselves from all allegiance to the Masonic institution, and declare ourselves free and independent: and in support of these resolutions, our government and laws, and the safety of individuals, against the usurpations of all secret societies and open force, and against the "vengeance" of the Masonic institution, "with a firm reliance on the protection of Divine Providence, we mutually pledge to each other, our lives, our fortunes, and our sacred honor."

July 4, 1828.

Signers of the Declaration of Independence from the Masonic Institution, adopted at Le Roy, July 4, 1828.

NAMES.	RESIDENCE.	NO. OF DEGREES.
Solomon Southwick,	Albany,	Four
David Bernard,	Warsaw,	Intimate Secretary.
W. W. Phelps,	Canandaigua,	three
Isaac B. Barnum,	Perrington,	four
Cephas A. Smith,	Le Roy, twenty-one or	Thrice Illustrious Order of the Cross
J. Van Valkenburgh,	Prattsburgh,	three
Platt S. Beach,	Stafford,	one
Elam Badger,	Cazenovia,	three
Joseph Hart,	Albion,	four
Kneeland Townsend, jun.	Lewiston,	three
Anthoney Cooley,	Le Roy, twenty-one, or	Thrice Illustrious Order of the Cross
John G. Stearns,	Paris,	three
Reuben Winchell,	Lockport,	three
Augustus P. Hascall,	Le Roy,	Thrice Illustrious Order of the Cross
Noble D. Strong,	Auburn,	seven
John Hascall,	Le Roy,	Thrice Illustrious Order of the Cross
Robert Earl, jun.	Attica,	one.
James Ballard,	Le Roy,	Thrice Illustrious Order of the Cross
Leonard B. Rose,	Castile,	three
Timothy C. Strong,	Albion,	four

William Waggoner,	Lebanon,	three
John Aumock,	Le Roy,	four
Herbert A. Read,	Le Roy,	Thrice Illustrious Order of the Cross
W. Robinson,	Springwater,	three
Jesse Badcock,	Springwater,	two
Lemuel Cook,	Lewiston,	three
James Gray,	Le Roy,	three
Elijah Gray,	Le Roy,	four
William Howe,	Gorham,	seven
Samuel Pierce,	Ridgeway,	three
Adam Richmond,	Le Roy,	seven
George W. Harris,	Batavia,	three
Benjamin Cooley,	Stafford,	three
John Joslen,	Wheatland,	three
A. F. Albright,	Wheatland,	three
Fayette Cross,	Wheatland,	three
Elias Cooley,	Le Roy,	three
Olney F. Rice,	Gorham,	three
Warren Kneeland,	Sempronius,	three
Jabez A. Beebe,	Hinsdale,	three regular and three honorary
Burroughs Holmes,	Clarendon,	seven
Noah B. Denton,	Covington,	three
Truman J. Wield,	Covington,	four
Edward Giddins,	Rochester,	seven
Abram Cherry,	Rochester,	six
Richard Hollister,	Le Roy,	fourteen
Amos E. Hutchins,	Le Roy,	three
Henry Conkling,	Covington,	three
Pascall D. Webb,	Le Roy,	three
Daniel Rowley,		six
Jonathan K. Barlow,	Bethany,	seven
Mills Averill,	Bethany,	three
Noah Ingersoll,	Albion,	three
Chapman Hawley,	Niagara co.	
Auren Daball,	Prattsburgh,	ten
Frederick C. Farnam,	Attica,	three
Joel Bradner,	Barre,	three
Robert Shadders,	Barre,	two
Jonathan K. Foster,	Batavia,	three
Seth M. Gates,	Le Roy,	three
David Reed,	Hopewell,	three
Willard Smith,	Adams, Jefferson co.	twelve
Solomon Barker,	Gates,	three
Orson Nichoson,	Albion, Orleans co.	three
J. K. Brown,	Barre,	seven
Enos Bachelder,	Le Roy,	three
Stephen Robinson,	Springwater,	three
Robert McKely,	Clarence,	two

John Law,	Le Roy,	four
Isaac S. Fitch,	Jamestown,	
Hiram Cornell,	Jamestown, Chautauque co.	
Asa Turner,	Jamestown, Chautauque co.	
Samuel Ledyard,	Pultneyville,	three
John Smith,	Prattsburgh,	three
Benjamin F. Welles,	Pultney,	three
Anson Hinman,	Pike, Allegany co.	three
Samuel D. Greene,	Batavia,	three
Chester Coe,	Bennington,	three
Theodore Hooker,	Dutchess co.	ten
Elijah Northup,	Pine Plains, Dutchess co.	five
Reuben Sanborn,	Painted Post,	seven
Jarvis Swift,	Auburn,	three
David Snow,	Covington,	three
John Tomlinson,	Stafford,	three
Nathan M. Mann,	Wales, Erie co.	seven
Nathan Townsend,	Batavia,	seven
Andrew Couse,	Cazenovia,	three
Russel Waters,	Cazenovia,	
Phlegmoncy Horton,	Cazenovia,	
W. J. Edson,	Batavia,	two
David C. Miller,	Batavia,	one
James Rolfe,	Elba,	three
George W. Blodgett,	Le Roy,	two
Uriah Slayton,	Le Roy,	three
Martin Flint,	Vermont,	
Darius Sprague,	Vermont,	
Joseph Cochran,	Vermont,	
Orcutt Hyde,	Vermont,	
William Hyde,	Vermont,	
Phinehas Smith,	Vermont,	
Lund Tarbox,	Vermont,	
Hollis Platt,	Le Roy,	Thrice Illustrious Order of the Cross
Norman Bently,	Guilford,	seven

A. Bouvier. H. W. Smith.

THE HEATHER BELL.

SECOND ANNUAL REPORT

OF THE

NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION,

PRESENTED MAY 15TH, 1854,

WITH THE

TREASURER'S REPORT,

The Reports of Standing Committees,

THE ADDRESSES OF

REV. STEPHEN H. TYNG, D. D.,
REV. THEODORE L. CUYLER,
REV. GEORGE W. BETHUNE, D. D., AND
CHARLES TRACY, ESQ.,

THE NAMES OF OFFICERS AND COMMITTEES,

AND THE

CONSTITUTION.

NEW YORK:
ISSUED FROM THE ROOMS OF THE ASSOCIATION,
STUYVESANT INSTITUTE,
No. 659 Broadway.

1854.

SECOND ANNUAL MEETING.

The Second Annual Meeting of the NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION was held in the Church of the Puritans, Union Square, on Monday Evening, May 15th, 1854.

Prof. HOWARD CROSBY in the Chair.

A portion of Scripture was read by Rev. W. W. PHILLIPS, D. D., after which prayer was offered by Rev. THOMAS DE WITT, D. D.

The President's Report to the Association was then presented by Prof. CROSBY.

The Treasurer submitted his Report for the year.

Rev. S. H. TYNG, D. D., Rev. THEO. L. CUYLER, Rev. G. W. BETHUNE, D.D., and CHARLES TRACY, Esq., addressed the audience.

A Collection was taken up, and after the Doxology and Benediction the Meeting adjourned

REPORT.

THE NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION has reached the close of its second year. It is yet in its infancy, and its language must be still rather prophetic than historic. The work of the sower is no less honorable and important than that of the reaper, although the former demands faith (which the latter does not) on the part of those who would appreciate his labor. The two years of this Association's existence have been years of sowing. The ground has been prepared and the seed scattered—the bulk of the harvest is in the sure keeping of the God of the seasons, and shall be revealed in His time. Nevertheless, (as we shall show,) some first-fruits have been already gathered, which we thankfully hail as tokens of our Heavenly Father's approval of the organized effort in which we have engaged. We have erected our machinery, with its cranks and wheels; we have altered and re-adjusted some of its mechanism, as we have been taught by the experience of its working; we have gathered in fuel and water for the motive power of the whole; and we have now only started the engine; but every stroke of the piston—every revolution of the wheels—convinces us of the efficiency of the enterprise. We are not trying an experiment, but are steadfastly pursuing a tested path.

The great missionary work which received its inauguration on the hill-side of Bethany, hard by the empty tomb of Lazarus, as if to show that with the *order* of Immanuel there went a *power* that could raise to life the spiritually dead—this work is ours. The young men of a mighty commercial city, surrounded by the deceitful attractions of wealth, and by the powerful seductions of vice in a thousand forms, we are endeavoring to grasp, in the name of one who for our sakes became poor, and who offers an everlasting refuge from the ensnarements of sin. Youth, when impressions are deepest, when action is strongest, when mind is freest, when thought is quickest, we call into the service of the Saviour of mankind.

We appeal to that social impulse which rules in every young heart, offering to its gratification a company of equals in age, who regard the rules of good sense and morality, and whose companionship is not a prelude to the distress of satiety. Here heart will answer heart without mockery, and shame shall never cast its mantle over sympathy. Here is truthful enjoyment of soul with soul, and not the vapid laughter that haunts the play-house, the gaming-table, and the brothel.

We appeal, likewise, to the intellectual aspirations of young men; furnishing in a Library of admirable selection, in a Reading Room of various and manifold material, and in the carefully-prepared instructions of lecturers and essayists, that pleasant and wholesome food which neither disappoints the taste nor cloys the appetite.

We appeal, moreover, to the conscience of young men. We bid them test the "ways of wisdom," and there see if an easy conscience is not fruitful in "pleasantness and peace." We stand beneath the shadow of the cross of Jesus Christ, and assure them with the earnestness of experimental knowledge that only here is safety—only here is abiding joy.

Much of the results of our action as a Christian Association will only be known in that day when the secrets of earth are revealed by the Searcher of hearts. Then it will be fully seen how much the piety of Christ's people has been deepened by this contact of Christian souls, and how much therefrom the influences of divine truth have permeated and sanctified the community of young men who have pitched their tents near our standard. To use the words of another; "There are other libraries, reading-rooms, lectures, sermons, &c., all easy of access to all, but there is no other place in which a young man can so obtain the Christian, friendly, sympathizing companionship of those who, like himself, are young; like himself, it may be, are poor and strangers and friendless; like himself are endeavoring to tread the mazes of this Vanity Fair, unseduced by its blandishments. The influence thus exerted cannot be computed in figures, or set forth in statistical tables; it is too subtle for *Annual Reports.*"

Yet "here we know in part." We are refreshed by knowing, that of the 580 young men who, while yet afar from Christ, allied themselves to our Association, about 40 during the year have openly professed their love and devotion to their Almighty Saviour, and we have the testimony of many that the co-operation in our work has quickened and brightened the experience of a Redeemer's love, among the thousand followers of that Redeemer, whose names are enrolled upon our records of membership.

The exact statistics of our numbers are as follows:

ACTIVE MEMBERS (being members in good standing in Evangelical Churches) . .	966
ASSOCIATE MEMBERS	540
LIFE MEMBERS	60
HONORARY MEMBERS	8
Total	1574
To these we may add members proposed, whose election will occur during the present month	30
Making a grand total of .	1604

During the year an effort was made to canvass the business sections of the city. This work was only partially accomplished, but sufficient was done to render us approximately correct in numbering the young men engaged in mercantile pursuits in this city at 27,500, of whom 5,500 could be reckoned as having arrived in the city within the last year. These numbers will, of themselves, attest the importance of the effort in which the Association is engaged.

Every Wednesday evening one of our rooms has been set apart for a Bible Class and a Devotional Meeting, the one succeeding the other in the course of the evening; and although the numbers in attendance at these exercises have not been large, yet a deep interest has prevailed, and one third of the average attendance has been formed by Associate Members.

The Library of the Association, which at the close of the last year contained 1,200 volumes, has been increased to 1,755 volumes, for many of which we are indebted to the liberality of the Christian public, a particular acknowledgment of which will be found in the Report of the Library Committee.

The Reading Room now contains some 26 religious and secular newspapers and miscellaneous pamphlets of valuable matter, and 13 leading Reviews. Four hundred and ten members have drawn books from the Library during the year, and the Reading Room has been well frequented.

The same suite of rooms in the third story of the Stuyvesant Institute, which the Association has occupied hitherto, have been secured for the ensuing year; the poverty of our treasury making this step necessary, although these rooms are in no wise commensurate with our requirements.

Partly from a similar cause, no course of secular lectures has been instituted during the past winter, but an interesting and practical series of sermons to the young men of the city has been preached, by the arrangement of our Lecture Committee. These have been delivered in various churches kindly placed at our disposal, and by clergymen of the several Evangelical denominations, who generously gave us their services. This series was closed by that eminent servant of God, Dr. Alexander Duff, whose earnest appeals to the mass of young men, who crowded the Reformed Dutch Church on Lafayette Place to hear his counsel, must ever remain deeply impressed upon the memories of those who were so blessed as to listen to that eloquent and practical discourse.

The Corresponding Secretary has furnished the following information:

"The number of Young Men's Christian Associations at present organized, and in active operation in the United States, is 31. A large proportion of these Associations has been formed within the past year.

"In Germany there are 84 societies, who are organized together under the general denomination 'Young Men's Alliance of the Rhine and Westphalia.'

"In Switzerland there are 21 Young Men's Christian Associations, who are organized into a federation under the name of 'The Swiss Union.'

"In the British Empire there are now 35 Young Men's Christian Associations, which have their representative head in the London Young Men's Christian Association. It is proper to remark that it is believed that this last-named society has the honor of originating the movement, and was the parent society from which all others have been modelled.

"In France there are 36 Young Men's Christian Associations, which are now understood to be organizing into a federation similar to those in Germany, Great Britain, Switzerland, &c.

"In Sweden we have information of a Young Men's Christian Association in Upsala.

"On the shores of Africa there has recently been established an Association of Christian Young Men, and we have also tidings of them in Sydney and in Adelaide.

"There are also Associations in the following places in British North America, viz., Montreal, Quebec, Toronto, and Halifax.

"As far as ascertained, there now exists in Great Britain, the United States, Germany, France, Switzerland, Holland, Italy, Australia, Canada, and Africa, two hundred and twenty-five societies, 'quietly working together throughout the civilized world, in the acknowledgment of the Lord Jesus Christ, learning and imparting the lessons of that Blessed Book, which is at once the pioneer of man's simplest, and the prize of his sublimest study.'

"A Young Men's Christian Association has also been recently started in Cork, Ireland, under the auspices of Roman Catholic Young Men. We regard this movement with great interest, for although much of error is mingled with the faith of this body, yet we trust the efforts of these young men to attain the end proposed in their Constitution will be crowned by the blessing of heaven. Our hope is strengthened by the following extract from their Constitution:

"'The object of this society is the mutual improvement and the extension of the spirit of religion and brotherly love.

"'The means adopted will be prayer, frequentation of the sacraments, public lectures, a library, and reading room.

"'*Meetings for public prayer shall be held on one evening in every week*, and it shall be compulsory on every member to attend such meetings at least once a month.'

"The New York Young Men's Christian Association has, during the past year, been in correspondence with the Associations following:—London, Turin, Geneva, Toronto, Montreal, Boston, Washington, Providence, Detroit, Buffalo, Concord, Charleston (Mass.), Baltimore, St. Louis, New Orleans, San Francisco, Cincinnati, Springfield, Brooklyn.

"C. A. DAVISON, Cor. Sec'y."

This correspondence has been of a highly interesting and encouraging nature, showing an extended Christian sympathy, and giving an earnest of the powerful efficacy of these Young Men's Christian Associations in strengthening and upbuilding the Church of our God and Saviour. Especially delightful is it thus to hold sweet counsel together with our brethren of the Old World, and practically to prove that the converted heart is the same however we may be divided by differences of nation, clime, and language.

From the statement of our Treasurer, we find that while the receipts of the Association have amounted only to $2,037 70, the payments have reached $2,185 76. The *entire* balance against the Association, when its present liabilities are included, will not fall much below $500. To the necessity of a new arrangement of our finances on a more extended basis we shall again allude.

The Association has organized four standing committees, respectively, the Committee on Churches, on Boarding Houses, on Employment, and on the Sick.

To the Committee on Churches is intrusted the duty of furnishing young men, (especially those who have lately arrived in the city,) with sittings in churches.

The Committee on Boarding Houses will endeavor to direct such to proper lodgings, as far as possible removed from temptations to vice.

The Committee on Employment is appointed to secure occupation for such young men as need this service.

The members of the Committee on the Sick have it as their special duty to seek out the indigent sufferers from disease, who, in lonely garrets, lie destitute of help and Christian consolation.

These Committees have been organized, and the record of their activity will, I doubt not, be laid before the public at our next annual meeting.

Committees have also been formed, consisting of two members from each congregation represented in the Association, the object of whose appointment is the awakening an interest in every Evangelical Church in the city regarding the successful operations of the Association. It is hoped that from this source a stream of prayerful sympathy will flow, to make glad the hearts of our members.

A circular to the Young Men of New York, comprehensively setting forth our object, and its means of accomplishment, was also extensively circulated.

A proposition for a Convention of Delegates from all the Young Men's Christian Associations in the United States, was lately made to this Association from a sister Society, with the main object of considering the propriety of establishing a central organization and a central organ. As such centralization seemed to militate with the necessarily local character of our field of effort, and as the expediency of any convention as yet could not be well seen, this proposition was declined by us as well as by similar Associations of other cities.

At a recent meeting of the Association, Mr. RICHARD C. McCORMICK, JUN'R, the Recording Secretary, having given notice of an intended visit to Europe, he was duly accredited by the Association, as its delegate, to the kindred

Associations of the Old World, a step which we trust will be conducive to the more close union of our several organizations.

We would here call upon *every* Christian man under forty years of age, in this city, to connect himself with us. Although our membership is large, in itself considered, yet, in view of the entire number of Christian young men in New York, it is small. There is no reason why every one of these should not stand enrolled in our ranks. If no other aid can be given by a Christian brother beyond the use of his name, this is of itself earnestly desired. The moral power that could be wielded by this Association, if all the Christian young men of New York openly and by name supported its efforts, would be far greater than it already exerts.

There would be an impressive sublimity in the sight of the whole body of Christian young men of this city, denominational differences cast aside, unitedly calling upon their thoughtless fellows to abandon the delusive charms of the world.

The true union of Christians in Christ, however various may be their views on minor points of faith, is happily exemplified in the operations of this Association. We here meet simply as servants of the Lord Jesus Christ—we know no name but His—and in His strength only we look confidently forward to the blessed issues of our union. The most encouraging harmony has marked the intercourse and action of the members of the Association during the past year, proving that this is one of the means which, under God, are consolidating the forces of the Church of Christ in its warfare against the great adversary of souls.

As there seems to be a two-fold misconception in the public mind regarding the proper course of our operations, some of our friends considering the tendencies of the Association of too religious a character, while others, on the contrary, fear an unbecoming secularity, it is well here to recall the exact object for which the Association was organized, and the principles which must consequently govern its conduct.

The preamble of the Constitution is as follows :

> "We, the subscribers, actuated by a desire to promote evangelical religion among the young men of this city and its vicinity, and impressed with the importance of concentrated effort to aid in accomplishing that object, and desirous of forming an association in which we may together labor for the great end proposed, hereby agree to adopt for our united government the following."

Art. 1, Sec. 2 of the Constitution declares that "the object of this Association shall be the improvement of the spiritual, mental, and social condition of young men, by the ways and means to be hereinafter designated."

If we compare these two declarations, we clearly see that the mental and social improvement of young men are regarded as means to an end, and that end, the single prominent end which we have in view, is *the spiritual well-being* of the young men of New York—*the promotion of evangelical religion* among this class of our fellow-citizens.—This fact must be distinctly marked. We have banded together as followers of the Lord Jesus Christ for the express purpose of extending the knowledge of that Divine Redeemer. We wish no disguise here. We openly bear His banner over our heads, and in His name call upon our fellows to join our ranks, and fight with us in the war against the ever-active legions of sin.

This being the case, can there be any fear of the Association becoming too religious in its tendencies? Its whole tendency *must* be religious, if it answer its original design. One of the very methods taken to secure *forever* this religious character of the Association is seen in the fact, that only members in good standing in Evangelical Churches can ever direct its operation in any wise. Its entire efficacy depends on this principle. This is the very life-blood of its existence. So fully aware of this fact is the Association, that it has taken the especial precaution to declare this provision of its Constitution forever unalterable. Many may speak of this as exclusiveness. We acknowledge it is. But we cannot recognise that liberality which would introduce into the nominal service of our Saviour those who refuse to confess His name before their fellow-men, or those who would detract aught from the acknowledgment of his Divine sovereignty. We do not deny that in the ranks of the latter there may be many a true though misguided Christian, but we also well know that the only course of safety for us to pursue is to exclude all who wear so suspicious a badge.

But while we refuse such admission into our Active Membership, we welcome them most cordially to all the other privileges of the Association. We invite them in the fullness of love and sympathy to enroll themselves in our Associate Membership, and taste with us the invigorating enjoyments of a refined and sensible social intercourse. But we have said there are some who imagine us as exhibiting too secular a tendency. A word of explanation is here necessary. While our aim (as shown) is the spiritual improvement of the young men of New York, the improvement of their mental and social condition, it will be remembered, are also objects we have in view, as subordinate to, and productive of the former. Worldly men will not fall in love with prayer meetings or Christian fraternizations, and yet they are worldly men whom (among others) we desire to reach with our influence. To this end we have established our Library, well stocked with wholesome and valuable reading, and our Reading Room, with its files of newspapers and periodicals; to this end many of the details of our monthly meetings are framed; to this end are our Committees on the Sick, on Employment, &c., appointed, and to this end are our courses of Lectures instituted. Thus a secular element is introduced into our operations, and *must* be, for attaining our grand object, the salvation of souls. We are a *Christian Association*, but *not a Church*, and thus the secular (jealously guarded as it is) may harmonize with the religious influence of our organization.

Keeping in view, therefore, these principles on which our work is administered, it will be seen that our past action has been strictly conformed to the proprieties of the case. While the above-named secular machinery of the Association has been in successful operation, we have on the other hand sustained weekly Bible Classes and Devotional Meetings, for those young men who loved to participate in these delightful reunions of Christian fellowship.

The Christian community seems to be fully convinced that the Young Men's Christian Associations, which have sprung so numerously and rapidly into existence throughout the civilized world, are filling a hitherto unoccupied space in the field of Christian effort—that they have arisen at their appointed time at the bidding of the Great Head of the Church, to perform an important part in the multiplying and accelerating movements which shall at length introduce the bright day of millenial glory for our earth.

It needs no argument to prove their immense influence for good to those who consider the impressibility and social disposition of youth, qualities of the youthful mind which are here used to allure man from the haunts of vice, and to satisfy and sanctify their immortal souls.

While this is acknowledged by the Christian world, it will also be acknowledged that such a commercial centre as New York is a place where such an Association as ours occupies a peculiarly important position. Not only are there larger numbers of young men here congregated, but the fascinations of trade, as well as the glittering attractions of sin, are here marshalled in fuller force, rendering the more conspicuous as the more urgent the efforts to arrest and save. The Association has fully appreciated the immensity of the field and the need of energetic action in its occupation, and yet we have to grieve that our hands have been materially fettered by the want of pecuniary power. It was hoped at the outset of our enterprise that the annual dues of membership (fixed purposely at the low sum of *one dollar*) would furnish us with sufficient income to carry on the work we had designed; but experience has proved the error of our expectation.

With so small an income, it is impossible to increase our Library, to engage a high order of lecturers on improving subjects, to put in print documents of interest and Christian usefulness to the young men of the city, and, above all, to secure such rooms as in number, size, and position may meet the requirements of our extensive membership. It has thus become a matter of absolute necessity for the Association to ask the assistance of the Christian public, and the form in which they make the demand is this: they ask the followers of the Lord Jesus to contribute to the Building Fund, committed to the management and control of twelve well-known and esteemed citizens of New York, which fund is to be used in the purchase of lots and the erection of a building suitable for the uses of the Association. The amount deemed necessary for this purpose is $50,000, and the Association relies upon the high importance of the cause and the wonted liberality of the citizens of New York for the success of this endeavor. With this building obtained, the Association will be relieved from its heaviest pecuniary burden, and its other expenses can be readily met from its own resources.

HOWARD CROSBY, *President.*

Dr. NEW YORK YOUNG MEN'S CHRISTIAN ASSOCIATION in Account with B. F. MANIERRE, Treasurer. Cr.

1853–54.		
To Cash—Printing,		$168 05
"	Rent of Rooms,	1,000 00
"	Advertising,	79 83
"	Librarian,	423 50
"	Lecture Committee,	25 00
"	Gas,	177 72
"	Insurance,	12 50
"	Library Committee,	162 46
"	Iron Railing,	40 00
"	Sign,	7 50
"	Incidental Expenses,	89 20
		$2,185 76
1854.		
May 12. To Balance		$52 29

1853–54.		
By Balance at last Report,		$91 77
By Cash, Members' Dues,		1,187 00
"	Lecture Committee,	300 00
"	Donations,	194 70
"	Life Members,	360 00
By Balance,		52 29
		$2,185 76

Audited and found correct. May 13, 1854.

D. W. GEER,
R. J. W. BUCKLAND, } Auditing Committee.

BENJ. F. MANIERRE,
Treasurer.

REPORT OF THE LIBRARY COMMITTEE.

The following statement exhibits the number of works, volumes and pages of reading matter in the Library on the 1st of June, 1853, and the accessions thereto, by purchase and donation, up to the present time, viz.:

On hand June 1, 1853.		Subsequent purchases & donations.		Total.	
Distinct Works,	1,009	Works,	388	Works,	1,397
Volumes, in all,	1,200	Vols.,	555	Vols,	1,755
Pages of matter,	802,368	Pages,	750,358	Pages,	1,552,726
Which may be classed as follows:					
Theological, Moral & Religious,	383	Theological, Moral & Religious,	115	Theological, Moral & Religious,	498
Biographical,	253	Biographical,	53	Biographical,	306
Historical,	143	Historical,	69	Historical,	212
Poetical,	20	Poetical,	17	Poetical,	37
Scientific,	69	Scientific,	31	Scientific,	100
Travels,	31	Travels,	33	Travels,	64
Miscellaneous,	110	Miscellaneous,	70	Miscellaneous,	180
	1,009 Works.		388 Works.		1,397 Works

To our Reading Room have been added during the year, the Methodist Quarterly Review, Biblical Repertory and Princeton Review, and Putnam's Monthly; so that it possesses at present, besides some 26 religious and secular newspapers, and miscellaneous pamphlets of valuable matter, 13 leading Reviews.

Although the year now closing shows an addition of but 388 works, or 555 volumes, to the Library, yet they are chiefly rare and standard works, and contain 750,358 pages of reading matter. Of these volumes, 489 were purchased at an expense of $439 31, averaging 90 cents per volume, and 66 were donated. In their purchase, your Committee have exercised extreme caution, and have invited suggestions and criticism. They have constantly kept in view the unanimous resolution passed at one of their earliest meetings, "to place on the shelves of the Library such works only as, in their opinion, were adapted for the perusal of members of a *Christian Association.*" Avoiding an accumulation of smaller books, your Committee have selected those of a larger size and of equal merit, which they have the pleasure of knowing give general satisfaction. In view of the fact that the $1,000 Subscription Fund is nearly expended, your Committee very respectfully suggest, that such members and friends of the Association as have suitable books, (already perused and laid aside,) present them to the Library, thereby increasing its extent and usefulness, without drawing upon the funds of the Association.

In addition to the works of Reference enumerated in the report of the preceding Committee, we have added Kitto's Cyclopædia, Putnam's Home Cyclopædia, Hayward's U. S. Gazetteer, Bush's Notes on the Old Testament, West's Analysis of the Bible, Mitchell's New Universal Atlas, (containing 122 maps,) Arvine's Encyclopædia, and Alexander's, Macknight's and Jacobie's Notes on various parts of the Bible, making in all 18 distinct works; which, together with our general and ecclesiastical Histories, comprise a very valuable fund for ready reference.

Four hundred and ten members have drawn books during the year now passed. This large number, and the character of the works perused, are decisive proofs that the Library is appreciated; and they are earnests of the powerful, though silent influence which this agency of the Association is destined to exert.

Rules and Regulations for the Library and Reading Room, approved by the Board of Managers, have been printed, framed, and placed in conspicuous positions.

Of the balance of $169 75 on the Subscription List, June 1, 1853, all has been collected except $10 75; and two subscribers claim to have paid $6 of that amount to others than your Committee, so that but $4 75 is yet to be collected by the succeeding Library Committee. In addition thereto, the sum of $69 17 remains unappropriated.

On account of health, our Librarian, Mr. V. D. Collins, was compelled to absent himself from the city during the summer of 1853; his place being supplied, however, very acceptably, by Messrs. Wm. E. Caldwell and O. H. Seymour, until his return; since which time he has been at his post. It affords your Committee much pleasure to bear testimony to his ability and faithfulness, courtesy and urbanity. We trust he may long retain a position of so much usefulness and responsibility.

In conclusion, your Committee desire to express publicly our thanks to the American Tract Society, and the Methodist Book Concern; to Messrs. Newman & Ivison, and Robert Carter & Brothers; to Professor Hickok, Hon. H. Fish, Sup't H. S. Randall, Geo. Taylor, O. P. Woodford, J. C. Welling, T. S. Brown, Wm. Van Waggenen, Geo. P. Edgar, and H. Nichols, for books donated, and to the various Editors, Publishers, and friends who have so kindly furnished our Rooms with Papers, Periodicals, and other reading matter during the year.

All of which is respectfully submitted.

WM. B. HAYWARD,
Chairman of Library Com.

NEW YORK, MAY 8, 1854.

REPORT OF THE LECTURE COMMITTEE.

The Lecture Committee respectfully report, That profiting by the experience and suggestion of the former committee, they determined in entering upon their duties to institute but *one* course of Sabbath evening lectures; and no secular course, unless they could obtain lecturers of acknowledged reputation and ability. Failing in this attempt, the committee very early in the season resolved that the secular course should be abandoned, and nothing further was done except to grant the use of "the Rooms" to two gentlemen who desired them for the purpose of delivering each a lecture.

It seemed desirable to the committee that for the religious course they should secure the services of distinguished clergymen of the different denominations represented in the Association, and, if practicable, of clergymen from abroad.

To meet the expenses of such a course, as well as to aid the treasury, they resolved to take collections at the several lectures.

The course was commenced on the last Sabbath evening in November, by Rev. Dr. Fuller, of Baltimore, and concluded on the second Sabbath evening of March, by the able and renowned Scottish missionary, Rev. Dr. Duff, of India.

These lectures, fourteen in number, were delivered by some of the ablest and best men of the country, and were heard in most instances by large and sometimes crowded audiences.

The use of Churches for the course was kindly given us by the different denominations in various parts of the city.

The net proceeds of the collections (after defraying the attendant expenses,) amounting to three hundred and forty-one dollars and forty-seven cents (say $341 47) has been paid to the Treasurer.*

The committee feel assured that this outline of their work but partially represents the amount of good accomplished during the season just ended. They cannot but hope that their eloquent and practical lectures have exerted an influence which by the blessing of God still continues, and shall continue, and expand forever.

In behalf of the Committee,

F. E. BUTLER,
Chairman.

New York, May 5, 1854.

To Prof. HOWARD CROSBY, President, &c.

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* $66 47 has been paid to the Treasurer since his Report.

REPORT OF THE

COMMITTEE ON PRINTING AND PUBLICATION.

The Committee on Printing and Publication respectfully submit the following report of their transactions during the past year.

There have been published under the supervision of the Committee,

I. 2,500 copies of the First Annual Report, containing the President's address, Reports of various committees, the names of the Members, and the Constitution of the Association.

II. 10,000 copies of a Circular addressed to the Young Men of New York, soliciting their sympathy and active co-operation with us in our important work.

III. 2,500 copies of an appeal to the Christian public, 500 subscription lists and 500 pledges, all having reference to the Building Fund of $50,000 proposed to be raised during the ensuing year.

In addition, there have been sundry items of printing attended to for the Library Committee and the Recording Secretary.

The total of expenditure has been $193 80. After deducting the expense attending the publication of the Annual Report, it will be seen that the printing and publishing operations of the Society have been brought within the comparatively narrow pecuniary limits of $86 00. The amount paid for printing during the previous year was $417 40.

The Committee beg to state, however, that they have been embarrassed and restricted in the performance of their duties, by the necessity which has existed for the exercise of a most rigid economy in matters of expenditure, during the past year. The edition of the Annual Report, though a large one, was exhausted months since. Copies of the Constitution are continually called for, and none are at hand with which to supply the new members added to our number at each monthly meeting. The preparation of an appropriate life-membership certificate has to be deferred to another and more auspicious period. For though the genius and generosity of one of our own members presented us with a *design*, the committee could not consistently demand the funds requisite to engrave and publish it. It is to be hoped that those friends whose names are registered as Life-Members of our Association, will receive their certificates before the close of another year. We leave this legacy of unfinished business to our successors in office, commending it to their early attention.

The advantages to be derived by our Association from a judicious and well-arranged system of publication, through the medium of newspapers, pamphlets, tracts, circulars, cards, etc., need not be dwelt upon. That our membership might thus be greatly increased, our influence extended, and our usefulness multiplied, is matter of certainty. In a city like New York, where thought well nigh loses all fixedness, by reason of the constant and varying succession of objects presented to the mind, it is rendered a matter of necessity that even the most commendable enterprises should be brought frequently before the public eye, to ensure that consideration to which they may be entitled. It is greatly to be regretted that the finances of this Association are not in a state which will warrant liberal appropriations for purposes of publicity and wide-spreading influence through the medium of the press. While we emulate the zeal and efficiency of the London Young Men's Christian Association, the fact should not be lost sight of, that the *publications* of that Society, by their number, variety and value, have aided materially in producing those results upon which we have been accustomed to look with so much of interest and satisfaction.

Until, however, the liberality of the Christian community shall have placed our Association upon a permanent foundation, we cannot reasonably expend much of our income through the agency of a Publishing Committee.

FRANK W. BALLARD,
Chairman of Com. on Printing and Publication.

New York, May 1st, 1854.

REPORT OF THE
COMMITTEE ON ROOMS AND DISTRIBUTION.

Owing to the activity and faithfulness of the late committee in supplying the clergymen of all the Evangelical denominations in this vicinity with the Constitution and By-laws of our Association, the work left for your committee to perform during the past year has been in great measure limited to that which concerns ourselves alone.

On the 31st December, 1853, in accordance with law and general usage, a statement of our condition at that time (i. e. an account of moneys received and expended since our organization, the value of property now held, and the indebtedness of the Society,) was regularly filed in the Clerk's Office of the City and County of New York.

The purchase of furniture necessary for Library and Reading Rooms, as well as the keeping of these rooms in order, have fallen to our lot. The amount expended thereon will appear in the Treasurer's Report.

In January last, inasmuch as at that time it was problematical whether the rooms now occupied by us could be leased for the coming year, your committee visited the various eligible localities of our city for the purpose of securing suitable accommodations for the Society. Finding, however, that the rental of the majority was greatly in advance of our means, it was suggested to the Board that the proposition of the Agent of Stuyvesant Institute be accepted. This proposition was as follows: To lease us the rooms for one year from the 1st day of May, 1854, at a rent of twelve hundred and fifty dollars per annum, but reserving to himself the right of cancelling the agreement on or before the 1st of April by the payment to us of two hundred and fifty dollars. This proposition was made by the agent in consequence of a desire on his part to lease the entire building for a term of years to Columbia College, which institution had decided upon removing to the upper part of the city.

As in great probability no arrangement could be made with the College by the agent, your committee deemed it expedient to urge the acceptance of this offer, and to this the Board finally agreed. The requisite papers were accordingly given and received, and at the expiration of the time granted the rooms were positively secured for one year from 1st May, 1854, at the rent above stated.

During the past month the rooms have been thoroughly cleaned, but owing to the low state of the treasury it was thought proper to expend as small an amount as possible; painting and decorations were, therefore, omitted, the committee hoping that before the termination of the present lease the sum necessary to erect a building for our use would be subscribed, and a "Home" erected worthy to be called "*Rooms of the New York Young Men's Christian Association.*"

In behalf of the committee,

THEOPH. A. BROUWER,

New York, May, 1854. *Chairman.*

OFFICERS FOR 1854-55.

PRESIDENT.

HOWARD CROSBY, New York University.

VICE-PRESIDENTS.

RICHARD C. McCORMICK, Jr., Baptist, 62 Wall Street.
LANGDON S. WARD, Congregational, 48 Beekman Street.
FLOYD CLARKSON, Dutch Reformed, 36 Courtland Street.
CHARLES SELDEN, Episcopal, 44 White Street.
BENJAMIN LORD, Methodist, 292 Fourth Street.
GEORGE H. PETRIE, Presbyterian, 101 Liberty Street.

CORRESPONDING SECRETARY.

ROBERT McCARTEE, Jr., 61 Wall Street.

RECORDING SECRETARY.

JOHN A. CORBETT, 55 Water Street.

TREASURER.

BENJAMIN F. MANIERRE, 220 Broadway.

REGISTER.

GERARDUS C. KING, 69 Wall Street.

LIBRARIAN.

VARNUM D. COLLINS, 659 Broadway.

MANAGERS.

FRANK W. BALLARD, 43 Broadway.
R. J. W. BUCKLAND, 9 University Place.
AVERY BILL, Jr., 41 Front Street.
SAMUEL HOLMES, 57 Maiden Lane.
RICHARD M. JESUP, 67 Pine Street.
ELISHA C. WILCOX, 22 Park Place.
THOMAS B. TOMPSON, 111 Broadway.
RALPH WELLS, 43 Wall Street.
LYMAN B. CARHART, 115 Liberty Street.
WM. K. ACKERMAN, 50 Wall Street.
WILLIAM H. PALMER, 64 Liberty Street.
EZEKIEL S. HALSTED, 130 William Street.
GEORGE ELLIOTT, 47 Wall Street.
CHARLES A. DAVISON, 3 Nassau Street.
PETER CARTER, 285 Broadway.
HENRY M. McCORKLE, 91 Liberty Street.
NEWTON AMERMAN, 52 Exchange Place.
CHARLES O. MORRIS, 52 Wall Street.
HENRY N. BEERS, 132 East Thirteenth Street.
UNION ADAMS, 591 Broadway.

COMMITTEES FOR 1854-55.

WAYS AND MEANS.

GEORGE H. PETRIE, *Chairman.*

AVERY BILL, Jr.
RICHARD M. JESUP,
RALPH WELLS,
BENJ. F. MANIERRE,
HENRY N. BEERS.

LIBRARY.

FLOYD CLARKSON, *Chairman.*

R. J. W. BUCKLAND,
VARNUM D. COLLINS,
WM. K. ACKERMAN,
PETER CARTER,
CHARLES A. DAVISON.

LECTURES.

BENJAMIN LORD, *Chairman.*

ELISHA C. WILCOX,
ROBERT McCARTEE, Jr.
LYMAN B. CARHART,
BENJ. F. MANIERRE,
HENRY M. McCORKLE.

PRINTING AND PUBLICATION.

RICHARD C. McCORMICK, Jr., *Chairman.*

FRANK W. BALLARD,
SAMUEL HOLMES,
THOMAS B. TOMPSON,
JOHN A. CORBETT,
NEWTON AMERMAN.

ROOMS AND DISTRIBUTION.

LANGDON S. WARD, *Chairman.*

FRANK W. BALLARD,
THOMAS B. TOMPSON,
LYMAN B. CARHART,
EZEKIEL S. HALSTED,
CHARLES O. MORRIS.

STATISTICS.

CHARLES SELDEN, *Chairman.*

R. J. W. BUCKLAND,
GERARDUS C. KING,
WM. H. PALMER,
GEORGE ELLIOTT,
UNION ADAMS.

CONSTITUTION OF THE ASSOCIATION.

PREAMBLE.

We, the subscribers, actuated by a desire to promote evangelical religion among the young men of this city and its vicinity, and impressed with the importance of concentrated effort to aid in accomplishing that object, and desirous of forming an association in which we may together labor for the great end proposed, hereby agree to adopt for our united government the following

CONSTITUTION.

ARTICLE I.

NAME AND OBJECT.

Sec. 1. The name of this Society shall be "The New York Young Men's Christian Association," and it shall be located in the city of New York.

Sec. 2. The object of this Association shall be the improvement of the spiritual, mental and social condition of young men, by the ways and means to be hereinafter designated.

ARTICLE II.

MEMBERS.

Sec. 1. The Members of this Association shall consist of five kinds, viz.: Active, Associate, Counselling, Life and Honorary Members.

Sec. 2. Any man under forty years of age, who is a member, in good standing, of an Evangelical Church, may become an Active Member, by payment in advance of one dollar annually. *Active Members* only shall have the right to vote, and be eligible to office; and it shall be their particular duty to carry out the objects of this Association.

Sec. 3. Any man of good moral character may become an Associate Member, by the payment in advance of one dollar annually, and shall be entitled to all the privileges of the Association, except those of voting and being eligible to office.

Sec. 4. Any man who is a member of an Evangelical Church, in good standing, who by reason of age is excluded from Active Membership, is eligible to be a Counselling Member, on payment of one dollar annually, in advance; or to be such for life, on payment of twenty dollars at one time; and, if elected, shall have all the privileges of the Association, except those of voting and holding office.

Sec. 5. Life Members may be constituted by the payment of twenty dollars at any one time, subject to the qualifications and restrictions named in sections 2 and 3 of this article.

Sec. 6. Honorary Members may be constituted from those who by their age lose their active membership, and such others as may be proposed at a regular meeting, subject to the same qualifications and restrictions as Life Members.

Sec. 7. Any member of the Association may propose the name of an applicant for membership, at any of its regular meetings; but a vote shall not be taken thereon until the next regular monthly meeting of the Association, when a vote of two thirds of the members present shall be required to elect said applicant.

ARTICLE III.

DUTIES OF MEMBERS.

Sec. 1. The Members of the Association shall seek out young men taking up their residence in New York and its vicinity, and endeavor to bring them under moral and religious influences, by aiding them in the selection of suitable boarding places and employment, by introducing them to the members and privileges of this Association, securing their attendance at some place of worship on the Sabbath, and by every means in their power surrounding them with Christian associates.

SEC. 2. The members of the Association shall exert themselves to interest the churches to which they respectively belong, in the object and welfare of the Association. They shall labor to induce all suitable young men of their acquaintance to connect themselves with the Association, and use all practical means for increasing its membership, activity and usefulness.

ARTICLE IV.

OFFICERS.

SEC. 1. The Officers of this Association shall consist of a President, one Vice-President from each denomination represented in the Association, selected severally by their respective denominations, a Recording Secretary, a Corresponding Secretary, a Treasurer, a Librarian, and a Register; also, a Board of Managers, consisting of twenty members, of which each denomination shall be entitled to a number proportioned to its representation in the Association, of which the officers elect shall be ex-officio members.

SEC. 2. All of the above-named officers shall be elected by ballot, on the last Monday evening in May, and shall enter upon office, and hold the same for one year from the first day of June following said election.

ARTICLE V.

DUTIES OF OFFICERS.

SEC. 1. It shall be the duty of the President, or in his absence, of one of the Vice-Presidents, to preside at all meetings of the Association and Board of Managers, and preserve in strict exercise the rules established by Parliamentary usage. It shall also be the duty of the President to present, at the Annual Meeting of the Association, a full report of the doings and progress of the Association during the past year.

SEC. 2. The Recording Secretary shall attend all meetings, and keep a correct record of the proceedings thereat, and notify all officers and members of their election.

SEC. 3. The Corresponding Secretary shall, under the direction of the Board of Managers, be the organ of the Association in its conferences with other societies and with the public; he shall keep copies of all letters written by him, and files of those received by him, relating to the affairs of the Association.

SEC. 4. The Treasurer shall receive all moneys due the Association, and disburse the same, under the direction of the Board of Managers, and shall keep a full and correct account of his transactions, and report to the Board when so required, and to the Association at its annual meeting.

SEC. 5. It shall be the duty of the Librarian to take charge of and keep in order all books, documents and other movable property of the Association, keep a correct catalogue and account of the same, and also a record of all books delivered to the members of the Association.

SEC. 6. The Register shall keep a full and complete record of the name, place of business, and of residence, denomination and Church of each member of the Association, stating to which class of members he may belong, and when and by whom he was introduced to the Association. Said record shall be kept open at the rooms of the Association for the inspection of its members. He shall also collect all moneys due the Association, rendering all accounts of the same to the Treasurer. For all of which services he shall be entitled to a reasonable compensation, to be determined by the Board of Managers.

Sec. 7. The Board of Managers shall hold their meetings at least once a month; fifteen shall constitute a quorum thereof.

ARTICLE VI.

VACANCIES IN OFFICE.

Sec. 1. In case of any vacancy occurring in the offices, the Board of Managers shall have power to fill the same until the time of our next annual election.

ARTICLE VII.

MEETINGS.

Sec. 1. There shall be a meeting of the Association on the *third Monday evening* of each month, for the proposal and election of members, for the promotion of Christian and social intercourse, and for the reception and consideration of such information as will advance the welfare of the Association.

Sec. 2. There shall be an *annual meeting* of the Association on the third Monday evening in May of each year, at which time the reports of the President and Treasurer shall be read.

Sec. 3. Special meetings of the Association for the transaction of business may be called by the President, at the written request of ten members thereof.

Sec. 4. Twenty-one members shall constitute a quorum at any meeting where business is to be transacted.

Sec. 5. All meetings of the Association shall be opened by the reading of the Scriptures and by prayer, and closed by prayer and singing.

ARTICLE VIII.

AMENDMENTS.

The provisions of this Constitution, by which none but members in good standing of Evangelical Churches may vote or hold office, shall never be annulled; and no amendment of this Constitution may be made which, if made, would allow these said provisions to be annulled.

In other respects this Constitution may be altered or amended by a vote of two thirds of the members present at any regular meeting of the Association, provided such alteration or amendment shall have been proposed at a meeting at least one month previous.

ARTICLE IX.

DISCIPLINE.

Sec. 1. In case of misconduct or neglect of duty in office, the majority of the Board of Managers may declare the office of such offender vacant. Absence from three successive meetings without excuse shall be considered such a neglect of duty. Due opportunity for defence shall be allowed the accused.

Sec. 2. In case any member shall be charged with immorality, by reason of which he shall be no longer qualified for membership, under Article II. of the Constitution, a Committee of five shall be appointed at any regular meeting, or at any special meeting to be called for that purpose, whose duty it shall be to investigate such charges, and report the result of such investigation, and all testimony taken thereon, to the next meeting. Any person so charged may attend before such Committee, and may introduce testimony rebutting such charge.

Sec. 3. At the meeting of the Association at which such report shall be made, said report may be adopted or rejected, and, if adopted, the accused shall be thereby expelled the Association, and shall forfeit all his rights and privileges therein. At such meeting, and before the adoption or rejection of such report, the accused may make his defence.

STATEMENT

Of some of the means by which the Association effects its objects.

ORDER OF EXERCISES FOR THE

REGULAR MONTHLY MEETINGS OF THE ASSOCIATION.

1. Reading the Scriptures and Prayer.
2. Reading the Journal of the preceding meeting.
3. Election of members.
4. Proposal of members.
5. An Essay by a member of the Association on a subject previously assigned to him by the Committee on Essays and Reviews. The subject of the Essay to be of a moral or religious character, not sectarian or political, in length limited to 15 minutes, and then the subject to be thrown open to the Association for general conversation for 30 minutes more.

The Essay to alternate monthly, if practicable, with a written review of some book. The Review to be subject to the same restrictions as the Essay.

6. An interval of 20 minutes, to be devoted to mutual introductions, interchange of feeling, and general conversation.
7. Miscellaneous business during 25 minutes: such as reports, extracts from interesting correspondence with similar Associations by the Corresponding Secretary; general intelligence, tending to advance the interest of the Society, and brief statements of the condition of its business affairs, *when called for.*
8. Praying and Singing.

The following are the Standing Committees of the Association as appointed.

1. A Committee on Essays and Reviews, consisting of 6.
2. A Committee of 12 to aid members in selecting places of worship.
3. A Committee of 12 to aid members in selecting suitable boarding houses.
4. A Committee of 12 to aid members in selecting places of employment.
5. A Committee of 12 to visit and relieve the sick.
6. A Committee of 2 from each Church represented in the Association, to act as a Finance Committee.

A book is kept at the rooms of the Association containing a list of Sunday Schools needing teachers, name and denomination of the Church to which they are attached, and locality.

Devotional meetings are held in the Managers' Room every Wednesday evening, at half past 7 o'clock.

A Library consisting of about 1800 volumes, periodicals and papers, is open to the members at the rooms of the Association *every week-day,* from 10 A. M. till 10 P. M.

APPENDIX,

CONTAINING THE

ADDRESSES DELIVERED AT THE ANNUAL MEETING.

ADDRESS

OF

REV. STEPHEN H. TYNG, D. D.

MR. PRESIDENT: *My Christian Friends*—It was the purpose of the Society to have their platform filled by laymen alone. I approve of this purpose, and should exceedingly desire to see presented a platform filled with Christian laymen, taking the seat of a Gospel minister without the apparent official responsibility of it, and bringing the great subjects of Gospel responsibility and instruction before this community upon the mere ground of their personal relation, and the responsibility of their individual character. I have listened to this report with unspeakable delight. That a report so thoroughly religious in its character, so discriminately evangelical in its principles, so complete, and so bold, fearless, and unveiled in its purposes and tendencies, should have been brought before us at this time, my Christian friends, I esteem to be a subject for our mutual congratulation; and there is not one of us, male or female, lay or clerical, who ought not to take this Association of young men by the hand and say: "You shall never fail; you shall never fail." (Applause.) You have before you in the report the great objects of this Association. I never saw them so distinctly presented to my mind as I have seen them to-night, throwing themselves into two distinct classes—the one, self-preservation, the other the universal extension of the principles and the power of the truth—the one to guard and nurture a domestic influence, and concentrate a domestic and local power, and the other to send out that domestic influence, and extend that local and domestic power until the vast limits of the earth shall feel its influence, and every nation of mankind shall understand the purposes for which it is combined and acts. Who that has had great intercourse with the moral history of the world will not at once see the vast importance of the objects for which this Association is combined? and who that has traced the history of the mightiest agents in every class of influence upon the mind, and destiny, and character of man, will not realize the fact that those agents have usually sprung from the most feeble and unnoticed beginnings? When the great Lord Eldon sat upon the Chancery Bench of England—a man possessing perhaps the highest and the deepest legal mind that Great Britain ever saw, and a man, too, eminently conservative in his character, and eminently distinguished for his purpose to maintain the aristocratic power of the community—it was his delight to tell the young lawyers at the bar: "Young gentlemen, I was born in a chairfoot;" and when, supposing a chairfoot meant a common chair, they looked at him with astonishment, he interpreted it to them, in no degree, however, to the advantage of his birth. "In my native town of Newcastle-upon-Tyne," said he, "a *turn-chair* means a blind, dark alley, and the bottom house of a blind dark alley is called the *chair foot.* I was born in the bottom house of a blind, dark alley; and when, therefore, I take you to the place of my birth, I can tell you nothing else but that I was born in a chairfoot." Noble was the testimony, but he could well afford to make it; for though the dignity of the peerage crowned his position, though a sovereign favored and endowed him with wealth, and though a nation's reverence surrounded his political and legal character, he gave to his country more credit and character by the profundity of his learning and talent, than his country ever returned to him by all the variety of its remunerations. One of the most eminent of the Bishops of the Church of England, driving along the road in his splendid chariot on a Sunday morning, stopped and asked a little time to stay. He left his people, telling them that he would be back soon, and went up the hill-side, and there knelt down to pray. They supposed him almost insane, but he returned shortly, and addressed them as follows:—"On that spot, more than fifty years ago, I, a bare-footed cow-boy, drove away a cow that had been sleeping there throughout a winter's night, that I might warm my feet upon the ground that she had heated with her body. God has made me what I am, and I cannot pass that place without thanking God for the influences and the occasions that he has given to me."

When we look through the history of the past, and see that everything eminent has started from just such characteristic beginnings—when our own Franklin tramps through the city of Philadelphia, a gawky boy with a loaf of bread in his hand, munching as he goes—when Webster tells you of his original cabbage garden upon Middlesex Canal—when Henry Clay declares it to have been the pride of his history that he was a poor boy from "the slashes" of Virginia; I say, when we look through the whole array of such facts, who shall undertake to come into our midst and estimate the value and influence of any one of the thousands of young men whom we may meet in our streets, or upon whose head we may incidentally lay our hand?

A poor young man in London was bound as apprentice to an ironmonger. It was his pride and delight to accomplish every task set him with eminent success; and whenever there was a particular order in the store which required especial neatness and punctuality, it was, as a matter of necessity, given to him. Aye, our Report speaks to-night of "years of sowing." The character of the seed indicates the character of the harvest; and when we find that this young man bestowed the most minute attention and fidelity to his duty,—"faithful in that which was least,"—in his shop in Tottenham Court Road, London, we are not surprised when we find him to be a great herald of salvation—a man who gave arts and intellectual power to the Islands of the South Sea, and a nobler than whom earth has never produced, and than whom no man's history will be more incentive and suggestive to future generations of young men, as they read and ponder it.

A young man was engaged in raking out the fires of a sugar refinery in London. It was all that he appeared competent for, for he was unconverted. Oh, my friends, how I do thank you for such bold expressions in your Report—"converted" and "unconverted." There, there is something tangible—a manifest something besides being good and bad. There is something besides the golden rainbow, shadowing out the religious influences of character so fashionable in the theology of our day. There, there is something clear and distinct, and when we open sheaves like that, we expect to find a glorious work within. This young man never was anything until converted. I have known scores of them who seemed to get an inspiration of genius and power when converted to the service of Jesus Christ. But the fidelity which raked the fires of the sugar refinery, and gave him the character of a man steadfast and devoted, was the seed which was to flourish in a noble work; and you may trace that young man, without education, without scholastic preparation, without any means other than the love of God in his heart, and English common sense in his head, and a faithful, out-spoken Saxon tongue in his mouth—you may trace him, until all through the coast of Western Africa the name of William Johnson is the perfect type of excellence, in presence, devotion and amazing success, in the Missionary Ministry of the Gospel of Christ.

Now, my friends, why do we pick up these little facts which seem like shells on the shore of time? Why travel and gather up incidents but for the purpose of mutual encouragement? I speak not merely to young men. Who shall tell me what the young men of this city individually are to accomplish? But there is something especially exciting to my mind in the title which these young men have assumed. A Christian Association! Aye, I hail the time when Church and Christian shall seem to be synonymous. I remember hearing my venerable and excellent friend (Dr. Bethune) remark that he fully believed that the real Apostolic succession was in the Reformed Dutch Church, and that the Apostles spoke low Dutch;—(loud laughter and applause)—but I hail the time when Apostles will speak low Dutch, and broad Scotch and Irish, as well as the most perfect and discriminating Saxon-English. (Renewed laughter and applause.) I look forward to that time. There is not a feeling in my heart which would not rejoice if it were accomplished. I should love the time to come, when all barriers being broken down, I could take those two Reverend Fathers by the hand (pointing to two gentlemen on the platform,) and say, let us preach together, and labor together in the conversion of souls. We shall never rise up to a high Christianity until this is accomplished. (Loud applause.) Cease *applause*, and let us *feel* how unworthy is this unceasing feeling of suspicion that the brother who stands next me has some other object than the bold confluent object of proclaiming the gospel and sending out the glad tidings of salvation, and therefore it is I hail the title from my very heart. I hail the title—a Christian Association! (Loud applause.) Yes, a Christian Association! And it shall be no cause of grief to me when I rest my head upon a dying pillow, that I have ever built up one single fence between my brother and me, or ever voluntarily alienated one single Christian brother from myself, and by the help of God I will lie down in peace free from the bondage of a memory like that. (Applause.)

When these young men thus come out themselves in such an association, with such a title, with such a report, with language so distinct, so bold, so noble, so open, and so undisguised, is there a father or a mother in this house that will not weep over them tears of joy, and say: "son of my heart, blessed be God that I see thee rise with the pearls of wisdom in thine hand to buy the treasure that faileth not for ever." I dare hardly look at the other side of the picture; for when every other young man I meet flaunts along with a cigar reeking from his mouth, with the language of profanity, ribaldry, or levity issuing from his lips; his evenings spent in the bar-room, or worse, and his days completely devoted, under the bondage of selfish necessity, to the mere pursuit of Mammon, I hardly supposed that there was such a number of united Christian men among us. The mere thought of this Society makes our old bones to leap like a hart, and stirs us up with a feeling of energy that bids us (turning to some gentlemen on the platform,) that bids us feel that there is hope in Israel, and when our heads are laid beneath the sod, that there is a sun to rise, and a day to come, and a glory to dawn, and a light to beam, and a fount to flow when we have finished our dispensation and entered into our rest. I take you by the hand, beloved youth, and rejoice over you with a fathers joy, from the very bottom of my heart. (Applause.)

Look at the prospect before you, American young men? Was there ever a time in the history of our Republic when you were so important, or when it was so important that you should be trained, and banded and combined—when almost the existence of our land as a nation is perilled as it never was perilled before—when days have arrived that might start the policy of ancient times from the tomb, and awake the energies of the olden age, that have long been forgotten—when a crisis has come in which we have to fight the old contest even for personal liberty over again, or else give up that which is almost as dear to my soul as liberty itself—the glorious combination of the States of America, that makes America what it is, and shadows out its sole possibility of usefulness and glory hereafter. (Loud applause.) Yes, dearer than the union of these States to me nothing is upon the earth, but liberty itself; and if those two cannot be combined, then I am brought to the position of the parent with the twin children, where one or the other must be sacrificed; and I may look upon the one with the deepest interest, and upon the other with the deepest anxiety, and exclaim, "woe, woe is me that I must choose, where either choice shall thrust a dagger to my heart, and drive me sad and sorrowful to the rest of my days." (Applause.)

Now for the prospect before us. We who have battled on for 30 years, through a whole generation of men, have but little more to do. Our days are coming to their conclusion. The setting sun shines out before us, its beautiful rays sometimes more beautiful than ever before; they cast themselves athwart our vision, and remind us that soon our repose must come. None of us, dear youth, will stand in your path, and America shall look forward to the influence, and the power, and the results of a generation of combined and Christianized young men, who, with a wisdom that true religion gives, may be able to consider and settle, yet more wisely, the great questions which we have failed to quiet, or accurately to appreciate.

But there is a prospect, my brethren, beyond all this. Oh! how the world stands waiting for Immanuel's Land. It seems but yesterday that I was at

Salem, where Judson and Nott, and Miles and Newell determined to go abroad as Missionaries, when there was scarcely a single Christian in the land who sympathized with them, and the feeling of the American people was purely selfish; but now behold that amazing agency, the American Board of Commissioners, perhaps the most successful agency for missions except the Church Missionary Society, or the London Wesleyan Missionary Society. Look at the extent of the Baptist, the Methodist, and the Presbyterian Societies. (I will not speak of my own, but I wish that it was a thousand times larger.) Why, in these last thirty years that have gone by, see how the world has opened to American Christians. There is not a spot upon the face of the whole globe where an American young man may not now be permitted to plant the standard of Christianity; and now, perhaps, we have throughout our country thousands of young men—a friend suggests to me 30,000 young men—combined in various Christian Associations far off from each other. I received a letter the other day from a Christian Association of young men in San Francisco. Two youths went from my Sunday School to that place, and there combined with a view to form a Christian Association. First there came in the spirit of latitudinarian Indifference, and said, "Do you call us no Christians? we insist upon union;" and then there came in the spirit of destructive Popery, and said, "Do you not call us Christians? we insist upon coming in;" and these young men, in the midst of that immense metropolis of gain, giddiness and guilt, had to settle that question. And they have settled it. They sent to me newspapers that had abused them beyond all measure, but they stood their ground. And let this Association remember, that in just such a contest fidelity is strength. Better 300 men who can be depended upon, than 30,000 who are doubtful. Let them ever take the ground of this Report, "conversion" and "unconversion," and God will bless them.

I am ashamed to have occupied so much time, but when a father and a pastor's mind enters upon a subject like this, where shall it stop, and what shall be the limit of one's expression?

Now, my friends, the simple question is, shall we, as a community, help these young men, and give them ability to carry out their glorious enterprise? You, my excellent friend (turning to Dr. Bethune, who testified his assent to the last sentence of the Rev. Speaker by an inclination of the head,) you bow your assent, and I believe that there is no man here who will not help these young men. All will say as you say—Yes! with one accord; and I believe that there is not a single individual here this night who will not, according to the extent of his purse, afford assistance. The rich man will do so according to his ability, and the poor seamstress who earns her shillings by her toil will give her mite, and that will be the sweetest gift of all, for what so precious to the hand of man as the gift of female devotedness, and female confidence and love. Does man ever feel himself so exalted as when the hand of woman toils to enable him to toil with more success himself? (Enthusiastic applause.)

ADDRESS

OF

REV. THEODORE L. CUYLER.

Mr. President:

I did not come here this evening with the slightest idea of addressing this audience, nor, until this programme was placed in my hands, had I the slightest idea that I should speak. Therefore I shall not speak at any length, but I mean to do something that is infinitely better than mere words. The reason that I came here to-night was not merely because I love this Society with all my heart and soul, but for the reason that our good Chancellor of the Exchequer here, Mr. Manierre, called upon me the other day and told me a fact which must not be a fact much longer, viz.: that this Young Men's Christian Association of New York, which just now stands at the head of the affiliated movements throughout the country in reference to numbers and influence, when it ought to have a full treasury, is this very night in debt. Some time since I was permitted to come in as a member of this Society; I say permitted, because I consider it a great privilege, and thanks to those young men in my flock who made me a member of this Association. What makes this Association as important as any upon Manhattan Island? Need I tell New Yorkers—need I tell you, when a young man is launched into New York from the country; when pitched here, finding himself among half a million souls, few of whom know him, and perhaps no single one cares anything for him, oh then how a mother's voice is missed, how the family altar is missed, how the gray-haired father is missed, and how that sister who flung her white arms around him and pressed him to her heart as she bade him adieu on the threshold of his father's dwelling, is missed? Does he not want some one to take him by the hand? Now, this Young Men's Christian Association is doing this very work. They have got their room, and their library which is lighted with gas, and what is better than gas, with wholesome reading, and they warm it with Christian sympathy. More than one young man have I exhorted to go there, and when the fifteen minutes' hand-shaking had begun, after the first exercises and essay reading were over, they felt that they were at home with friends and brethren. 1700 of the *elite* of New York's young men compose this Association. I use the word *elite* in its strict sense, for if I know anything of French I believe that word means the "chosen," or "the choice ones." 1700 of the *elite* of New York! and in the hall in which they assemble there is no tobacco fume, no fume of champagne, nor is there even an echo pervading that hall, into which we ask fathers and mothers to intrust their young men, of indiscreet or immoral language. The merchants of New York are more interested in that Young Men's Association than they are in any other Association in this city, save the Church of Christ.

The pastors are interested in it, and all the philanthropic societies are interested in it. Why talk about evangelical alliances? there is one that meets there every month, and opens its doors every night. One brother there makes his maiden speech, at once forming the mind and the heart. Who is he? Why, he is from Dr. Cheever's, or Dr. Tyng's, or from some other church in the city. Next comes a Baptist, next a Methodist, and then a Congregationalist; but all these distinctions are forgotten and melt into one. Now, that Society must have funds; for, ere long, they intend to put up a beautiful structure. While the United States raises other kindred institutions, shall it be said, this Association asking but $50,000, to make a home for New York young men, and young men from the country—that Christian New York denies what was so vital to them and to it? It shall not be.

The Reverend gentleman concluded by stating, that in a few minutes five young men would traverse the various parts of the building, and make a collection, in order to release the Association from debt, and he trusted that the appeal that had been made to the audience to-night would be cordially and liberally responded to, so that a handsome sum might be raised.

While the collection was in progress, Mr. Cuyler continued addressing the audience. We open, said he, a large gas-lighted, well-furnished reading room and library for the low sum of one dollar a year—a sum that is spent on one single fashionable concert, and not half as much as is frequently flung away in an evening's dissipation by many of our young men in this city. We must have several hundreds to pay our debts—our rent, and gas bill, and other necessary expenses, and therefore we ask that those who are outside the Association will replenish our treasury, so that we may go to the poorest young man who comes here and say, "Come in here, and there shall be no tax upon your pocket that you will feel, but an influence will be exerted on your heart which will probably be felt during life."

ADDRESS

OF

REV. GEORGE W. BETHUNE, D. D.

Sir, in coming to this place, and after I had entered and looked upon the audience, I asked myself, and I even said to one of my friends near me, "on what subject shall I speak?" Am I to speak to the Society? This is not a meeting of the Society, properly speaking, for here are a great many persons who are certainly not young men. (Laughter and applause.) Am I to speak to the audience? Certainly there are a number of persons here to whom the *addresses* of the young men themselves would be more agreeable than mine. (Renewed laughter.) And of what, sir, am I to speak? I could wish that some kind friends had taken it into their charitable hearts to obey the idea of my brother, and rejuvenate me, that I might, venerable as I am, possibly become as young as my friend, Dr. Tyng. But, sir, I speak of this as a difficulty, and for this reason, that a man as he grows older loses his faculty of interest in the young; and however blind we are to the fact that our hair is blanching, and our sight is becoming dimmer, and we are approaching the shadowy years of life, we might find an evidence of those increasing years, in the disposition to give advice. To the young, the future is all hope. Aristotle says, in a very remarkable passage, it is impossible that a young man should have much prudence, because prudence can only be acquired through experience, and for experience they have had no time; but those who have met with the shocks and rubs of the world, who have fallen into the traps of temptation that are upon either side, may come in their experience to be timid, while the young are too rash. If there be a mystery to me in the arrangements of Providence, it would be why prudence, and that sagacity which prudence has, should come last, and why energy should be put first. Could we, we might for a moment think in our short-sighted reasoning,—could we put the prudence of age first, to guide and direct the impetuosity of youth, how many errors and mischiefs might be saved, and how many great successes might be gained? But God is wiser than we. He has given the young man strength, and says the beloved Apostle: "I write unto you, young men, because ye are strong." To the old men he wrote because they had had experience of the love of God, but he wrote to the young men because they are strong, because in their sinews, in the faculties of the mind, in the generous affections of their hearts, and in the resistless purposes of their will they had a force, which was equal, by the blessing of God, to any purpose to which the providence of God might call them. "I write unto you, young men, because ye are strong." But this was not all the apostle's reason for writing to the young men to whom he speaks so affectionately. "I write unto you, young men, because ye have overcome the world." Strange address truly, that young men, when their appetites are most strong and when their experience is slight, should have overcome the world, and should have, at the very threshold, as it were, of active life, have overcome that one of the three great temptations which beset us and drag us to earth as we try to aspire upwards. Certainly, do we not see, that when the Apostle wrote to these young men who were so strong, he was writing to Christian young men, who early had had the force of faith, and the energy of love to God, and the souls of men, sufficient to enable them to part with that world, so dear to the human heart, so dear to the young man, so fascinating to the youthful senses, and to the youthful affections so seductive? Oh, sir, there needs great grace to change the young man in the force of his youth into a child of God. It is literally a conquest of the world, and he who, by the grace of God, has been enabled to put his heel upon the head of the serpent when he is young, may hope, by the grace of the Beloved Master, to find, comparatively, an easy conquest over the temptations that shall hereafter beset him, when age shall have sobered his excitements, and when experience shall have tamed his rashness, when the law of result, or his communion with God, shall have lifted him up towards heaven. And so I look this night, sir, at your Association, combining the two characteristics which the Apostle John gave to his youthful brethren: "young men who are strong," and "young men who have overcome the world." I might go on, sir, to speak upon these words of the Apostle, so fruitful in their teachings and so edifying in all their influences, but they set before us so plainly the great idea, as to need no commentary from me. What a spectacle, sir, is this multitude of young men! How many did you say there were, Mr. Chairman?

THE PRESIDENT.—1,600 Sir.

Dr. BETHUNE—1,600 young men! Imagine that the enemy were threatening our city—imagine our present peace and domestic concord broken; that we were liable to invasion from an intestine foe; that in another day we might be sure that an attack would be made upon our dwellings and upon our homes; and we were to see so many hundred young men, calm, resolute, armed, drilled, and prepared for the fight, taking their position as the guardians of the city and the guardians of the people—not alone, indeed—not the only battalion of its defenders—but what a mighty strength there would be in that company of young men. You have heard most striking statistics with regard to the young men occupied in mercantile pursuits, and a large number of those who have not yet been twelve months within the borders of your city. There is power. Add up, too, the sum of physical, mental and moral forces of those sixteen hundred young men, and behold what a motive power there is. Estimate it, sir, by any comparison that you can apply, and tell me if it is not startling to think how much force there is there for evil as well as for good. But, sir, young men in this country present to us a spectacle which has been seen in no country of the world during any period of the world. If we look to the ancients, we find them all inculcating upon youth a patient submission to age; and even in democratic Athens, no young man was permitted to speak until those over fifty years of age had offered their opinions. We find in Rome even that young men were kept back, and were not permitted to take such a part in the affairs of the nation and the affairs of men as we find them taking here; but in this land, such is the demand for sinews, such is the demand for mind, and for human activity in every form, that a boy has scarcely time to complete his knowledge of the multiplication table before he is brought into active life. You see him while the down is upon his chin thrust forward into positions of responsibility and care—positions requiring skill, trust, experience, and which in any other country would be reserved for men of gray hair and long training. We may talk of it as we will, but travellers who come to us from the Old World speak of this as one of the greatest moral evils, or moral dangers, that they see in our system in the United States; but such, I repeat, is the demand here for human activity and instrumentality in all the forms of energy and enterprise, that you cannot keep the young back. They must and will come forward, for they are men before they cease to be boys. What is the consequence? They come into the dangers of a crowded city like this with an insufficient education, for I call not that education the merely knowing how to read and understanding the principles of grammar and the rules of arithmetic; but that is education, sir, which forms the mind for thought, which gives to the mind habits of labor, patience, determination, and a firm, deliberate resolution. Until the soul is thus educated, all the minor elements are comparatively of little importance or value. But such an education our young men are rarely permitted to have. They come here too young to have gained it. They enter upon their activities, and become too busy to gain it. I know not whether you remember the education that that illustrious character, Tony Weller, gave to his son. He gave him, as he said, the best education in his power—he turned him out into the street to shift for himself; and the education of a great many of our young men is but little more than that. (Laughter.) You will here see boys, literally boys, and young men who have scarcely passed the age of boyhood, cast into the vortex of this great city—into its dangerous avenues, and into its streets rife with temptation, to shift for themselves. Their fathers and their mothers live upon the green fields of their childhood's native home, but the child here is without a father's arm, and without a mother's love. What must be the inevitable consequence? Sir, if they do not educate themselves, they cannot be educated for the high purposes which they should aim at; and unless they are encouraged to self-education, we cannot hope that they will in every case undertake it. But, sir, to whom shall we look for this faithful interference upon their behalf? Where shall we find those who will go and search out these young men, take them by the arm and lead them to the place where they may learn to talk of God, and the things that belong to his kingdom? We see *here* the very instrumentality that is needed. An old man would be looked upon with suspicion by that young, ardent, rosy youth. He would say, "I am not going to listen to the prosy garrulity of age, whose blood is cold, and who frowns upon the genial spirit of an earlier age. I am not going to be brought into an assemblage of people with whom I have no sympathy, and who have no real sympathy with me." But here it is not the old man that comes, but it is the young man like himself. He sees his counterpart almost, and a kind arm is thrust through his own. He feels a warm heart beating against his own breast, and he looks in the face of his new friend—not frowning upon him in all the astuteness of wisdom, and in all the wrinkles of age, but as one like himself, conscious of the same trials, conscious of the same hopes, and conscious of the same fears, ready to unite himself to him by a bond that shall never be broken—the bond of Christian love. This is the very thing which the young man needs. Now, sir, it seems to me that Providence has been especially kind in the raising up of this instrumentality. There is not a class of people, except apprentice boys when they are first bound to their masters, who are exposed to the same amount of temptation, as our young men who are in the employ of mercantile houses, or are in the offices of professional men. They have no home, literally, for a boarding-house is never a home: the noisy parlor, the uncomfortable double, and sometimes treble bed-room is no home. There is no influence which there exists, except in very rare instances, that can remind a young man of home, except by the sad contrast of that blessed place which was só once, in company with father and mother, and sister and brother. The place is distasteful to him, and he must seek for sympathy somewhere. He must have that which his heart shall feel, and nothing but a heart will feel it. A heart demands a heart. Nor will he be satisfied with less than what it gives. He must have sympathy and friendship, and he can only get it from hearts like his own. And *here* it is offered to him. At the very hour when temptation walks abroad in every alluring form, and at the very hour when the utmost skill is used to drug the cup of vice, and to make that which is the most horrid the most alluring, comes this blessed Society and says—"Enter these happy doors, where knowledge, religion, and fraternal love unite to bless those who seek its hallowed shelter."

There is a maxim, that if the education of the young be neglected, great trouble to the commonwealth will follow. I do not think that I remember every word of the maxim, and I am translating from imperfect memory, but the sentiment is, that if the education of the young be neglected, great trouble to the commonwealth must follow. Is it not obvious? These very young men of whom we are speaking to-night will in a few years control this city, and will constitute the moral and the intellectual forces of this city; for after all that has been said of the masses, it is not the masses that rule in this country, (I mean by the masses the lowest order of people, if they are so designated;) but it is the middling classes—it is that class of men who are lifted above the necessities of daily toil, and yet at the same time toiling with their hands, and far from the condition of those who are called rich, who govern our land. And these young men will constitute a large portion of that class, though some of them shall pass higher, and be possessed of vast wealth, and vast control over the minds of men through riches, or cultivated talent, or original genius. *They* will rule this city. However large it may be, *they* will rule this city. (Applause.) It is the "little leaven that leaveneth the lump." The lump never changed the leaven. Is that not seen in the history of our country? Look what was the original leaven that has been at work here, and see how many foreign elements have been brought to us from every nation upon the face of the earth. Look and see how much superstition, how much ignorance, and how much downright crime has been brought to this land by the immigration that has come to it. You hear everywhere the voice of the foreigner,—I do not dislike to hear it, for all our fathers were once strangers in this land, and God forbid that I should entertain a thought of jealousy to a stranger who comes to me in the very guise of that blessed Master "who had not where to lay his head,"—but I say, is it not beautiful to see how, after all this infusion of foreign admixture, the Anglo-Saxon element pervades and rules it, and that this land, with all its foreign tongues, with all its foreign-born people, with all its accessions from people who have been under a different system, is ruled, and *must* be ruled by the Anglo-Saxon blood. (Loud applause.) Yes, that Anglo-Saxon blood that never bows to cross or Pope—that blood whose learning is in the glorious language of England, which is the language of our land—a language which is the treasury of more knowledge, of more truth and more eloquence than all the other languages on the face of the world besides. (Renewed applause.) I say there is more truth in the English language than in all the other languages besides. I believe that the majority of these young men are American born; but if they are not, there is so much the more reason that they should be taken up and adopted, for then, if they are not American born, they may be American bred, and, sir, those men will rule your city. There is no doubt about that. But *how* shall they rule it? It is for New York to say how that shall be done. Aristotle has told you, that if the education of the young is neglected, great detriment will come to the commonwealth. Now, I ask you, Mr. President, how these 25,000 or 30,000 young men,—these 50,000 as they will be in a very few years,—how shall they rule this city when our heads are in the grave? Shall they rule it for good or shall they rule it for evil? That is the question that you have to answer to-night, and upon similar occasions. Sir, knowledge is considered to be the great elevator of mankind, and when an appeal has been made to the citizens of New York for an extension of knowledge to the young, they have not been altogether deaf. I remember, Sir, when that most honorable gentleman, whose name deserves so much respect, and whose memory should be cherished as a public benefactor—I remember when Philip Hone took his stand in favor of the Mercantile Library Association, with what liberality and with what concurrence the merchants of New York united to establish that most noble and that most useful institution. Oh, they considered that they owed it to the young men under their charge to give them education and good reading. They felt bound not merely to pay them the paltry pittance of salary which they had bargained for, but to give to those faithful young men rewards richer than money and more precious than gold. And, Sir, that Institution lives to this day. God forbid that I should speak one single word in disparagement of the value of that Literary Association; but, Sir, there is, as you know, and as every man and woman here knows, a greater blessing than that of mere knowledge. That knowledge will not save the young man from the natural corruption of his human heart—that knowledge will not guard the young man against the temptations that surround him—that knowledge will not enable him to overcome the world, to resist the Devil, to triumph over his own flesh, and so secure a happy eternity through Jesus Christ, but he must have something more than knowledge to secure that conversion and that regeneration of which your Report so ably and so eloquently speaks. As Christian people, we believe that there is something more than human science, something more than the eloquence of writers, the wisdom of words and the wisdom of the world; for we believe that there is a power resident in the simple Gospel of Jesus Christ, in the religion which he taught, and in the example which he set, which, when brought in its activity to be applied to the soul, is better than all the wisdom of the ancients, and more precious than all the learning of the schools. (Applause.)

Now, sir, since the merchants of New York were not deaf to the cry for assistance when the foundations of that noble library, now so strong and rich, and abounding in benefits, were laid, may we not call upon the Christian merchants of New York to do for the religion of their young men what they would not hesitate to do for their intellectual advantage? Do men believe that the redemption of the soul is precious? Do men believe that it is through the grace of the Spirit of God alone that the heart is purified, and the world is overcome? Do men believe that honesty, and truth, and fidelity, and honor, and temperance, and purity, and all those graces which adorn life, and make a man trustworthy, come from the religion of Christ? If they do so believe, I ask them then for their own sakes, as a principle of insurance to their interests, to make their servants—I mean those who are in their employ—faithful to their duty, and to secure to them larger gains in greater certainty. I ask them for these reasons, to help these young men who are endeavoring to bring their youthful brothers unto God. I ask them to do this for higher reasons. I ask them to do this in the name of Him who saves their souls. I say, give it to them. It is not in your power, nor in the power of all your Society, to save a single soul; but it is in the power of prayer, by the blessing of God, to call that Holy Spirit which can save a soul. Yes, sir, there is a promise in the Word of God, that if one faithful man shall pray, he may work a miracle equivalent to that of shutting up the window of heaven, and opening it again. In the Word of God it is written, that wherever two or three are united together in prayer, as touching any one thing, it shall be done to them. It is so vouchsafed to a single petitioner; but I think all these pious young men twining their several prayers together, and lifting them towards heaven, will cause the electric fire of that Holy Spirit, through the blessing of God, to convert those for whom they petition.

I am persuaded that the gentlemen whom I see around me will act upon the noble impulses with which their hearts are now beating, and give all that is needed for the accomplishment of this purpose. Strike out, and speak boldly of your object, and I am quite sure that it will not be long before the stranger who comes into our city shall see, among the beautiful palaces which adorn its avenues, a monument of love, which the pious merchant whom God has blessed with wealth, in gratitude to Him, has erected, in repayment of his debt to the young men who are to follow him in life.

May God bless your Institution, and carry it forward for this great purpose of yours. (Loud applause.)

ADDRESS

OF

CHARLES TRACY, ESQ.

Among the results of the formation of this Society, the fact that it unites fifteen hundred young men in a friendly organization, for objects of a semi-religious nature, is of itself a great central fact, of vast importance in its bearings. Independently of inquiry into the particular things that organization contemplates doing, it is a great result in itself. So large a number, with the vigor and freshness of youth, joined in a brotherhood for the promotion of a true life in themselves and others, meeting on the common ground of one general faith, present a noble spectacle. Here is the true fraternity. When the French democrats presented their triple motto, LIBERTY, EQUALITY, FRATERNITY, some dull ears, which recognized nothing keenly but the jingle of money, could make little out of that word *fraternity.* Liberty and Equality we had already; what, said they, is Fraternity. But the motto was a true conception, a thought worthy of the great, pure, spiritual Lamartine, and it struck a deep chord in the human soul. The brotherhood of man! Alas! that those who first gave us the motto should have lost its realization. Had they been like their own Lamartine, devout believers in our holy faith, the true fraternity would have been the crowning glory of liberty and equality saved; but their faith in man being unmixed with faith in God, all was lost; and a scornful derider erased their motto, and wrote in its place Artillery, Infantry, Cavalry, while they called a Saul to be their king. Christianity alone gives the true fraternity, within that one great family in heaven and on earth, all named of Him who was child and man, and is their Head forever; and it gives it fully and freely.

The divisions of the Christian bodies are not offended by this society; for it sets up no new denomination, and builds no church, but commends its members to the religious preferences which inheritance or usage have made agreeable, and urges them to seek in their chosen directions the blessings of the common faith, and openings for works of usefulness.

This union must result at length in bringing forward a generation of men who hold the preferences of various denominations without asperity, and in perfect mutual confidence. This is the unity of feeling which comes from joint action. Working together in a common cause, is the best preventive of sectarian strife. The difference of theologians, it must be confessed, are wide enough; but they are differences which flourish most where least is doing. One, in a comfortable study, wears an easy wrapper, and sits in a stuffed chair, and he calmly writes on a sheet of satin paper an argument, proving that all who do not conform to certain tests of his are to be deemed out of the visible church. Another, in another chamber, in like seat and wrapper, writes on another sheet, and the two men look so alike you might think them the same man; but this writes an argument, proving that all who hold the dogma of the other are to be deemed out of the invisible fold of Christ. So between them both, we are all shut out. The one assumes to be a sentry at the church-door, to warn off the disorderly: the other aspires to wield the flaming sword before the portals of heaven itself. Now, set these men at work together; occupy them with labors of charity and love to needy souls; and they forget their differences, and draw together in the common labor. Their arguments are preserved, and each may still retain his own conclusion, but their diverse opinions soon cease to distract, and in the end become as harmless as a distinction without a difference. In the furnace of labor and trial the dross is consumed, and whatever is pure gold fuses and flows together.

The uses of this Society in meeting the new comer to the city, and offering him protection against its many risks and temptations, have been faithfully exhibited in the Report. But there are snares for him which lie in the very pathway of business, and by which he may be taken, although he seems not to wander from the track of business life into courses confessedly immoral. He comes here to earn his living, and to do it by some branch of business in which the gaining of money is the essential idea. Necessity of support drives him to diligence in the pursuit; for not one in a thousand among us all is able to live without present earnings. That such a necessity is favorable to character, most happily, is true to all experience; but it is not without serious and perilous temptations. The very first is the over valuation of the acquisition of property, the making of wealth the great end of life; and here our city ministers to the grievous error. The new comer takes his walk along the double row of palaces in the Fifth Avenue, and as stylish houses are pointed out to him, he is told with interest, *here* lives a man who, ten years ago, kept a stall in the market: *there* is the residence of so-and-so, who came to town with five dollars in his pocket, took lodgings at a third-rate boarding house, and went into a store as the lowest clerk; now, after only a few years, he is one of the heaviest fellows who walk the Exchange. The wondering listener returns to his place of business, and too often finds there that the Dollar is its Deity; and the city seems to be altogether given over to the making of money. How easy for him to pass from the love of business, as an agreeable and respectable occupation, productive of needful support, into a mere love of accumulating wealth, and thenceforth deem business itself as rather an irksome condition, a necessary evil, leading to opulence in the distance. Watch now the daily toils of this same new comer. See him hurry from his bed to his breakfast, and thence to his place of business; see him toil in mind and body till night, and then return worn and weary, ready to sink from the table to the bed again; without a quarter of an hour in a day to bestow on the cultivation of those higher powers which are his true glory. Thus the week goes round, the years fly away, and although the golden prize is won or lost, the mind has not improved; the circle of knowledge is not enlarged, the tastes are not cultivated, the sympathies have not warmed to the fraternity of man, and the soul has not risen towards that world where the Dollar can never enter. How easy to have found a few minutes every day for these higher pursuits, but for the demoniacal possession of this passion for wealth. How easy to make business perform its true office of pecuniary support and abundance, and yet remain a source of present pleasure, and never crush out the immortal part by its over pressure. It would be a great error to lose sight of this fatal snare of business, and to suppose that the theatre and the gambling house were the main things to guard against. This approaches under the guise of a virtue, and is more likely to cheat and ruin. The Christian Association comes here to the rescue, and calls the young man to higher themes, to ennobling friendships, to improving occupations, to the cherishing of the immortal. It occupies the possible leisure with what befits intellect and character, and thus shuts out baneful influences. Something positive must be interposed before the seducing spirit of gain, to pre-occupy the heart; for it is by occupying the soil with good seeds and useful plants, that noxious weeds are the most effectually excluded.

The passion for accumulating riches is a fearful and hideous thing; but it may arise as a result of an ill-regulated mind exercised out of proportion in business pursuits. The moderate desire for ease of condition, consistent with a contented mind, may subsist with tastes for the pure, the refined, the intellectual, the chivalric, the philosophic, the holy—with whatever is honest or pure, or lovely, or of good report; but the same feeling may be allowed to grow alone, and fill the whole heart, excluding other things, until it reigns over every power, and converts the man into a mere machine for making money, a die-press for coining gold. It is said that the embryo of the oak contains four perfect germs, but in their growth one takes the start and soon overpowers the others, and gradually absorbing them, fills the entire space with its own bulk. So it may be with the germs of character, many starting together, but one gradually crowding out the other, and absorbing all the energies of the soul into itself. Sad indeed is the case where the germs which promised nobler fruits have dried up, to leave a clear space for the sordid spirit of avarice. The world has not lacked examples of those who have started fairly, with the prestige of birth, the right bias of education and alliances, and yet have dropped one good point of character or habit after another, lightening themselves for the hotter pursuit of wealth, until at last when accumulated fortune is a burden, and age is heavy and sight dim, they have no heart left for anything but clutching money with a dying grasp. Against such a waste of noble powers, such a desecration of the divine image in the human soul, this Society lifts a barrier, by calling the young amid the scenes of acquisition, to hear other voices and delight in other things.

Why should we speak of the daily and hourly temptations to wrong in the course of business, to deception, to fraud, to over-reaching. These are the grosser but the most common snares; and against them all, the true defence is in a mind ennobled by higher sentiments, and regulated by fixed principles.

This Society also does a great service in early meeting the new comer. A young man comes here who is a respecter of religion, or a sincere follower in its ways: he goes in and out of a church with a crowd: he visits another church in another crowd: he is not noticed: his powers of usefulness, his good will to do good to others are unknown. Months go by, when an accident reveals him, and he is at once in the way of usefulness and improvement, or mayhap, the want of active duties and fraternal sympathy, with the unceasing pressure of business, has left nothing worth revealing. To such, this Society is a ready friend, taking him in the outset into the circle of its friendships, and guiding him to ample fields of usefulness and improvement. It is not by cold neglect, not by passing on the other side, not by the doctrine of Cain, "Am I my brother's keeper," that a body of good, wise, faithful men shall be reared here; but it is by the watchful, yet kind, inofficious, courteous practice of the apostolic maxim, to look not every one on his own things but on the things of others. Already much has been done by this Society, in this very way, to supply the perpetual want of teachers in Mission Sunday Schools and patient workers in other charities; and it may fairly appeal to the Christian public, which has thereby gained large advantages, and claim its grateful favor and support.

THE DIGNITY

AND

MORAL USES OF LABOR.

A DISCOURSE

DELIVERED IN THE CHURCH OF THE MESSIAH,

BY WM. G. ELIOT.

PUBLISHED BY REQUEST.

ST. LOUIS.
PRINTED BY KEEMLE & HAGER.

1855.

THE DIGNITY AND MORAL USES OF LABOR.

> *And unto Adam he said, because thou hast hearkened unto the voice of thy wife and hast eaten of the tree of which I commanded thee, saying, 'thou shalt not eat of it,' cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also, and thistles shall it bring forth to thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground; for dust thou art, and unto dust shalt thou return.*
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> Gen. iii 17, 18, 19.

After the sin had been committed by which man was first alienated from God, a sentence of condemnation was passed upon the guilty. But it is worthy of observation that although a curse was laid upon the tempter, no direct curse was spoken against those by whom the sin was committed, although the penalty of transgression was declared. To the serpent is was said, "cursed art thou more than every beast of the field." But upon the woman no word of malediction—although it is sometimes interpreted as such. It was indeed the appointment to her of sorrow and suffering, of subjection and disappointed hopes. But the temporal penalty of transgression, however severe, is very different from a curse, and if patiently endured may be converted to a blessing. Upon the man also no direct curse is pronounced. He was perhaps the greater sinner because he had not been like the woman deceived, but had consented to the wrong by her persuasion. Yet how tenderly was he dealt with! The spiritual retribution of sin could not indeed be avoided, for it was already in his soul, and by the falling away of his spiritual nature from God the words were already finding their fulfillment, "in the day thou eatest thereof, dying thou shalt die." For it was probably not of his physical death that these words were spoken. It was the dying to truth and goodness, the knowledge of good and evil through the practice of evil: "Knowledge of good, bought dear by knowing ill;" which is the spiritual death. The soul which has sinned has thereby lost its purer life and is walking in the shadow of death. We live in proportion to our holiness and we are dying by every wrong action we do. May God save us from that lingering death and teach us to rise in newness of life, in the true developement of our better nature, that our mortal life may be clothed upon with immortality! But how shall this be best accomplished to those who have already sinned? By placing us in the midst of spontaneous delights? By removing us from all trial and hardship? No: for then would our sinfulness be confirmed and self-indulgence and self-worship would take the place of self-consecration to God. In his seemingly severe treatment of the sinner, God shows his mercy, not less than his justice. A garden of Eden, self-supplying and beautiful of its own accord, was a fit place for those whose hearts were at peace with themselves. But when sin had entered there, the occupant being changed, the place of abode needed to be changed also. In the conflict with wrong, external hardship may be an inward blessing. "Cursed be the ground for thy sake; thorns and thistles shall it produce," that thou may'st "eat thy bread by the sweat of thy brow," and that life although henceforth a conflict and struggle, may still become a delight by first becoming a victory.

Is it a curse which is here pronounced? To a sinless man it might be so; but to the sinful and the tempted, to those who have already entered upon sorrow and sadness, we say that the seeming curse is a real blessing, and in the judgment pronounced God has remembered mercy.

I can hear the philosophical objection made against the scripture record, that it is not likely that a change was made in the natural products of the earth by man's iniquity. I do not know whether it is likely or not. But I believe in the providential care of God, and however we may explain it, we know the fact that there is always a perfect adaptation of the means used to the end to be attained. The earth would need to be a different thing for the use of a sinless race of beings, from what it is for sinful men. I can see no philosophical absurdity, therefore, in the scripture statement, which may rather be taken as proof that the universal law of adaptation was therein made good. When man became a sinner the earth needed to be changed for his use. That inward conflict having once begun, the necessity is laid upon him, for his own peace sake, of enterprise and exertion, of difficulty and opposition, that out of weakness he may be made strong. Whether it was by divine miraculous appointment or by providential natural causes, which may be only another expression for the same thing, it was needful that the earth should no longer turn a smiling and loving face to man, except in return for his industry and faithfulness.

I know not how it may be with the pure and sinless, but for us such as we are, feeble in our birth and sinful in the ordinary progress of life, I believe that the necessity of working for our daily bread and for the comforts which make life happy, is a blessing greater than almost any other, and the only one by which evil itself can be converted into good. We may imagine a condition of being, perhaps, in which unbought pleasure will satisfy; and where no sorrow can come, idleness might be endured. But as things are, *industry* is the best comforter, the best protection from evil, and the necessity of working is the charter of our freedom.

There is no condition of human life in which occupation fails to give solace and strength.

I. It is our best defense against temptation, and the temptation to do wrong seldom prevails except when we are idle. The grand difficulty in moral discipline is in the use of leisure time. He who is at work is, comparatively speaking, out of harm's way. If you would reform a man, give him as much as he can do. If your thoughts wander to forbidden things and your desires lay hold of wickedness, turn your hands to useful employment and the sinful imaginings will be restrained. We often ask for retirement and repose as a means of self-improvement, and they are undoubtedly needful as intervals and seasons of rest. But many a hermit has found that the worst temptations come in the solitude and silence of his own cell, and that all the corrupting influences of the world cannot equal that of an unemployed mind and idle hands. It is therefore among the luxurious and the rich, upon whom no necessity of working is laid that we find selfishness chiefly to abound.

The children of the rich are under double temptation and often enter upon an inheritance of self-indulgence, of effeminate virtue or of sin. Yet it is to secure such an inheritance to their children, or at least knowing that they will be exposed to such a risk, that the parent labors to accumulate wealth, to raise them 'above the necessity of working,' as though working were a calamity and disgrace!

II. Industry is also to be regarded as the law of contentment. This is a virtue or a condition of mind less common than we might suppose, but it is more frequently found among those whose time is fully occupied than among any others. If each returning day brings its work, upon which we enter as a matter of course, the common rewards of industry are most likely to satisfy us, and a feeling of reasonable progress keeps us contented with what we have and what we are. Industry is necessary to progress, and without progress, although a man may be satisfied and self-conceited, he will hardly ever be contented. The employment of our faculties is needful to keep us from seeing the vexations by which we are surrounded, from foolish comparisons with those whose condition seems better than our own, from unreasonable wishes and complaints. To be fully occupied is therefore to be, for the time, contented. A day of idleness is as long as a week of employment, and the weariness of heart which idleness brings soon becomes the heaviest burden which one can bear. It is well for us, therefore, when the motive to industry is so urgent that we have no time to hesitate, and he is far happier who has scarcely hours enough in the day for his work. Not that one should be over-worked; for the faculties then are oppressed; but it is well to have every faculty of mind and body in full and regular exercise, for then we feel the reality and earnestness of life, and that wise contentment, which is the true average of happiness, becomes the habit of life. It is a great attainment to be contented, but to be idle is to complain. With nothing to do, there would presently be nothing to enjoy. It would be better to have something to suffer, to endure, than to have nothing to do, or no motive to do it. I have made the trial more than once, and I almost despair of teaching those to be contented, who cannot be brought under some moral or physical necessity of work.

III. Still more is occupation essential to those who who have trouble to bear. The employment of the hands lightens the heart. Trivial losses and lesser griefs may seek diversion and change of scene, the consolation of travel and the entertainments of art. But under severe affliction such things are a mockery and compel the heart to be untrue to itself, by putting on the hypocrisy and seeming of interest for that which is in fact a task work and grief. The strong enemy must be grappled with and conquered. We must resolutely look in the face of calamity when it comes, and go forward in our own appointed way. Defer no duty; do nothing carelessly; avoid no obligation; allow to yourself the least possible repose, until you feel that you have again *command of yourself* and that you can stand up in your place and by God's blessing bear the burden which God has placed upon you. They alone who know how to work know how to suffer, and the more urgent the necessity of working the easier it is for us to endure. By thus going out from ourselves and our own peculiar grief, we exercise and purify the affections, we learn that the selfishness of grief is no better than any other selfishness, and the peace which this world can neither give nor take away becomes more perfectly ours, as with steadfast step we go onward, in the unaffected simplicity of our daily working, "towards God who is our home." God be thanked that to him upon whom the burden of sorrow is laid, the opportunity and the necessity of work is given.

IV. The worst suffering is the remembrance of sin. Remorse is harder to bear than bereavement, and remorse can be changed into the repentance which is the condition of a renewed life, under no other law than that of industry. The idler does not know how to repent. He may mourn and hate himself, casting himself down in dust and ashes, under a conviction of sin that seems to rend his heart in pieces; but it is not yet repentance. It is self-accusation and the bitterness of despair. And if he rises from it, as he must rise, and mistakes the natural reaction of mind and prostration of feeling for the assured evidence of his acceptance with God, it is still no genuine repentance and no assurance of God's favor, until the work of life is entered upon and the daily performance of duty takes the place of self-depreciation and regrets. We say 'takes the place of them;' for this is the actual and the intended effect. Every duty performed is a healing balm to the soul. Step by step, we go further from the wrong by making the right our own. The true repentance becomes more earnest while the bitterness of remorse is gradually taken away. We still remember the wrong—O my God with what sadness!—but the pressure of duty to which we have given ourselves keeps us from brooding over it, and we literally work ourselves away from sin by working into righteousness. Give to the hands therefore employment; let present work drive away the thought of past unfaithfulness; by the sweat of the brow earn the daily bread; redeem the time while you are mourning for its loss, and you will gain repentance that needeth not to be repented of. Let the sinner go to work in what ever may be his proper place and by doing right learn to repent of the wrong. For we do not really repent of wrong, we do not know how to be sorry for it, except by learning to do right.

We must rise to some degree of practical goodness before we can discern the lowness of the level at which we before stood. And thus it is that by the common dilligence of daily industry the moral nature is made healthy. Little by little, it is right action and before the soul is capable of great virtue it is thus exercising itself with returning strength, it is freeing itself from the delusions of past folly, it is learning to see things as they are, and by the commonest details of common life is regaining its vigor that the future may become what it ought to be.

We see therefore that those who are exposed to temptation from without and from within, who are naturally wayward of heart and not sufficient to themselves, who are exposed to trial and suffering almost too heavy to be endured, whose sins are multiplied until they bring the bitterness of remorse—to beings such as *we* are, the necessity of working is not a curse but a deliverance, a redemption; it would seem the only possible avenue to rest. The opportunity of working is a cause of gratitude; the necessity of working is an assured opportunity of peace. The worst hardship that could be imposed upon us and the severest curse would be to continue what we are and be placed under a law of idleness instead of industry.

But to make what we have been saying true in its best sense, some limitations need to be expressed. The chief of which regards the motive with which we work, the moving cause of our industry. There is a great difference between the beast of burden and the free workman. There is an equal difference between work done and duty performed. As great a difference as there is between the hireling soldier who fights for his wages, and the patriot who fights for his country. To bestow upon work its proper human dignity, the mind must be employed as well as the hands; and to derive from it its moral and spiritual uses, it must be done in the service of God. That is to say, it must be done not merely as work for pay, but as duty "in the great task-master's eye."

It is a wonderful difference, but not clearly enough discerned. There is nothing respectable in industry itself, apart from the mind and the motive. Nor is there any kind of industry, down to the humblest, which cannot receive dignity and impart nobleness, if the work is done, not for pay or compulsion, but for duty and for honor's sake. It is not what we do, but the mind and the motive with which we do it, that constitutes the nobleness or the baseness of life. Therefore do we say, and I believe that it is literally true, that before God the humblest laborer, who works with a contented and thankful heart, as a christian workman should, is nobler and better than he who, with an avaricious and worldly spirit, adds field to field, and house to house, but whose heart becomes narrow as his possessions are enlarged. Nay, the slave, under the master's command, who has learned that he is Christ's freeman and who performs the miserable duties of bondsman, faithfully, because it is the place in which God has appointed him to work, is making a grander use of life than he who is scheming night and day to increase his riches and whose miserable worldly ambition makes him almost forget that there is a God to serve.

It is not therefore work that I commend but duty. Not industry alone, but the industrious performance of duty, as work done in the service of God. Under this view, industry may change its direction and its external results change according to the position and circumstances in which we are placed: but it always seeks to be unselfish, it refuses to do evil that good may come, it turns to no wrong occupation, it runs into no excess, it leaves fitting time for repose, for quiet and grateful enjoyment, for the exercise of christian graces, for meditation, for self-improvement and for prayer. He that is working to excess, so that in the eagerness of pursuit he neglects the unobtrusive claims of charity, and family affection and the sacred claims of religion, may be assured that selfish and worldly motives are mingling too much with the better emotions of his heart. Let him pause for a moment and then resume his work as duty, and a restraint will immediately be placed upon him for his own good.

I would not advocate to any man the withdrawal from work. Let him be ever so rich or learned or distinguished, he may rightly continue to earn, and study, and rise. If the work is in itself right it may rightly be continued to the end, and happy is he who only ceases from his work, to die. But to save us from being, in a spiritual sense, buried under the wages that we earn, this principle must be adopted:—*That as the rewards of industry increase, we should think more and more of others and less of ourselves.* The sense of duty to God, with which most of us begin, should go with us to the end. At the first, we may have worked for our daily bread, for self-support: Then, for our families and for the pleasant comforts and reasonable luxuries of home:—Then, for a moderate independence and the higher advantages of refined and educated life. But if we would save ourselves from *being* less as we *have* more, we must from the first to the last remember that work and duty are, under the christian law, the same. The daily bread honestly earned by the sweat of the brow and eaten with gratitude to God, is earned and eaten in his service. There may be nothing to spare but the day may have been consecrated to God. Can the same be said of him whose surplus wealth is a burden on his hands, and whose desire to be rich is his leading motive? I believe that not only should we share our earnings as we go along, but that the time should come in every successful man's career, when he should feel that he has now gained enough of earthly possession and earthly honor for his own personal happiness and for those immediately dependent on him. It will come sooner or later according to the measure of good sense given to him, for the wiser he is the sooner will he learn that a man's life and happiness do not consist in the abundance of things which he possesses. To the greater part of successful men, it might well come before the active years of life are half gone and when they have, therefore, vigor and strength and matured judgement with which to work. That is the period, I think, when, under the christian law of industry, a renewed and thoughtful self-consecration to God should take place. Not that one need to make a resolution that his personal comfort and wealth shall not thereafter increase, nor that everything which he afterwards gains shall be given away; but that he should then adopt as his rule of life and as his leading motive in continued industry, to become the benefactor of mankind. His chief study should become, not the best investment with view to increasing his wealth, but the best investment to do good. It should be his deliberate plan of every year that a great part of his earnings should be for the benefit of the poor and suffering, the ignorant and neglected, the stranger and the fatherless.

For, that he should continue working is the moral necessity under which he is placed for his own sake, for his own happiness, not less than for his usefulness in life. He may, as he advances, justly claim a greater amount of leisure and really needs more frequent intervals of repose; but to retire from business is generally speaking to retire from enjoyment; to cease from occupation is generally to increase one's care. It is better to continue working as long as we have strength to work, and we generally do to best advantage what we are accustomed to do. But if the law of industry continues after the pressure of necessity and the reasonable motive of personal advancement has ceased, life loses its dignity and spiritual worth and ceases to be the service of God, unless some higher motive supervene. To continue in all the eagerness of pursuit, "to rise up early and sit up late and eat the bread of care," for the sake of earning what we do not need, and the possession of which cannot increase our real comfort and enjoyment, although it may destroy our peace and corrupt our children, is a practical absurdity, and an unchristian mode of life,—unless we change it all by working with a higher motive and to a nobler end.

The law of industry is therefore the law of independence, of safety, of self-improvement, of comfort, of enjoyment, of consolation and of hope. Let it become higher still, THE LAW OF SERVICE. Not only to work but to work "together with God." To share not only in his gifts, but in his providence. To become instruments in his hands and stewards of his bounty, as obedient followers of Jesus Christ.

THE

AMERICAN CONFLICT:

AN ADDRESS,

SPOKEN BEFORE THE

New England Society of Montreal,

AND A PUBLIC AUDIENCE,

IN NORDHEIMER'S HALL, MONTREAL,

ON THURSDAY EVENING, 22ND DECEMBER, 1864.

BY REV. JOHN CORDNER.

Published by Request.

Montreal:
PRINTED BY JOHN LOVELL, ST. NICHOLAS STREET.
1865.

THE following Address was spoken before the New England Society of Montreal, and a public audience, on Thursday evening, 22nd December inst., the anniversary of the Landing of the Pilgrim Fathers. The chair was taken on the occasion by the President of the New England Society. On the platform were seated the Presidents and official representatives of the various National Societies of the city—English, Scottish and Irish. The Address was spoken from detached notes; and having been requested for publication by the New England Society, and by others who heard it, the following report has been prepared from the notes, and from memory.

MONTREAL, Dec., 1864.

THE AMERICAN CONFLICT.

Gentlemen of the New England Society:

As I came down here this evening through the deep snow-drifts, and an atmosphere some degrees below zero, the thought of the hardships of the Landing which this day commemorates, rose to greater distinctness in my mind. To the frozen shore of a northern wilderness, on a cold December day, two hundred and forty-four years ago, came that resolute band of English men and English women who laid the foundation of the Plymouth colony of New England. Inspired by a lofty idealism and firm faith in God, they were constrained, for conscience sake, to forego the comforts of their native and much loved home, and face the perils of the sea, and of foreign and unknown climes. Such men and women, such faith and fidelity to conscience, are eminently worthy of commemoration.

Fellow Citizens of Montreal:

When, on the day before yesterday, the Committee of the New England Society asked me to speak here on this evening, I at once acceded to their request. Up till a few days ago, they had hoped that Mr. George Thompson of England, who is now visiting America, would have been able to come to Montreal for this anniversary; but though much desiring to do so, Mr. Thompson found that his engagements elsewhere rendered his present coming impossible. Had he come I should have been his grateful hearer. The name of George Thompson has been long familiar to me, as that of one of England's most active public men, whose labors in parliament and out of parliament on behalf of the working classes, and the rights of labor, have commanded my attention and respect. I hold in my hand Mr. Thompson's letter to the President of the New England Society, expressing regret that he is compelled to postpone his visit to Montreal. Thirty years ago, in a previous visit to America, it was his privilege, so he writes, to speak at Plymouth on the anniversary of "Forefathers' Day," and it would have given him great pleasure to appear again here at a similar anniversary, after the lapse of a generation. But as he could not come, I have consented to appear here at rather brief notice. I do not say this for any purpose of making the Society responsible for the imperfection of what I may have to say. I need not have consented unless I had chosen to do so. The choice of topic, too, was altogether my own. And for any merit or demerit in what I may say, I alone am answerable. Under ordinary circumstances I should not have consented to speak. But the time is extraordinary. In view of the existing excitement caused by recent events, I felt that our fellow citizens of the New England Society of Montreal, ought to have their anniversary in some form or other. The events just referred to have suggested the subject of my address. I propose to speak on the American Conflict. Living as we now do in the midst of an excitement resulting from the civil war in the nation across our borders, and some atrocities connected therewith having been so recently brought to our own doors in a manner to make us think of possible peril to our own peace, it seems a fitting time to review, though ever so imperfectly, the American Conflict in its origin and purpose. Any review here made, must needs be very brief. Nor is there anything new to be said. Still, in view of the misapprehension incident to a period of strong excitement, when various passions, prejudices and interests, are called into play, it may be useful to recal some facts connected with the origin of this disastrous strife, and direct attention to the end proposed by those who initiated the war. And here at the outset I would say, that if my observation of this matter had begun after the actual outbreak of hostilities, and had been mainly directed to the heroic qualities of the Southern people, their fertility of resource in fighting against great odds, their endurance against their more powerful antagonist, their suffering on their own soil, through the devastation of war; and all this while their cry was, that they only desired to be "let alone" in the assertion of their freedom and independence as a separate nation, then it is likely that I should say as so many have said and still say, "Let them alone; let them have their reasonable demand of freedom and independence: why prolong a war so sanguinary in itself, and so detrimental to a wide range of interests at home and abroad?" If, in addition to this very limited observation of events forced on me by the current chronicle of the daily newspapers, I had any personal or class interest in the palpable failure of a great fabric of popular government, or if, consciously or unconsciously, I yielded my judgment to the lead of those who have such interest, then I should actively sympathise with the South, which puts a ban on honest labor, holding its laborers as chattel property, and proposes to perpetuate a dominant oligarchy as the ruling class. But as my observation of events goes far beyond the outbreak of this war, and as, moreover, I have no interest at all in depreciating the capacity of the people to take care of their own affairs and govern themselves, as I can claim no connection whatever with oligarchy or aristocracy, it being my great privilege to be identified at every point with the industrial classes of society; and as, moreover, I refuse to yield to any leading, be it ever so artfully tendered, which has for its intention or its effect the depreciation of honest and free labor—all this being the case, I am compelled to other and different views and conclusions on this matter.

THE MORAL ISSUE.

More than twenty-one years have now elapsed since I came from the mother country to this daughter land, and took up my abode in this city. And during all this period I have been an observer of the moral aspects of the political affairs of the United States. For it has been a marked peculiarity of the leading political questions of that country that these questions were inextricably interwoven with moral questions in which the whole civilized world took an interest. The marvellous expansion of commerce in the leading Southern staple, gave to slave labor a greatly increased value, and thus augmented to the Southern view the importance of negro slavery as a social and political institution; and this, while the tide of a more enlightened public opinion was rising against it every where else in America and Europe. The conscience of the Northern States was gradually aroused to the moral wrong of a system which reduced a man to a chattel, making men, women and children, things of bargain and sale, depriving them of the rights of marriage and the family, thus opening a way to moral degradation on all hands. Great Britain, after a lengthened agitation, and at a great cost of money, had wiped the stain of negro slavery from her West India colonies. And having done this, her people, comprising all classes, sent remonstrance after remonstrance across the Atlantic, urging the people of the United States to deal faithfully with this national evil, nor halt in their agitation against it until it should cease to exist. Thus stimulated from abroad, as well as at home, the anti-slavery agitation acquired formidable proportions. The South became more and more alarmed for the safety of their "peculiar institution." While its importance to them in an economic point of view increased year by year, the feeling against it in the Free States of the Union, and throughout the world, increased year by year likewise. The preservation of this institution, its extension and perpetuation, became the central thought of the Southern mind. All political questions were considered primarily in their relation to this as the cardinal point. It entered into all party combinations throughout the United States, north and south, east and west. This has been patent to every observer during the past twenty years. As the grand moral issue involved became more distinctly revealed, rising every year into clearer and more definite form, it gradually disintegrated the existing combinations of party politics, based as they were on considerations of expediency or economics. A few years ago it broke up the old and influential Whig party in the United States. And more recently, it has utterly demolished the old and well-organised Democratic party. The thoughtful observer, looking through outward events to the moral forces which produce them, will see here a steady upward tendency of the public mind to a higher plane of civilization. All who have studied the moral struggle in England, led by Clarkson and Wilberforce, and their cotemporaries, on behalf of simple justice towards a weak and oppressed race, will be able to appreciate in some measure, but not to its full extent, all that is involved in the gradually changed public opinion of the United States. In England the influence of the West India interest was powerful against Clarkson and Wilberforce, but it bears no proper comparison with the influences so various and powerful which the Southern interest could exert on the general mind of America. In England the movement on behalf of human freedom, was jeered by an influential press, and its advocates, including the most honored names in the land, were mobbed in English towns. But the fidelity of those honored men to their ideas of justice led to a triumph for freedom throughout the whole mind of the nation, which now stands as one of the proudest traditions connected with the British realm and the British name. A similar trial of misconception, misrepresentation and mob violence, awaited the movement in the United States, but on a larger and more determinate scale. In America, there were political obstacles in the way which did not exist in England. And these obstacles not being rightly apprehended in England, it came to pass that English remonstrances addressed to the people of the United States on the subject of slavery frequently failed of their purpose. But the honest desire to mitigate the growing evil of slavery in the nation, made hopeful progress in the national mind of the American Union. It came more and more to be regarded by the people as a blot on the fame of their great and prosperous country. It was felt to be a discredit abroad, and a fertile source of dishonest party intrigue at home. Then on moral grounds it was seen to be without defence. The intense anxiety of the Southern mind for its safety, now so imperilled by having the attention of the civilized world brought to bear more directly upon it, culminated in fanaticism. The moral discussion of the subject, so long dreaded and evaded by the South, was now faced by them in the spirit of a forlorn hope, and positions taken which revealed the distraction of their moral consciousness, and the distortion of their moral convictions. "When the slavery question was first mooted in "our national councils," says the Rev. Dr. Leacock of New Orleans, in a sermon preached November, 1860, "we dreaded the consequences, and trembled at the bare mention of the subject; we stood "aghast before our adversaries; and why? Because "we were not so well informed on the subject of "slavery as we are now; many of us doubted whether we could religiously hold our servant." This moral doubt, he adds, made them cowardly, but in the new light of the last few years, the doubt has been dissipated, and now they feel that they can hold their slaves; and this new moral certainty which has come to them, has given them a courage not felt before. The position now quite commonly taken by the South is, that slavery is a divine institution, existing there to-day by divine sanction, and for a divine purpose. It is affirmed that the providential purpose of the South is to preserve, extend and perpetuate it. Says the Rev. Dr. Palmer, of New Orleans, in a sermon preached in that city rather more than four years ago: "The "providential trust committed to the South as a "people, is to conserve and perpetuate the institu-"tion of domestic slavery, as now existing." He avers that in standing by this trust, they are defending the cause of religion. As the providentially constituted guardians of slavery, he adds, "the "South can demand nothing less than that it "should be *left open to expansion, subject to no human* "*limitations.*" This is the language of slave-holding fanaticism, which could obtain no hold or hearing outside of slaveholding limits, or slaveholding influences. Fanaticism is a species of madness, and, in this instance, it may be safely taken as an illustration of the adage which makes madness the presage of impending destruction.

THE POLITICAL ISSUE.

Here we see indication of that political issue which now became inevitable. Aiming at the territorial expansion of slavery, the South would not only not allow any further limit to be placed to its extension, but they would break down the limitations already existing, and by law established, as a peaceful compromise of the matter so long in dispute. More than forty years ago, when Missouri—a part of the Louisiana tract—was admitted as a State into the Union, there was a lengthened and important debate on the slavery question, which was brought to a close by the adoption of a measure of compromise, known as the "Missouri Compromise." Missouri was admitted as a Slave State, but a line was drawn north of Arkansas, northward of which it was solemnly agreed that slavery should not be extended. This agreement was enacted and ratified in due form, and stood as the confessed law of the land for more than thirty years. But the restless and aggressive spirit of slavery became dissatisfied with this established limitation, and through various intrigues and party combinations at the North, succeeded in breaking down the Missouri Compromise. This was accomplished during the presidency of Mr. Pierce, and thus the way was opened for the unlimited extension of negro slavery throughout all the territories of the American Union. This act, which, however, was only one of a series of aggressive acts on the part of the Slave Power, aroused the people of the Free States to a more united and determined resistance. The effect of this was seen in the presidential election of 1856, when Mr. Buchanan and Colonel Fremont were the rival candidates. Mr. Buchanan was the Democratic and Conservative candidate, so-called, prepared to conserve slavery, and, as a general principle, to be controlled by Southern influences. Colonel Fremont was the candidate of the party which aimed to exclude slavery from the territories. The popular watchword of this party was "free soil, free speech, free men, and Fremont." Its time for success, however, had not yet come. Fremont was defeated, and Buchanan was chosen President for the next four years. Meanwhile, the Free Soil party, now known as "Republicans," as distinguished from the "Democrats," were not idle. The disastrous influence of slavery in the National Councils became more fully developed as it saw the political dangers thickening around it. The imperious self-will, which comes from the habitual exercise of irresponsible power, the impatience of restraint which such power engenders, and the ready resort to violence which springs from familiarity with the plantation whip—all this was brought into the halls of Congress. A Massachusetts senator was stunned with a slaveholder's bludgeon in his seat in the Senate House at Washington. Southern communities publicly applauded the dastardly and ferocious deed. It became more clear to the mind of the Free States that there was only one course, viz: to check the encroachments of the Slave Power, and publicly pronounce Slavery a sectional, not a national institution As another presidential election approached, the Republican party organized for the contest, attempting no interference with slavery where it already existed; thus conceding the right of the several Slave States to deal with it after their own manner, but proposing to restrict it within its present limits, and to prohibit it in future throughout territories of the Union where it did not then exist. This was the main issue presented at the presidential election of 1860. Briefly stated, the issue was this: the unlimited expansion of slavery, as demanded by the South ; or its territorial limitation. This issue went before the whole United States. Every State, North and South—from Maine to Texas—went into the contest. All sent their votes to Washington. And the result was, that Mr. Lincoln, the candidate of the party for the non-extension of slavery, was announced as the constitutionally elected President of the United States for the next four years.

THE ACTION OF THE SOUTH.

As soon as this announcement was made, the South showed unmistakable symptoms of deep dissatisfaction, and a determination to revolt. Subsequent developments show us how these first symptoms ripened into a formidable and widespread insurrection, involving the nation in the horrors of a civil war. Before Mr. Lincoln was inaugurated, and while Mr. Buchanan was still President, the national property at Charleston, South Carolina, was seized, the national ships were fired upon in Charleston harbor, and other like acts of war waged upon the National Government. Then ordinances of secession were rapidly passed without consulting the people, a revolutionary Congress established, and an army of resistance raised. So that when Mr. Lincoln was inaugurated, and in advance of any overt act of his government in relation to the South, he found himself confronted by a formidable insurrectionary opposition. Now, had the South any just cause to initiate such civil war under the circumstances, and organize an army to carry it on as they have done to this day ? I say, No. And in taking this ground, I waive all discussion of "State rights" so-called, as beyond my province and scope. My position is simply this : the South having gone into the presidential election of 1860, in common with the North, and all States of the Union, they were bound, in common with the North and other States, to abide peacefully by the constitutional result thereof. Whatever course they might take with respect to any future election, under any assumed right to secede, they were bound to this election, at any rate, by all constitutional and honorable obligations. And, having hastily and wilfully disregarded such obligations, *we are justified in holding them responsible for the origin of the present war*, and for the deplorable consequences which have followed it, and still follow it to their own nation, both North and South, and to other nations.*

I have just said that I here forego the discussion of State rights. Nevertheless, I may be allowed to remind you that all the seceding States do not occupy the same historical position. Of the States now insurgent, we find some, as Arkansas and Louisiana, whose soil and privileges were a purchased acquisition, made by the original States of the Union, the great bulk of whom are in and for the Union still. It was about sixty years ago that the United States purchased from the French, the large territory west of the Mississippi, known as the Louisiana tract, for which they paid between eleven and twelve millions of dollars, and assumed the payment of certain claims, making in all some fifteen millions of dollars, as the price paid. A portion of this purchased tract is now known as the State of Louisiana, which was admitted into the Union in 1812. Now what rightful ground can Louisiana have in saying to the bulk of the original States who paid their millions of solid money for her soil, and the advantages of outlet to the ocean which it gives by the mouth of the Mississippi river; what rightful ground, I ask, can Louisiana have in saying to those other States: "I will secede, and form an independent nation; the mouth of the Mississippi will be no longer at the service of your nation except on my conditions." Now, fellow-citizens, consider this matter a moment: Here we are at Montreal, at the head of the ship navigation of the St. Lawrence. Away to the eastward of us, lies a large tract of Canadian territory, rich in undeveloped resources. Away to the westward, lie the great lakes, and the wide stretching tillage lands of Western Canada. Now, suppose the district of Quebec, including the outlet of the St. Lawrence, were in the hands of a foreign power, and that, in order to secure for ourselves and our posterity an open transit to the ocean for the various produce of our mines, forests and tillage lands, we, the people of central and western Canada, should purchase the district of Quebec at of cost of some millions of dollars taken from our joint treasury, what should we, the people of these regions, say, if the people of the Quebec district should, in a given number of years afterwards, announce that they had seceded, and that the mouth of the St. Lawrence must henceforth be considered by us as in the hands of a foreign power. I think we should have a good many words with them before we consented to any such transfer of purchased privileges, as secession involved. And I think, too, that if they took up the sword to fight out this question of transfer by secession, we should take up the sword, also, and keep it going until we found out which of the two swords was the longer and stronger.

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* A remarkable letter from General Lee has just found its way to the public through the columns of the London *Times.* It was written to his sister at the beginning of the Southern revolt: "My dear Sister," he writes, "the whole South is in a state of revolution, into which Virginia, "after a long struggle, has been drawn, and though I recognize no neces- "sity for this state of things, and would have forborne and pleaded to "the end for *redress of grievances, real or supposed,* yet in my own person "I had to meet the question whether I would take up arms against my "native State." Here is a confession from the leading general of the Southern armies, that he saw "no necessity" for the revolt into which he permitted himself to be drawn, and which has brought such disastrous consequences to the United States and to the world during the past four years.

Secession, according to the precedent the South seeks to establish, means anarchy. It means anarchy, not only in the United States, but throughout this whole continent. If the Slave States had a right to secede because they were defeated at the polls in 1860, so likewise, had the little State of New Jersey, and the two others that were defeated in this year 1864. Now Maine, Vermont, or New York, — any of the States on our own border, may be defeated at the next presidential election, four years hence. Following precedent, they raise a tumult and secede. Let the doctrine involved be practically established, and how long would it be until we should have it applied in Canada? If, instead of national unity and political order on the other side of the frontier, we had such political disintegration and disorder, the contagion would spread to our own side. It may be said that the political pact in Canada is different from that existing between the States of the American Union. But how long would the letter of any political compact be respected, if the public opinion became demoralized by familiarity with anarchy on the other side of the frontier. I say, then, that secession, such as the Slave States have initiated, means anarchy. In logical sequence and natural consequence, it brings eventual anarchy to every political community on this continent, from the north pole to the tropic line.

THE ACTION OF THE NATIONAL GOVERNMENT.

When the purpose of the South became clearly revealed, the National Government was put to great disadvantage through lack of centralized power. The vacillating and feeble policy of President Buchanan, surrounded as he was in his cabinet by the active friends of the South, gave the Slave States time to gather and consolidate their strength. The cabinet influences at Washington favored them in various ways, among others by the almost wholesale transfer of the military stores of the nation, from Northern to Southern arsenals. When President Lincoln was inaugurated he found the departmental bureaus at Washington filled with public servants on whose fidelity to their public trusts he could not rely. Many were in secret, if not open sympathy, with those in revolt against his authority, and were not scrupulous in serving them, to the disadvantage of the National Government. The crisis was a new experience to the rulers at Washington. There was no adequate provision made for such a trial. Hence delay in action, when delay was highly detrimental and dangerous. The Southern people, more skilled in the use of arms than the people of the North, could place effective armies in the field more rapidly than the North. Hence their early successes, and the corresponding Northern defeats. The National Government wished to avoid war. And Mr. Lincoln did all that he honorably could do, to remove the dissatisfaction and suspicion of the South, and assure the Slave States of his just respect for their rights under the Constitution. He offered places in his cabinet to distinguished Southern men—among others to Mr. Stephens, of Georgia. In explanation of this it is to be borne in mind that Mr. Stephens, though now Vice-President of the Southern Confederacy, cast his vote at first against the ordinance of secession in Georgia. All efforts of Mr. Lincoln for conciliation failed, because he did not concede the one thing which the South required with respect to slavery. Mr. Lincoln could not concede this without betraying the confidence reposed in him as Chief Magistrate by the Free North and West. And all such efforts having failed, Mr. Lincoln put forth his power to assert his authority, as constitutionally elected Chief Magistrate, for preserving the Union and the integrity of the nation confided to his trust.

INCIDENTAL QUESTIONS.

Various incidental and complicated questions arise out of this Conflict, tending to confuse foreign judgment. For purposes of misleading foreign opinion they are readily available and have been freely used.

The Motive to War.

It has been said, for instance, that the maintenance of the Union was the motive to war on one side, and the desire for independence the motive on the other. Now, this is true, but it is far from the whole truth. There is enough truth in the statement, however, to satisfy any one who does not want to know anything more about the matter. Hence the confident clamor of superficial controversialists. There would be more truth in the statement if we should say that the North fought for the Union, although Slavery should be destroyed by the war, while the South fought for Slavery though the Union should be destroyed. Every discerning man, South and North, knows that this is the true state of the case. Mr. Spratt, of South Carolina, thus puts the matter in his letter of protest, written in February, 1861, against the decision of the Southern Congress with reference to the foreign slave trade. He regards the prohibition of this slave trade "as a great calamity," and a cowardly concession to the prevailing prejudices of the world. He avers that the slave-breeding States "*have no* "*right to ask that their slaves, or any other products,* "*shall be protected to unnatural value in the markets*

“ *of the West.*” “ *The South,*” he says, “ *is now in* “ *the formation of a Slave Republic* This, perhaps, “ is not admitted generally. There are many “ contented to believe that the South as a “ geographical section is in mere assertion of its “ independence......... . This, I fear, is an “ inadequate conception of the controversy. ... “ .... *The contest is not between the North* “ *and South as geographical sections.* The real “ contest is between *the two forms of society* which have “ become established, the one at the North and the “ other at the South.” And he alludes as follows to the prospects of an independent Slave Republic: “ Three years ago, in my report to the “ Commercial Convention at Montgomery, I said that “ European States are hostile to the Union. Perhaps “ ‘ they see in it a threatening rival in every “ ‘ branch of art, and they see that rival armed “ ‘ with one of the most potent productive “ ‘ institutions the world has ever seen; they would “ ‘ crush India and Algeria to make an equal “ ‘ supply of cotton with the North; and, failing “ ‘ in this, they would crush slavery to bring the “ ‘ North to a footing with them, but to slavery “ ‘ without the North they have no repugnance: “ ‘ on the contrary, if it were to stand out for “ ‘ itself, free from the control of any other “ ‘ power, and were to offer to European States, “ ‘ upon fair terms, a full supply of its “ ‘ commodities, it would not only not be warred upon, “ ‘ but the South would be singularly favored—

" 'crowns would bend before her; kingdoms and
" 'empires would break a lance to win the smile
" 'of her approval; and, quitting her free estate,
" 'it would be in her option to become the bride
" 'of the world, rather than as now, the miser-
" 'able mistress of the North.' "

Mr. Stephens, of Georgia, Vice-President of the Southern Confederacy, leaves the world in no doubt about the origin of the war, and the purpose of the South in waging it. "African Slavery, as it exists among us," he says in his celebrated speech after the adoption of the new Southern Constitution, "was the immediate cause "of the late rupture and present revolution. "........ The prevailing ideas entertained by "most of the leading statesmen at the time of "the formation of the old Constitution were, that "the enslavement of the African was in violation "of the laws of nature; that it was wrong in "principle, socially, morally, and politically. It "was an evil they knew not well how to deal "with, but the general opinion of the men of "that day was that, somehow or other, in the "order of Providence, the institution would be "evanescent, and pass away. This idea, though "not incorporated in the Constitution, was the "prevailing idea at the time. The Constitution, "it is true, secured every essential guarantee to "their institution while it should last; and hence "no argument can be justly used against the constitutional guarantees thus secured, because of

" the common sentiment of the day. Those ideas, " however, were fundamentally wrong. . . . . " Our new government is founded upon exactly " the opposite ideas. *Its foundations are laid, its " corner-stone rests, upon the great truth that Slavery, " subordination to the superior race, is the natural " and moral condition of the negro. This our new " government is the first in the history of the world " based upon this great physical, philosophical, and " moral truth.*" Yes, Mr. Stephens, it is the first, indeed, and I think it will be the last!

So thoroughly was it understood throughout the South by the leaders in the war movement, that the preservation and extension of slavery was the purpose of the war, that we find suspicions cast upon the fidelity of those parts of the South which had not a vital interest in slavery. Thus a writer in the Augusta (Ga.) *Chronicle* says, " Disguise it as we may, the greatest danger to our new Confederacy arises, not " from without, not from the North, but from our " own people. . . . The indications are, that " organised, if not avowed opposition, to the new " order of things, may arise in States or parts of " Southern States *not vitally interested in the slavery " question.*"

Suspension of Constitutional Rights.

It has been said, too, that Mr. Lincoln's rule was despotic—that constitutional liberty was restricted by suspension of *habeas corpus* in some cases, and strict dealing with the press. But a state of civil war puts constitutional rights in abeyance if this be found necessary to the public safety. Can any one doubt that, if the British Government found itself seriously confronted with armed, insurrectionary opposition anywhere within the limits of the United Kingdom, it would hesitate to suspend constitutional rights and interfere with personal liberty to any extent demanded by considerations of public safety and by the exigency of the occasion. Of course such suspension should only be had in the last resort, but of the last resort the government itself must be the judge. I shall not refer here to the notions of liberty held at the South. In the Slave States during their most peaceful times, there never was freedom of speech or of the press.

The War Tedious.

It has been further said that the war is an atrocious one in its methods, and that, moreover, it is tedious in its operations, and long in coming to a conclusion. Now, I say that all war is atrocious. The deliberate killing of men is atrocious work. John Wesley made a famous aphorism concerning slavery, affirming it the "sum of all villainies,"—and it was Robert Hall, I think, who made the aphorism concerning war, that it was "hell let loose." Yes, all war is atrocious. And the nearer we are to it in time and space, the more atrocious it appears. Then, as to the war being tedious, certainly it is so, but all wars, where the opposing forces bear any due proportion to each other, are likely to be tedious. *It is much easier to begin a war than to close one.* If the South had duly considered this before firing her first round shot, it would have spared the world a great deal of anxiety and sorrow. Look at the history of the more recent wars of the world. Take the war for the occupation of the Crimea, a territory about the size of one of the smaller States of the Union. It took four nations of Europe combined, including Great Britain and France—it required the combined power of these four European nations steadily exercised for about two years before they dislodged the Russians. Take the European peninsular war in the earlier part of this century. Was it not in 1808 that the French took Madrid, and was it not 1814 before even the genius of Wellington, supported by the allied armies, was able to drive them out of Spain? Thus it took the allies under Wellington some six years to expel the French from a Kingdom not much larger than the single State of Virginia. War, indeed, is a tedious business, and specially does it appear so when it presses immediately on any of our own interests.

Is Popular Government a Failure?

Then, again, it is said by some that this civil war decides the question as to the permanency of the popular form of government adopted in the

United States—a government of the people by the people—administered according to republican forms. "The bubble has burst," exclaims an honest tory gentleman in one of the houses of the British Parliament. And so say a great many others, who had better hopes of the result of the great governmental experiment in the American Union. Now if we judge too hastily in this matter we may judge foolishly. If we cannot exactly look at the exciting events of our own day in the dry light of past history, let us at least pause and collate the past. Look at the history of the United Kingdom of Britain and Ireland. View it in connection with the English Monarchy, going back to the Norman Conquest. This brings us to the eleventh century. From that time to the present counts eight centuries. Now within these eight centuries of British history we may find an average of five intestine wars to each century. And if reckon from the end of the fourteenth century to the end of the eighteenth, we shall find each century showing an average of seven. Some of these were closed in a year, others not for ten years. Yet the British monarchy has not proved a failure, notwithstanding all these intestine troubles, but has shown itself a great and visible success. As compared with the maturity of Britain, the American Union is still in nonage. It is not a hundred years old. A century in the life of a nation is as a decade in the life of an individual. A giant youth in lusty life is prone to say and do many things which the staid decorum of mature age will be likely to condemn. But we must not judge finally of the character of the man until the farther development of the youth. I say, therefore, let us wait until the completion of the first century of the American Union before we pronounce definitely upon its failure.

Popular Government in Divers Forms.

Let us not talk rashly in this matter lest we should be found talking against ourselves, and bearing witness against our own best hopes and interests. Our fathers in the "old country" suffered much, and struggled long against established aristocratic pretension, to obtain for us, their descendants, our just share of influence in the national councils. Popular government, I define as a government of the people, by the people. Now this is what we have in Canada. With us, however, it is administered under the form of limited monarchy. But the difference here, as compared with the government of the United States, is formal, rather than substantial. Between a limited or constitutional monarchy, and an unlimited or absolute monarchy, the difference is not only formal, but essential. In the case of absolute monarchy, the rule is arbitrary, as by the will of the sovereign. In the case of limited monarchy, the rule is constitutional, as prescribed by the law of the land. As between an absolute and a limited monarchy, therefore, the difference is seen to be essential. But as between popular government administered under republican, and under limited monarchical form, the difference is mainly formal. In both cases the people at large hold a controlling power in the government,—a power, I mean, sufficient to control the Executive, whether crowned or uncrowned. In Great Britain the representatives of the people hold the purse of the nation, and the crowned Sovereign has to ask them for the money needed to defray the expenses of the State; and this they may give or withhold as they deem best. To withhold the supplies, which they have the constitutional power to do, is to render the monarch powerless. Within the limits of the British Isles, as represented at Westminster, the territorial nobles exert a commanding, but still a restricted influence in the government. The history of the present century, however, shows the steadily increasing influence of the popular element in the government, and a corresponding decrease in the influence of the territorial aristocracy. This change is going on peacefully, and in virtue of a law of social progress, which, under the well-balanced institutions of Britain, has scope for that gradual expansion and adjustment to actual social necessities, which give stability to every step. But in these British American Provinces, where this class of territorial nobles does not exist and cannot exist, the influence of the people is more immediate and direct on our governmental working. With this modification of our institutions, resulting from the fixed necessity of our position, our government becomes substantially similar to the government of the United States, though formally different therefrom. If, therefore, we rashly join in depreciation of popular government, or follow the interested lead of those who cry against the fitness of the people to govern themselves, we may come to find that we have been speaking against ourselves, and against the best interests and privileges of our posterity. In all popular forms of government, indeed, whether administered under monarchy or republic, there will be found much to deplore through the ignorance of multitudes who exercise an influence at the polls. But this evil the more intelligent classes must strive to diminish by elevating the intelligence of the masses. This involves a faithful and persistent attention to the cause of popular education, without which no form of popular government can exist with advantage or safety.

British Monarchy Stable, because Popular.

I have said that the British monarchy is no failure, but a success, notwithstanding its many intestine wars. But it would have been a failure if it had resisted the just claims of the great body of the people—your fathers and mine—to their fair measure of influence in the national councils. It would have been a failure if its settled purpose had been to restrict human freedom, instead of enlarging it. The strength, stability and permanent success of the British monarchy are mainly due to the popular element by which it is sustained, and to the confidence with which it is regarded by the great body of the people. And with respect to the civil wars which have distracted the British realm, some of them were much longer in duration than the American civil war up to this time, and quite as fierce. That which was inaugurated in Ireland by More and O'Neil in 1641, lasted ten years. Meanwhile England and Scotland had their civil wars also. The active strifes of the English Roundheads and Cavaliers of that period were of a more sanguinary sort than those of the present Republicans and Democrats of the Free States of the American Union. And as compared with the pitched battles and bloody fields of those English contesting parties, the peaceful contest at the ballot-box last month between the two political parties throughout the Free States of the American Union, stands in sublime and instructive contrast. That contest on the eighth of November last, when millions of freemen, under pressure of a most exciting issue, cast their votes at the polls as peacefully as quiet villagers on a holiday, presents a spectacle for the world to admire, and bears more emphatic witness for the stability of popular government than all the victories of Grant and Sherman.

Historical Precedents.

It is to be borne in mind that, notwithstanding the internal strifes in England, the insurrection in Ireland was not lost sight of, but quelled by the strong arm. Then came confiscation of estates, to the great grief of old Irish families. Now if the Free States, through the national government of the American Union, should persist for ten years toward the suppression of the insurrection of the Slave States, and should in the end confiscate the plantations, it will be seen that they have historical precedents bequeathed to them from the joint English ancestry of North and South. And I am sure that under a changed system of labor, where the tiller of the soil should work under the stimulus of the paymaster's purse instead of the overseer's lash, the laborer would have nothing to deplore.

President Lincoln.

Let us hope, however, that the war will not be of much longer continuance. The re-election of Mr. Lincoln, by revealing the settled purpose of the Free States to put forth their combined power, may hasten its close. Mr. Lincoln has had the honor to receive a large measure of abuse from the enemies of popular government and the foes of free labor. And others, not exactly of this class, have joined in the storm against him, being swept into it by the current. For myself, I am glad of his re-election. I regard him as an able and honest magistrate, doing his duty faithfully under circumstances of various difficulty, such as few of us who live more at ease can adequately understand. Mr. Lincoln began life as a man of hard-handed toil, and he is still a toiling man, though his hard work is now of the head. There are territorial nobles in England, and large planters of the South, whose early leisure for study, and more careful training in statesmanship, might have qualified them more eminently for such a chair as that which Mr. Lincoln occupies. But for one man of these classes who would have discharged his great trusts better, and brought more sagacity and integrity to the high task, I think it likely there would have been two, or perhaps ten, who would have performed the presidential duties a great deal worse. What if he did, in early life, earn his living by handicraft. Shall I respect him the less for this? Nay, but more. The main question for me is: was he honest in his handicraft work? And I am sure he was. I have never seen Mr. Lincoln; but what if his hands are hardened with honest toil. Should I approach him as President of the United States with less respect on this account? Certainly not. I should approach him with as much respect as if he had the blood of the Courtneys and Montmorencys and Howards, all flowing in his veins. And I should certainly approach him with much more respect than if he were the owner of the largest plantation in Virginia or Louisiana, where a thousand unpaid slaves toiled perforce for his benefit, and whom, by his word or sign manual, he could send to the auction block to-morrow. All honor, then, to honest Abraham Lincoln, President of the United States, and President-elect of the *Free* United States of America. [Here the speaker was interrupted by prolonged applause.] I hope the war will be brought to a close long before the end of his second term. Would that it could be closed before the end of the first six months thereof. Would that South and North should put foot to foot on the neck of Slavery, the cause of their strife, and rejoin hand and hand together in a common interest and a common hope, and that peace might be thus restored. No one desires peace more strongly than myself. But if this cannot be done, I see no immediate way to the much desired peace, except the party who first took up the sword shall be the first to lay it down.

DUTY OF CANADA.

And now I approach a matter which directly touches our own territory, interest and honor. It is to be kept in mind, fellow citizens, that the declared policy of the Queen's Imperial Government in reference to the disastrous civil war in America, is neutrality and non-intervention. It remains for Canadians, as good subjects, not to compromise this policy, or embroil Great Britain for the benefit of the slave institutions of the South. According to present appearances, a continued policy of non-intervention on the part of foreign powers will ensure the speedy and irretrievable downfall of slavery on this continent.

The Raid on St. Albans.

You know how much our community has been excited, and is still excited, by the marauding and manslaying at a peaceful village on our borders, and the unexpected and unfortunate result of the judicial investigation relating to the arrested parties. That result is felt to be very humiliating to us as a people. When the intelligence of the robbery first reached this city, there was only one opinion as to its atrocious character. This was subsequently modified with a portion of the community through the plea set up in defence of the prisoners. The simple facts of the case may be thus stated. A band of twenty or thirty men entered the village of St. Albans, Vermont—a quiet, unarmed, unsuspecting village—five or six hundred miles from the nearest seat of actual war. These men came into the village separately, and in the character of ordinary travellers, taking lodging in several hotels, and registering false names there. At a certain hour on a given day, they went in companies of three or four each, into the village banks, as for an ordinary commercial purpose. They enquired the price of gold, as if they had some money-changing business to transact. Then, watching their opportunity, they raised pistols, after the Turpin fashion, to the head of the clerk or cashier, and rifled the bank vaults. Meanwhile, other persons of the same band were putting pistols to the heads of hostler boys in the livery stables, and stealing the horses. Swinging themselves and their booty rapidly on these stolen horses, the whole band started away at a gallop, firing pistols on every side. One man passing quietly along the village street was killed by the shooting, others wounded, and a little girl by the rural wayside struck by their bullets. In this fashion they gallopped a few miles, across the border of our neutral territory, where a portion of the gang was arrested, and made disgorge their booty. And thus arrested, when brought before the magistrate, they have the face to plead, through counsel, that in the eye of the law they are to be regarded as a—retreating army! For such in substance is their plea. A retreating army, indeed! Why if the worst enemies of the South wished to caricature their warfare, they could not do so more effectually than by this plea.

Lawful and Unlawful Use of Statute Law

I will make no imputation against the two functionaries through whose precipitancy of action these marauders have been allowed, on a technical point, to escape with their booty. But this I will say, that statute law is of no avail for good to any community, if such law be not used lawfully. For there is a lawful and an unlawful use of law. I should not think of citing the Apostle Paul as legal authority, but I have no hesitation in referring to him as moral authority. He writes that "the law is good, if used lawfully," thus indicating that there is a lawful and unlawful use of law. All statute law is a standing token of the imperfection of human society. If human society were perfect, we should have no need of statute law. But statute law is useless, and may be worse than useless—it may be made instrumental in preventing, rather than in promoting justice—if the interpretation thereof be not controlled and directed by thorough respect for moral law. The interpretation and administration of statute law, lacking this, degenerate into mere intellectual dexterity, which, again, through pressure of low motives, may descend into a base game of trick. In all matters of statute law, municipal or national, and of international treaty stipulations, it is safe to say generally, that "that which is best administered is best." An honest purpose in the interpreter and administrator, is an absolutely requisite guide to a just decision, and an honorable administration of the law.

Transfer of the Seat of War.

In the western prairies, when the fire lights up the tall grass, and the wind sweeps it along in swift and terrible destruction, the settler finds his safety in lighting up another fire in another part to be carried along by the same wind. In the field of international politics, the process may not be precisely the same, but results may be produced substantially alike. There is a great war raging in the South, and it would undoubtedly suit the interest of some, if the fires of war could be lighted up here in the North, so that the .destroying armies operating there should be drawn elsewhere. If, through any well-concerted intrigue into which any portion of our community, be it ever so small, or uninfluential, could be drawn consciously or unconsciously to participate—if, through any such intrigue, a combination of circumstances should be produced which would light the fires of war in the North, it is easy to see how well this would suit the present exigencies of the South. If General Sheridan, who, I am told, is a fellow-countryman of mine, could be transferred with his army from the Shenandoah valley to the valley of the St. Lawrence, it would be a sensible relief to the people of Virginia. But though I should gladly welcome able Irishmen coming into Canada, I wish to see them come with peaceful intent. The Irish can dig well, as well as fight well, and I desire to see them come to dig our mines, fell our forests and till our soil. Here they can have farms of a hundred acres or a thousand acres, with no landlord to grind or harass them. Here every capable and industrious man may be his own landlord. There is plenty of room for all such who come, and a great deal to spare besides. Or, if General Sherman, who has just marched a flying column of forty or fifty thousand men some three hundred miles through the heart of Georgia, should, as the result of any intrigue or combination of circumstances, have his face turned northward, and his flying column carried three or four hundred miles into the heart of Canada, it would be a great relief to Georgia just now, and to the two Carolinas. If this, or any such movement, could be ensured, then other moves might be expected to follow. The British West India squadron, or some other British squadron, would move on New York or Boston. Then Farragut, Dahlgren, or Porter, would move on the British squadron. This would uncover the Southern seaboard, and open the ports of Charleston, Savannah, and Wilmington. Then might Mr. Davis and the men at Richmond rejoice. They had transferred their game of war into other hands, to be played out upon another board. Now they would be more likely to be "let alone" in the accomplishment of their purposes. Now they might look after their lost slaves, and gather up the million fetters broken during the war in the South. Now every round shot booming from a British gun against the Free States, would be as the stroke of a heavy hammer rivetting anew the manacles on the African, throughout all the wide territory, from Mason and Dixon's line to the Mexican borders. And who should have to pay and to suffer by such transfer of the war from South to North? You and I, fellow-citizens, all the people of Canada, and our relatives and friends, besides,—our fellow-subjects in the mother country. The bank robbery at St. Albans, and the Southern plots on our upper lakes, have already, it is said, involved Canada in an expense of nearly half a million of dollars. This you and I and all Canadians will have to pay. But this will not compare as a drop to the bucket, to what we shall have to pay if an international war should be inaugurated through Southern intrigue. In such case, what would Canadian banks be worth? or Canadian shipping, or property of any kind? Our relatives on the other side of the Atlantic are already taxed enough, without having to pay any more to equip naval armaments to operate against the Free United States for behoof of the Slave Confederacy. And whatever certain classes of society there may desire—those I mean who desire to see a case made out against the cause of popular government, or who, possessing millions of money, have, through the misleading reports of "Times'" correspondents, invested some of their millions in Confederate stocks—whatever such classes may desire, I am sure the great masses of the people in the British islands desire no such war for any such purpose. "Behold how great a matter a little fire kindleth." Jail junketting in Montreal with bank plunderers, and Southern sympathies stimulated by more elegant private hospitalities—these social processes may be freely used for political ends, and one may see the fruit thereof in the expression of public opinion. A portion of our press may do the work of the Slave States by blowing hot and cold at a moment when a blast of unqualified indignation alone should be given, or by a continued course of irritating insult towards the Free States. Edge tools in the hands of wise and skilful men are useful. But edge tools in the hands of fools or children, or those who do not know, or do not care what mischief they work, are not useful, but very dangerous. In such hands, the glittering playthings may be made to inflict wounds deep and disastrous, and very hard to be healed.

Southern Agents in Canada.

We are told, through a portion of our press in the interest and confidence of the Slave Republic, that influential Southern gentlemen residing among us give their assurance that our territory shall not be insulted, nor our peace put in peril. This assurance is gracious, and ought to be gratifying. But for my part, I do not want to hear any such assurances. Southern gentlemen who are here, are here on a neutral territory, whose laws they are bound to respect, and must be made to respect, if they will not be bound by the obligations of honor. The flag which symbolizes the British nationality is never without sufficient authority to effect this. We offer asylum in Canada to poor and rich alike, to the slave and the master, recognizing the freedom of one as well as the other, within the limits of our law. And if agents of the Slave Confederacy frequent our cities and traverse our highways of travel in pursuance of their mission, and promoting plots to "make European civilization shudder,"* they must, and I think will be looked after. The Canadian people have no desire that the British Empire should be drawn into a war which must be fought on their northern soil for the benefit and relief of the slaveholding interests of the South. If this dreadful strife must go on, let it be kept outside of our borders. Such, I hold to be the view of the Canadian people, and their Provincial Government. I have confidence in the fixed purpose and good faith of our Canadian Government in this grave matter.†

The Free States our Neighbors and Natural Friends.

We have no desire to quarrel with the Free

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* Mr. Sala, in a letter to the London *Telegraph*, speaks of a Confederate agent whom he met on the Railroad, a few miles from Montreal. He told me, writes Mr. S., "that the St. Albans raid was only the first of a series of similar enterprises which were already cut and dried, and which were to be brought to maturity in the event of Mr. Lincoln's re-election, during the winter months. He said that he could communicate by means of an impenetrable cipher with every city in the North, and that he had means at his command for causing the outbreak of incendiary fires in New York, Boston, Philadelphia, and Baltimore, and for forcing gold up to four hundred before the 1st of January next. 'In fact, Sir,' he concluded, 'we shall do such deeds within the next three months, as shall make European civilization shudder.' Thus far the Confederate agent. I violate no seal of confidence in repeating this conversation, which took place in a railway car, on the way to St. Johns, Canada, where the preliminary examination of the raiders was to take place before the British authorities."

† Several of the liberated raiders have been re-arrested, including the leader, who was taken by the Government police about three hundred miles from Montreal, on the way to New Brunswick. While these sheets are going through the press, an investigation of this case is going on before one of the judges of the Superior Court, which, doubtless, will lead to a decision on the merits.

States of the North. They are our neighbors and natural friends, bound to us, as we are to them, by the reciprocal ties of amicable commercial intercourse. With them, as with us, free labor is respected, and the honest tiller of the soil has the status of a man and a citizen. With them, and with us, the word liberty has the same meaning, involving the right of poor and rich, black and white alike, to the disposal of their own persons, of their personal ability and exertion, and of the fruits thereof. In the vocabulary of the Slave States, when they cry for liberty and independence, we know that they mean only license to hold the poor in bondage, and rob the tiller of their soil of his first rights as a man. The traditions and policy of our mother country have been steadily on the side of personal liberty. And this, which is one of her most glorious distinctions, has been a cause of constant hostility towards her by statesmen and people of the Slave States. Was it not the senator from Mississippi who cracked his grim jokes at the "crocodile tears" of English investers who honestly bought, and paid for those Mississippi bonds which were dishonestly repudiated—was it not Mr. Jefferson Davis who did this thing, the man who is, and has been from its beginning, the President of the Southern Confederacy? There was another Southern senator, who, to irritate Old England, said her ships should be swept from the seas; and to irritate New England, said he should call the roll of his slaves on Bunker Hill,—and the man who said these things, was made the first Secretary of State in the Southern Confederacy. And when the heir to the British Crown visited the United States, a few years since, and received ovations of welcome in the leading cities, worthy alike of guest and host, it was reserved for one city in the Union to insult him, to hustle his suite in the public streets, and put contempt upon his Royal Mother's name,—and that city was Richmond, Virginia, now the capital of the Southern Confederacy. The Free States, and not the Slave Confederacy, are the natural allies of our mother country, the Free United Kingdom, where free labor is established and encouraged, and where the forced and unpaid toil of slaves is abominated.

Our Means of Defence.

Allow me to refer to one thing more before I sit down. Our people have been talking a good deal of late about our means of defence, as against our neighbors, on the other side of our long frontier. Fellow-citizens, our best defence is very close at hand. The Chinese method is a poor shift at best. It is said they blow horns, drum up all sorts of discordant noises, and yell defiance at their approaching enemies, in order to inspire them with terror. This is not a very rational or dignified method, and we soon discover that it is only a puerile way of trying to conceal weakness, and hide their *fear of being considered afraid.* It is the poor device of a poor form of cowardice. We, Canadians, do not use Chinese blowing horns, but if our mind is of the oriental type, we may set up our clatter, and howl our defiance through the trumpets of our daily newspapers. Our true defence, as I have just said, is very close at hand. I hope we all read the Bible. It is a wonderful storehouse of wisdom for all emergencies. There is a saying there by the Hebrew sage and preacher, and it is this :—"Wisdom is better than weapons of war." We read there of a little city against which a mighty force came up to besiege it, and a poor man delivered the city by his wisdom. Therefore, saith the Bible sage, "Wisdom is better than strength;" "Wisdom is better than weapons of war." And this wisdom may be shown in the manifestation of a peaceful spirit, and of an honorable purpose to fulfil, in all good faith, our treaty stipulations with our neighbors. It may be shown by our observance as dutiful subjects, of our Queen's proclamation of neutrality, and by refusing to sanction, directly or indirectly, any overt act or implied purpose which would embarrass our Queen's Government, or embroil in war the great, industrious, peaceful and prosperous empire, with which it is our privilege to be connected. It may be shown by our fidelity to the noblest traditions of that empire which forbids us to aid or abet, by word or deed, the iniquity of slavery, or prop its falling fortunes on this continent. It may be shown by our love of human freedom, in our cherishing the spirit thereof, and in our living desire that all men should be free. It may be shown through our respect for honest and honorable toil, and our pronounced desire that the honest toilers in all lands, whether they be black or white, shall receive an honest wage for their toil, and enjoy as their indefeasible right, all the privileges of Christian men. "Wisdom is better than weapons of war;" and such wisdom as this, I hold to be the bounden duty of Canada and her people to cherish and manifest at the present juncture of our affairs.

OUR COUNTRY AND ITS CAUSE.

A DISCOURSE

PREACHED OCTOBER 2D, 1864,

IN THE

SOUTH PRESBYTERIAN CHURCH,

OF

BROOKLYN,

BY

Rev. SAMUEL T. SPEAR, Pastor.

PUBLISHED BY REQUEST.

BROOKLYN:
"THE UNION" STEAM PRESSES, 10 FRONT STREET.
1864.

Brooklyn, October 2, 1864.

Rev. Samuel T. Spear, D. D.

Rev. and Dear Sir :—Having listened with much edification to your discourse of yesterday, from the text Romans 13, Chap., 22, and appreciating the deep importance to our country at the present time, of the principles and views therein enunciated and so ably vindicated and enforced, and convinced of the beneficial results to the cause of Christianity and patriotism, which would flow from the publication of this discourse; we respectfully solicit a copy of the same for that purpose :

WALTER S. GRIFFITH,
J. S. T. STRANAHAN,
GEORGE B. LINCOLN,
GEORGE W. PARSONS,
HUGH AIKMAN,
GEORGE A. JARVIS,
CZAR DUNNING,
S. B. DUTCHER,
G. R. DOWNING,
JOHN WILLIAMS,
E. C. HALLIDAY,
A. L. VAN BUREN,
NEHEMIAH KNIGHT,
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GEORGE C. WHITE,
E. L. SANDERSON,
JAMES McMULLEN,
W. M. AIKMAN,
WALTER S. GOVE,
WILLIAM W. ROSE,
FORBES DUNDERDALE,
R. F. HOWES.

Brooklyn, October 5, 1864.

To Messrs. Griffith and others :

Gentlemen :—I have received your request for a copy of my sermon on "Our Country and its Cause." I herewith transmit a copy for the purpose named in your letter, hoping thereby to serve the interests of our country.

S. T. SPEAR,

OUR COUNTRY AND ITS CAUSE.

"WHOSOEVER THEREFORE RESISTETH THE POWER, RESISTETH THE ORDINANCE OF GOD; AND THEY THAT RESIST, SHALL RECEIVE TO THEMSELVES DAMNATION."—ROM. 13 : 2.

GOD'S LAW AGAINST REBELLION.

THE theme of the sermon which I am about to preach in your hearing, I shall entitle OUR COUNTRY AND ITS CAUSE. The text, a fitting passage for this purpose, contains the law of God on the subject of rebellion. Taken in itself, and in its corollaries, it underlies and determines all my views in respect to the present war. The verse immediately precedent, commands every soul to be "subject unto the higher powers," clearly referring to the civil authorities. The reason for this subjection is given in the fact, that "the powers that be, are ordained of God." Hence the *religious* obligation of obedience to the civil authority. Hence, too, he that "resisteth the power, resisteth the *ordinance of God*;" and hence again, those who resist, are justly obnoxious to the penalty with which civil law is armed. Such is the law of God in respect to the sin of rebellion.

THE NATIONAL GOVERNMENT, GOD'S ORDINANCE.

No one, certainly no religious man, will doubt whether the Government of these United States *is* "the ordinance of God." If this were true of the Roman power referred to by Paul, notwithstanding its heathenish and oppressive character, then it certainly must be true of the *national* authority established in this land. While this Government as to its form and method of continuance, was originally created by the people, yet being thus created, it becomes "the ordinance of God," entitled to the obedience of the subject, and divinely armed with penal power to suppress and punish all unlawful resistance to its claims.

THE NATIONAL GOVERNMENT SUPREME.

Nor again, will any enlightened and candid man deny, that the Government of these United States is the *supreme* civil authority in this land, acting directly upon all the people in all the States and throughout all the Territories. It is a *Government*, and not a treaty or league between independent nations. The Constitution, and all laws passed in pursuance thereof, and all treaties made under the same, are expressly declared to be the *supreme* law of the land. Hence any effort of a State, or any portion of the people to vacate or destroy this authority, whether in the form of nullification, secession, or military resistance, is treasonable in its character, imposing upon the Supreme Government the duty of arresting the effort, and bringing its authors to justice. This it must do, or cease to be a Government. If it has not the power to do this, then it is not a Government. If having the power, the officers of law decline to wield it, then they are traitors themselves, unworthy of their trust, and enemies of the public good.

A STATEMENT OF FACTS.

Bearing these principles in mind, we come to a grave question of fact: How happens it that this once peaceful and happy nation is now involved in all the perils and sorrows of a dreadful civil war? Who began this contest? Let a word or two of history be my answer to this question.

In the autumn of 1860, the people, in accordance with the provisions of the Constitution, entered upon a Presidential Canvass, whose result was the choice of ABRAHAM LINCOLN as their President for the period of four years from the 4th of March next ensuing. This election was strictly legal in its time, and legal in its majority; and hence its constitutional effect was to make Mr. Lincoln President of these United States, and as such, the Minister of God.

Was Mr. Lincoln so recognized by *all* the people? The answer of this question forms one of the darkest and most melancholy chapters of our political history. The proceedings adopted by large bodies of the people in the slave-holding States, will be memorable alike for their unreasoning infatuation, their moral criminality, and the terrible woes to which they have given birth. It was a sad hour for them, and for us, when they broke the bond of peace, and threw down the dire gauntlet of war. Acting under the inspiration of treacherous leaders, who had been long waiting for an opportunity and maturing their plans, the Southern people refused to be governed by the legally expressed will of the majority. Though they shared in the election, they declined to abide by the choice. Under the pretended right of Secession, State after State professed to withdraw from the Union; and when seven States had thus withdrawn, they organized a Confederate Government at Montgomery, in Alabama, hostile in its character, repudiating the authority of the Constitutional President, and forcibly taking possession of the Forts, Mints, Property, and Military Stores of the United States lying within its pretended jurisdiction. In a word, these seceders made war upon this Government. These acts on their part were acts of war. All this was done during the winter of 1860 and '61, and while Mr. Buchanan yet held the office of President, surrounded, I am sorry to say, by as infamous a nest of traitors in his Cabinet and among his counsellors as ever disgraced this fallen world. That winter was one of the darkest periods in the history of this whole tragedy.

In the Spring of 1861, Mr. Lincoln was formally inaugurated into office, and became in fact President of these United States, being bound by the solemnities of an oath to support the Constitution, and execute the laws of the land. He took occasion to address the whole people, to exhort the insurgents in the most paternal manner not to pursue their mad purpose of dissolving the Union—assuring them that he had no disposition to interfere with a single one of their Constitutional rights, yet distinctly informing them that he meant to assert the supreme jurisdiction of this Government, and faithfully execute the laws. The Inaugural of the President was worthy of the man, and worthy of the hour. It inspired the nation with hope, especially when contrasted with the vacillating imbecility of Mr. Buchanan. All honest people felt that it was right. Traitors sneered at it; but patriots welcomed it as alike considerate and firm. As the first official utterance of the President, it was accepted as a great relief from the oppressive uncertainty which had hitherto burdened the public heart. It gave promise that all was not to be lost.

In a little more than a month after this inauguration, the insurgents, by the express order of Jefferson Davis, made the attack upon Fort Sumter. Anderson and his noble band met the attack in the name of their country; and yet after a terrible bombardment, for which the Rebels had been months preparing, these defenders of the flag were compelled to surrender. Down went the symbol of the nation's honor, and up went the flag of treason—a scene that stung every loyal heart to the very quick. Almost immediately four other States rushed into the arms of the rebellion,—States, too, in which the popular vote had been unequivocally adverse to this dreadful experiment. Against the will of the people they were dragged in by the machinations and intrigues of desperate and wicked men. Public threats were uttered, and traitorous preparations made for the capture of Washington. Some 30,000 Rebel troops were already under arms; and the Confederate Congress at Montgomery had passed a bill for raising 100,000 more, and that too before a single soldier had been enlisted in defense of the nation. This state of things laid the basis for that wonderful uprising of public feeling in the loyal States, which swept everything before it. The people saw that the Rebels meant war, that their leaders were terribly in earnest, that the day of negotiation and compromise was past, and that nothing but the sword could save the nation. In the name of their country, in the name of the Constitution, burning too under the inspirations of a glorious history, the people of the loyal States were ready to accept the dreadful issue of war. Traitors at the North and Northern Sympathizers with treason were for the moment hurled headlong from the public regard. They dare not face the intense passion of the hour.

The President, as it was his solemn duty to do, gave *official* and *legal* form to this feeling of the national heart. He summoned the nation to arms. He did not *begin* the war, as some affirm who ought to know better: he simply *accepted* a war already begun during the administration of his predecessor. So far as the insurgents are concerned, he found the country in a state of war. Having called for 75,000 troops to defend the Capital, he convened the Congress of the United States, to prepare for the appalling struggle thus forced upon the people. War-measures were speedily adopted; and the nation, as yet unskilled in the art of war, and with no adequate apprehension of the greatness of the work, committed her life and her fortunes to the God of battles. She resolved to put down this rebellion by military force. This is the precise thing which she announced to the world, and to which she committed herself before all mankind. For a little more than three years the Government has been actively engaged in carrying out this decree. Large sums of money have been expended, and a great many lives sacrificed; and still, the war problem has not yet reached its final solution. The work is still on hand, to be prosecuted or abandoned.

THE MORAL NATURE OF THE STRUGGLE.

It is then perhaps a good time to submit the following question to our consciences, and to our God: Did the nation do right, did the President do right, and did Congress do right, in accepting the military issue in the circumstances now recited? Was it right to attempt the forcible suppression of this rebellion? I thought so at the time; and I still think so. I know, that there are some so called Peace-men, who cry for peace on almost any terms, who denounce the war on the part of the Government as cruel and wicked, who have done their utmost to embarrass the Administration in its prosecution, who have used even the harp of a thousand strings with which to play all the tunes of a croaker, some of whom though gentle as lambs towards the rebellion, are very belligerent towards the Government. These persons, in my judgment, are either traitors at heart, or do not correctly apprehend the true nature of this contest. What then is its nature, considered in a moral point of view? To this question I give a two-fold answer:

First, on the part of the Rebels it is *treason*, open, malignant treason against the National Government, repudiating its jurisdiction, and designed to destroy its territorial integrity,—treason long planned, as many of its leaders have distinctly affirmed,—treason too against a *popular* government, committed by the very class of men who for years had controlled the political councils of this nation,—treason for no cause that justifies a forcible revolution,—treason without just provocation or excuse,—treason in the supposed interests of a slaveholding aristocracy, and against the rights of the masses. No man can point to any act of this Government, any law of Congress, or any act of the President, or any principle adopted by any political party in the Northern States, or any act of State Legislatures, that before God can afford the least justification for this rebellion. The election of Abraham Lincoln was the immediate occasion of the outbreak; but I ask in all soberness, Had not the people a right to choose whom they would for President? Mr. Stephens, one of the ablest of Southern statesmen, told the people of Georgia, that this election furnished no just occasion for secession. You look in vain to the Constitution for any such right. The right does not exist in the plan of our national system; and the thing itself can never be accomplished without destroying its integrity. Hence I say distinctly and strongly, that this struggle on the part of the Rebels is simply the struggle of *traitors* against the supreme authority of the land. Such it was in the outset; and such it is to-day. It is, moreover, the most wicked treason in its principles and purposes, that was ever perpetrated in the history of man. I must call things by their right names. With me a spade is a spade; and a traitor is a traitor. "Our present adversaries" are traitors; and while occupying this attitude, and seeking to subvert the Government of my country, they are not my political brethren. I do not recognize them as such. I contemplate them only as criminals, public enemies, deadly assassins against the order and peace of society. I know full well that some people have honeyed words, soft phrases, ambiguous rhetoric in application to this issue; some who are unsparing in their denunciations of the Government, and apply the very vilest language to the President, do not seem to know that there are any *armed* traitors in this land; it is perhaps convenient for them not to know it; yet my moral nature makes it utterly impossible for me thus to deal with this wicked thing. I call it *treason*, and its authors *traitors*—just what it is, and just what they are. This is my diction for every man, whether Northern or Southern, who knowingly and willfully puts himself in alliance with this wicked rebellion. I began the diction in the outset, and I expect to continue it to the end. I utterly scorn those political exigencies and sinister ends, by which this fact is sought to be ignored. I can have no sympathy with parties, platforms, candidates, or speakers, that fail to recognize this fact. This, let me tell you, is the vital fact in the question. Take it out; and the whole character of the struggle is at once changed.

Turning then, in the second place, to the Government, you have an effort of established authority to suppress an unhallowed rebellion. Such it was in the commencement, and such it continues to be. Some, I know, charge the Administration with adding *other* purposes to this war, especially the abolition of slavery; but the charge is not true. Mr. Lincoln in his treatment of the slavery question has repeatedly said, that as President invested with war-powers, he should deal with slavery solely and only in its relation to the question of *victory* and the preservation of the Union. He may not have always been wise, or he may have been wise; but his policy and the policy of the Government are perfectly clear. Take his own words: "My enemies pretend I am carrying on this war for the sole purpose of abolition. So long as I am President, it shall be carried on for the sole purpose of restoring the Union." All his acts agree with this statement.

The distinct and positive mission of this Government—the thing which it has been, and is still trying to do—is to put down this rebellion. To state its position differently, is to utter a glaring untruth.

Let the Rebels lay down their arms; let them do what every good citizen is bound to do, and will do; let them obey the laws of the land; and the fighting will come to an end at once, and all the questions to be adjusted thereafter, including that of slavery, will be remitted to the Courts of law and the legislation of Congress. But so long as the rebels continue to fight, the Government has no alternative but to meet them by an armed force, doing its utmost to compel their submission. The case admits of no other course. Any other would be fatal to our nationality. Any other would have resulted in the dissolution of the Union, and proved the final death of the Great Republic. Men not having the responsibility of conducting the war, may find fault with this or that measure of the Government: yet I affirm that any Administration, be it Democratic or Republican, really in earnest, really meaning to conquer the rebellion and preserve the Union, would have been compelled to adopt substantially the very measures that have been adopted. Any Administration would have been compelled to resort to the war-powers of Government, —to raise armies, provide money, build ships, fight battles, bombard cities, blockade the Southern coast, in short, to do everything justified by the usuges of civilized warfare, to weaken the enemy and strengthen its own cause. If you fight, you must fight. You must not *play* fight, but actually do the work. It is a terrible process; blood flows; men are wounded and killed; families weep; the land groans; the heart sickens at the sad necessity; but, in the presence of an armed rebellion, the *end* both justifies and demands the *means*. The question is—Shall this Government be subverted? Shall this glorious Union be dissolved? Shall this nationality die? Shall armed treason be successful, and shall posterity for ages to come be cursed with the calamities of this success? This is the question; and in comparison with it all others are insignificant. The Rebels have made the sword the only instrument of its solution. In using that sword the nation is simply defending itself, defending its own life, and defending all the interests which are committed to that life. A people that will not do this, do not deserve to be a people; and they will not be long. Disintegration, anarchy, and ruin will very soon be their fate. Civil authority that cannot be maintained is but the name without the thing.

In respect then to the *moral* question, I take the ground, that the Government is *right*, morally right before God, and that it will so appear on the page of impartial history, in wielding the military power of the country for the utter extinction of this rebellion. Here I have no doubt, and never had any. I do not belong to that class of persons who are in doubt on this question, who cannot tell whether the Rebels are right, or the Government is right. For all the purposes of my own action, I assume absolutely, without hesitation or doubt, that the *rectitude* is with the Government, and that the God of that rectitude is also there. This rebellion is not the fault of the Government. It is not the fault of the Northern people. Is was not gotten up by the Northern people, or by any section of them. It is not due to what some are pleased to style Northern fanaticism. It is the creature of the Southern mind, chiefly of a few leading conspirators, without any just provocation in facts, and with no possible defense in the Constitution of the United States. Deeply do I regret the necessity of asserting authority by the force of arms; but the necessity being upon us, then I say to the nation and to every man in it, to the Army and the Navy, to such distinguished apostles of peace as Grant, Sherman, Sheridan, Thomas, Hooker, Hancock, Burnside, Meade, Farragut,—Stand to your guns, load them with canister and grape, and keep loading them and firing them into the rebel ranks till this treason bows to the demands of law. Yes, stand to your guns, and now settle once for all and forever, that the legally expressed will of the majority is, and shall be the law of the land. This is my doctrine for the men on the field and for the people at home. I propose now to plant our nationality upon solid rock, and in the conquest of this rebellion, put an end to all armed resistance to the supreme authority, for at least a long time to come. I have no sympathy with that milk-and-water theology or philanthrophy, that to save *individuals*, would murder a *nation.* I go for saving the latter, let the cost in life and money be what it may. In such a crisis I want something more than general platitudes about the Union, in our public men and in candidates for the Presidency. I want to know precisely what they mean, and what they will do, in application to the great and vital issue of the present hour. If they stand on the war-platform, if they believe in suppressing this rebellion by an armed force, let them say so. If they stand on the peace-platform, if they propose to cure this rebellion by the free use of rose-water, then let them say that. Let them speak out plainly, so that plain people can understand them. The man who fails to do this, can never receive my vote. As a voter, I am not to be hoodwinked by any studied strategy in the use of words.

THE MILITARY SITUATION.

Having thus canvassed the *moral* question, I come now to inquire into our *military* situation. Where are we, and what are our prospects for the future? Some tell us, that nothing has been gained, that no progress has been made towards the end, that the war on the part of the Government is a "failure," and hence that any farther prosecution thereof is useless. Such people are of course in favor of peace on the best terms they can get. Is this a true view of the facts past and present? Let us see.

Bear in mind, that all great wars must of necessity be somewhat *slow* in their character. With half a million of men on each side, they cannot be closed up in a day, a week, or a year; one battle does not settle the question; and especially is this true, where, as in our own case, the theatre of war is very large, and the combatants are men of the same race and the same metal, and have the same style of military training. Overlooking this view, the public enthusiasm is very apt to demand military impossibilities; and when failing to gain them, just as apt to sink into the state of discouragement. This, to some extent has been the infirmity of the American people; and it has given to those who oppose the war, or who for party purposes oppose the Administration, the needed opportunity to pronounce the war a "failure," and create dissatisfaction with the executive and military authorities of the land.

Remember too, that the war on the part of the Government, while *defensive* in its moral design, has of necessity been one of *invasion* in a military point of view. The Federal troops have been compelled to invade the territory of the rebellion, to meet the foe in intrenched positions, and encounter all the perils of fighting in an enemy's country. True, this has carried the chief desolations of war to Southern soil; yet considered in a military light, it has given a very decided advantage to the Rebels. They have had the inner and the shorter lines, and of course the greater facility for the concentration of troops.

Add again, that, owing to the structure of Southern society, Jefferson Davis has been enabled to wield the resources of the rebellion with a despotic unity and rapidity of execution, which have not been practicable at the North. His theory has been that of making a tremendous struggle in comparativaly a short time, a very good theory if successful, yet exhausting and absolutely fatal if unsuccessful. It consumes the war-power of a people very rapidly, and soon brings them to the extremest limit of possible endurance. I doubt whether any people in the whole history of the world were ever pressed into so much military service in so short a time. Certainly nothing like it has been witnessed in the loyal States.

So too, the institution of slavery enabled the Southern people to furnish a larger number of white soldiers in proportion to their population without essentially breaking up the industries of society, than could be supplied from the North. The black man remaining at home, and tilling the soil, was an element of military power; and this is one reason why the contending armies were for a time so nearly equal in numbers. It is a good reason too, why the Government should strike at slavery, and by placing the black man on the side of the Union, seek to weaken the Rebels in this direction.

Add once more, that in the outset the Rebels had a distinct, definite, and desperate policy, for which they were previously prepared. They started in their full strength. The loyal States, on the other hand, were for some time *feeling* after a policy. It took time for them to find out what they had to do, and then to prepare for doing it. The task grew upon their hands; and it was not until they were thoroughly instructed by experience, that they fairly settled down to the deliberate business of war.

It is true also, that in the commencement the Rebels had the advantage in the line of Generals. Circumstances had made them more of a military people than we were. It required time for the Government to lay its hands upon the right men to lead our armies—the men of skill and the men of pluck—the men who were absolutely true to the flag and would fight for it. Such leaders as Grant, Sherman, Sheridan, Farragut, and others of like stamp, were to be *found*, and in a certain sense *made* by the actual trial and experience of war. We have found the men at last: we have laid aside the military heroes on paper; and to-day we have greatly the advantage over the Rebels in the line of skilled, able, and earnest commanders.

England and France too, though professing to be neutral, have been practically the allies of this rebellion. They have given it a powerful moral support; and England certainly has aided it very largely in the way of war-materials. They have desired its success; and this has strengthened the cause of the Rebels, and proportionately increased the labors and perils of the defenders of the Union.

I have stated these several circumstances that you may take them into the account, as I now proceed to the question of ACTUAL RESULTS. What are the facts?

We all know that when the present Administration came into power, the Federal Government was practically expelled from all the country south of the Delaware, Ohio, and Missouri Rivers. It had no Army and no Navy, at all adequate to the purposes of even a small war. A treasonable Confederacy, embracing seven States, had already been organized. North Carolina, Virginia, Tennessee, and Arkansas were just on the brink of joining themselves to the Rebel forces, as they did in a very short time. The danger was imminent that Maryland, Missouri, and Kentucky would follow in the same line. Multitudes of traitors and spies swarmed in the public offices of the Government. Large quantities of war material had been transported from the North to the South, and nearly all the Southern forts had been seized by the Rebels. The people at the North were divided in opinion; they looked on with amazement; they were stricken down with a terrible paralysis; and in fact, they did not know what to do, or whither they were drifting. Such was the state of things when the Executive Administration of the Government passed into the hands of Abraham Lincoln.

Such is the terrible legacy of difficulties which Mr. Buchanan left for Mr. Lincoln to assume, and from which, if possible, to extricate the nation. The task surely was no easy one. A more mournful spectacle can scarcely be found on the page of history. Nothing like it had ever met any previous Administration when coming into power.

How do the facts now appear? Every man not willfully blind or grossly ignorant, must concede that we have made a wonderful advance towards the conquest of the rebellion, which, considering the greatness and difficulties of the work, is without parallel in the annals of the world. We have conquered and now hold full three-fourths of the territory claimed by the Rebels in the outset. We have produced an immense Navy, and with it enforced the most extensive and successful blockade known in history. Beginning at Norfolk, and reaching along the Atlantic seaboard into the Gulf of Mexico up to New Orleans, we have, with the exception of Wilmington and Charleston, captured all the forts and naval stations which the Rebels had seized. We have gained military possession of the Mississippi River, and to-day firmly hold all the fortresses on the great Father of Waters, thus bi-secting the rebellion from North to South. We have split the rebellion up into military fragments and patches, and greatly reduced its power of concentration. We have taken from the enemy more than two thousand cannon.

Ten of his principal cities, three of them Capitals of States, have fallen into our possession. General Sherman, by one of the most splendid campaigns of any age, has pressed his way into the very heart of Georgia, and captured Atlanta, inflicting an irreparable loss upon the Rebels, and securing an immense advantage to the Union. General Sheridan has recently given them another deadly blow; and General Grant will in due season, as we doubt not, do the same thing at Richmond. Every sign, too, abundantly shows, and the statistics of population conclusively prove, that the rebellion has been brought to the very last stages of military life by sheer exhaustion in the way of fighting men. So say the eminent Generals in the field; so say those who have been prisoners in the hands of the Rebels; and so says the merciless conscription with which Jefferson Davis has filled up his wasted ranks, robbing alike the cradle and the grave. The hopes of the Rebels from foreign intervention are at an end. Their finances are ruined, and their country almost ruined. They are weak, and we are strong. The cause of the Government and the Country was never more hopeful, and that of the rebellion never more desperate, so far as the military question is concerned.

These facts tell their own story. Contrast the rebellion in its present *status* with the outset; and where is it, and what is it? A *military* failure. It has not succeeded; and if the people remain faithful to the Government, it *cannot* succeed. The end is near, unless the American people shall now perpetrate upon themselves the enormous folly of deserting their own cause. We can now sooner conquer a peace than we can possibly procure it by any other means. The last hope of the Rebels is in a divided opinion at the North, that shall in some way palsy the military arm of the Government. They want a change of policy; and hence they feel a deep interest in the coming Presidential election. This interest, alike in the fact, the character, and the motive, conveys its own lesson to a truly loyal mind. I exceedingly doubt the wisdom of doing that which would most gratify our enemies and best serve their purposes.

And now, my friends, and fellow-countrymen, I ask in all soberness and candor, whether in view of these facts you call this war a *failure* on the part of the Government? Is it a failure? Is this the proper title? Is it wise, is it true, is it just, is it patriotic, thus to misrepresent and belittle our successes? Is it generous to charge an Administration through whose agency these results have been gained, with imbecility, stupidity, ignorance, want of energy and skill in the method of conducting the war? Is this the way to speak of the achievements of those noble men who have fallen on the field, and moistened the soil of their country with their blood? Is this a suitable homage to those gallant commanders whose deeds of valor will give them a place in history as long as history has a being? Is this indeed the tribute which the American people have it in their heart to pay to the Army and the Navy? Shall we march back our soldiers, and taunt them with the bitter scorn of military failure? Shall we look up into Heaven with no gratitude for that overruling providence which has so wonderfully fostered our cause? Have we no candor? Can we not admit facts to be facts? Must we distort them for sinister purposes? Shall we sit down with craven souls, and do nothing but mutter complaints, when the military skies bid us to be cheerful? What shall be thought of those whose highest hopes lie in the failure of their country's cause, who are sad when our armies win, and jubilant when they are defeated? Such men may be very zealous partisans, but surely they are not patriots. When I look at the facts, I feel proud of my country, proud of its Government, proud of those who have administered that Government, proud of the Navy and the Army. In the name of our glorious nationality, I accept the record, and bless God for it with all my soul. Never since sin and sorrow entered this fallen world, has so much been done in an equal period of time, and amid equal difficulties. Failure! That, let me tell you, is not the right word. It is a sin against the facts—a burning shame—a vile slander upon the truth. My hearers, you know better; the country knows better; the world knows better; and even the Rebels know better. Our excellent President, with his plain but comprehensive common sense, with his tried integrity, with his careful but firm judgment, with his true devotion to the flag of his country, with his love of liberty and equal rights, born of the people, and trusting the people, thoughtfully watching and following the providence of God, is no failure, whatever the politicians may say. His name will be honorably mentioned when they are forgotten. The country has had but few such men. Grant, with his tenacity of purpose and versatility of genius, content to do the military work committed to his hands,—Sherman flanking the Rebels at a dozen points, and driving them out of Atlanta,—Sheridan "whirling" them through Winchester at more than double quick, pursuing them to Fisher's Hill, and there giving them a second defeat,—Farragut fastened to the mast of his ship, and sailing by the forts in the Bay of Mobile,—Butler bringing order out of confusion in New

Orleans,—the Secretary of State keeping us at peace with the other nations of the Earth,—the Secretaries of the Treasury, the Navy, and the Army, working night and day to supply the means,—the members of the Senate and the House of Representatives giving their best thoughts to the legislation of the country,—the bankers and banking-houses loaning millions upon millions of money to the Government,—the Sanitary and Christian Commissions that have sprung up, as if by magic,—the people that have pledged their lives, their fortunes, and their sacred honor to this cause,—the women whose handy needle-work has known no weariness when devoted to the comfort of the soldier,—the wounded and the war-worn veterans that have suffered, and are willing to suffer:—these persons and these agencies are no failure. The men and women who have given themselves to this service, have not failed; and they will not. The Stars and the Stripes, the emblem of a nation's life and honor, are, and will be, safe in their keeping. The flag floats, and float it will, till not a traitor shall be left to question its supremacy; and then, I trust, it will continue to float over a peaceful land, the symbol of a happy and a strong people, till the trump of Gabriel sounds the knell of time, and brings Earth's mighty drama to its final pause.

THE QUESTION OF PEACE.

Turning now to the question of peace, I take it for granted, that every man in this audience and all just persons throughout the country desire peace. In this general sense we are all Peace-men. What then is the surest and safest road to this end? Two plans are proposed for the consideration of the American people,—the one consisting in a continuous and vigorous prosecution of the war till the Rebels lay down their arms,—the other, in a suspension of hostilities on the part of the Government and a convention of the States. Which of these plans shall we adopt? I am in favor of the first, and entirely opposed to the second, and for the following reasons:

IN THE FIRST PLACE, I SAY FRANKLY THAT I DO NOT WANT ANY PEACE WITH THIS REBELLION SO LONG AS IT MAINTAINS THE ATTITUDE

OF ARMED HOSTILITY AGAINST THE GOVERNMENT. I propose, for one, fairly and squarely to meet the question, whether when the people elect their President by a constitutional majority, he shall be peaceably accepted and obeyed by the defeated minority. I do not wish to dodge this issue, or make a compromise in regard to it. I go now for establishing the principle of national sovereignty as inherent in the people. The man who has the credentials of the popular will legally written for his authority to rule, *shall* rule, so far as I can make this a fact; and all traitorous resistance thereto, come whence it may, East, West, North, or South, in what form it may, whether as nullification or secession, shall be met, not by surrender, compromise, or negotiation, but by a forcible and triumphant suppression. This is my plank, and my platform. I stand here; and as a true man, I can stand nowhere else. On this plank rests the life of the nation, and also the future safety of the people. I bow to the Government by whomsoever administered; and I mean for one that every other citizen shall do the same thing. If it be necessary to fight for this doctrine, then I will fight for it, and keep up the fight till I absolutely conquer treason, or am conquered by it. I believe in *coercing* rebellion. I recognize no rights in the States, and none in the people, adverse to the coercive power of the supreme authority as organized under the Constitution.

You hence see, that I cannot accept, and I do not believe that the American people will accept, the theory of an armistice and a convention of the States as the true remedy at this moment. It surrenders the principle in the interests of rebellion, and withal creates a very dangerous precedent. It virtually confesses that the Government is beaten in this struggle, that it cannot maintain its authority, and that too at the very moment when the military situation proves exactly the reverse. "The resources of wise statesmanship" are very well in their place; but their *proper* place is *after*, and not *before* "The Unconditional Submission of the Rebels." Then I shall be prepared for these "resources;" but till then I am not. Till then I have much more faith in the *military* arm of the Government. Let that do its work first, and then have the *talk* afterwards. This, I know, is not the doctrine of the so-called Peace-men; yet it is mine, and hence I take issue with them on this question. If, however, the majority of the people shall adopt the theory of the Peace-men, then, in accordance with my own principal, I shall bow to that decision, whatever may be my private opinions as to its wisdom.

I AM INFLUENCED, IN THE SECOND PLACE, IN MY JUDGMENT ON THIS QUESTION BY THE PUBLISHED VIEWS OF THE EMINENT GENERALS TO WHOM WE HAVE COMMITTED THE MILITARY CUSTODY OF OUR CAUSE. What do they say? Let me give you a few examples.

General Grant says:—"I state, to all citizens who visit me, that all we want now to insure an early restoration of the Union, is a determined unity of sentiment North. The Rebels have now in their ranks their last man. They have robbed the cradle and the grave equally to get their present force. The end is not far distant, if we will only be true to ourselves. I have no doubt but the enemy are exceedingly anxious to hold out until after the Presidential election. They have many hopes from its effects. They hope a counter-revolution. They hope the election of the Peace candidate." So writes General Grant—a soldier and a hero who has made himself well known to the American people.

General Sherman, in his recent letter to the Mayor of Atlanta, remarks:—"We must have *Peace*, not only in Atlanta, but in all America. To secure this we must stop the war that now desolates our once happy and favored country. To stop the war we must defeat the Rebel armies that are arrayed against the laws and Constitution which all must respect." "We do want, and will have a just obedience to the laws of the United States."

General Hooker tells us, that "we must treat this rebellion as a wise parent would a vicious child,—we must whip him into subjection—no milder discipline will answer the purpose. Some are crying peace, but there can be no peace as long as a Rebel can be found with arms in his hands." "This Union must be preserved; and there is no way of preserving it but by the power of our armies,—by fighting the conspiracy to death."

General Burnside, says: "There can be no such thing as laying down of arms, or cessation of hostilities, until the entire authority of this Government is acknowledged by every citizen of our country." "Would it not be cowardly for us to say that this rebellion cannot be crushed, and the authority of the Government sustained? There is in my mind no question of it."

General Dix declares his earnest desire to do all in his power "to sustain the Government in its efforts to put down the rebellion,—an object to be effected, in my judgment, by a steady and unwavering prosecution of the war." He said, in a recent speech at Sandusky, Ohio: "It has been my conviction from the beginning, that we can have no honorable peace until the insurgent armies are dispersed, and the leaders of the rebellion expelled from the country. I believe that a cessation of hostilities would lead inevitably and directly to a recognition of the insurgent States; and when I say this, I need hardly add that I can have no part in any political movement of which the Chicago platform is the basis. No, fellow-citizens, the only hope of securing an honorable peace—a peace which shall restore the Union and the Constitution—lies in a steady, persistent, and unremitting prosecution of the war; and I believe the judgment of every right-thinking man will soon bring him to this conclusion."

General Meade tells us, that this war "can only be terminated by hard fighting, and by determined efforts to overcome the armed enemies of the Government."

Other Generals have spoken to the same effect. The soldiers are speaking. These men of valor and of deeds evince no disposition to show the white feather. They do not spend their time in croaking and finding fault. They have met the foe and they know his temper. They exhort the people at home to be firm, to replenish their wasted ranks, and supply the means, and express the strongest confidence that soon they will give the country peace as the fruit of victory. I have a profound respect for their opinions, and hence offer them to you as guides to duty in this hour of trial. It is to be lamented that we could not postpone the question of mere *party* politics, until we had first, as a united people, saved the Union. The soldiers can do it, and why cannot the politicians at home imitate their good example? For mere party I care nothing at this time, but for the maintenance of the right *principles* I go to all lengths. Principles viewed in their relation to policy are now everything with me.

IN THE THIRD PLACE, THE REBEL AUTHORITIES DECLARE IN THE MOST UNEQUIVOCAL MANNER, THAT THEY WILL CONSENT TO NO ARRANGEMENT NOT BASED ON THE RECOGNITION OF THE CONFEDERATE GOVERNMENT, AND OF COURSE THE DISSOLUTION OF THE UNION.—"Say to Mr. Lincoln from me," says Jefferson Davis, "that I shall at any time be pleased to receive proposals for peace on the basis of our *independence.* It will be useless to approach me with any other." So says the Southern press. The Rebel chiefs, the men in power, the men who control the armies of the rebellion, tell you distinctly that they mean to fight this thing through to victory or military failure, unless you yield to *their* terms of peace. The only interest they feel in our approaching Presidential election arises from the hope, that it may in some way change the policy of the country, and thus the more certainly facilitate their end. Is it then your purpose to preserve *this* Union, not *a* Union, but *this* Union as it is under the Constitution—this Government with its full, untarnished, and undiminished complement of national authority—is this your purpose? Then, in the premises existing, you must *fight* for it. You are shut right squarely up to this necessity. You cannot do it by negotiation. You cannot persuade these Rebel chiefs to alter their position by conciliating talk. No party can do it, whether in power or out of it. It is, on the one hand, *Victory*, *Union*, and *Peace*, or on the other, *Submission*, *Disunion*, and Peace; and between these you must make your choice. I have already made mine: I go for the first; and hence I go for fighting the battle through to the end, seeing nothing to be gained, but very much that may be lost, by consenting to "a cessation of hostilities."

IN THE FOURTH PLACE, AS MATTERS NOW STAND, WE CAN IN A SHORT TIME, IF WE WILL, HAVE PEACE, AND ALSO DICTATE ITS TERMS AS THE FRUIT OF VICTORY. The past success of our arms and the present state of the rebellion make this proposition certain. A few more heavy blows such as our armies can give, and if we properly support them, will give, will finish up the Confederate Government of Jefferson Davis and his associate conspirators, and sweep it from the earth as an organized military power; and then we shall be in a position to speak directly to the people of the several States, and propose to them, and not to Jefferson Davis, suitable measures for an honorable and Constitutional re-union. We have nothing to do with this arch-traitor but to conquer him, and nothing to do with his Congress but to annihilate it. This I am fully persuaded, is the shortest and surest road to any peace to which a true Union man can ever give his consent. I doubt whether, after the trial of three years, especially when we are so near the final result, and when we can grasp that result if we will, it is wise to change our policy or its agency for any new experiments. All the reasons which dictated this policy in the outset, apply with augmented force at the present time. In my judgment the best peace-commission is a strong army well commanded. The best peace-commissioners are the very men we now have in the field. They will conquer a peace soon if we do not call them off from the task; and then Jefferson Davis will be no longer Jefferson Davis the President of the Confederate States of America, but Jefferson Davis the indicted criminal, and if convicted, a candidate for the gallows.

In the fifth place, the proposition for a cessation of hostilities with a view to "an ultimate convention" of the States, is, I think, surrounded with the most fearful uncertainties and perils. It is a dark and dangerous road for the nation to travel in. Let us see.

To whom is this proposition to be submitted? Of course to the Confederate Authorities at Richmond,—the men who are now conducting hostilities on the Rebel side, and who expressly tell us that they will never consent to a convention for any such purpose as the one we have in view.

From whom is this proposition to come in the first instance? Of course from the Government of these United States. This is the theory now put before the American people for their consideration.

In what position is the Government then placed, and the cause it represents? After having attempted to crush the rebellion, and spent millions of money, and sacrificed thousands of lives, and almost gained the point, the Government, according to this theory, backs down, and the people back down, and both virtually confess their inability to *complete* the work, and hence sue for terms of peace with armed traitors. The treason is triumphant, and the Governmental authority vanquished and defeated. Gracious Heaven! Shades of the honored and heroic dead! Ellsworth, Lyon, Kearny, Wadsworth, Sedgwick, McPherson! brave and noble men, mouldering in the patriot's grave—fortunate in having fallen too soon to witness the disgrace of your arms! Has it come to this! Have you given your lives for a nation of braggarts, and a nation of cowards and poltroons? Have you fought for a principle and a cause, and fought them almost into victory, only to have both betrayed and dishonored at last? In the name of the Army and the Navy, and by all the sacred memories that cluster around their deeds immortal, I ask more than twenty millions of people whether they will consent to such an infamy? Better, yes, infinitely better, not to have began the contest *at all* than to pause now before you finish it. "We beseech you," say the officers and soldiers at Nashville in their recent address to the American people, "beware of any man, or any body of men, who, when success is so near, urges a suspension of hostilities. Such a proposition is either the height of folly or the height of treason,—treason all the more hateful, because the more cowardly than the treason of those we fight." "We have victory in our hands. If we fail to clutch it and retain it now, we are criminal, false to our past history, false to our nation, false to the age, false to humanity, false to God." These ringing words speak the soldier's heart.

Mark well the fact, that this proposed "cessation of hostilities" is to be either *temporary* or *final*. If the former, then you must resume fighting in the event of failure to agree upon terms of peace; and if so, I do not see what you gain provided the belligerent parties fail to agree, which, let me tell you, is the overwhelming probability in the case. You will have to support the Army and the Navy during this armistice; you will give the rebellion time to recover itself; you will demoralize and disgrace your own soldiery; and then you will return to hostilities under the absolute necessity of fighting it out at last, or consenting to a dissolution of the Union. If, however, the armistice be *final*, then, in the event of failure to agree upon the terms of peace under the same government, the Union is dissolved, and the Southern Confederacy established as an independant nation. It is hence obvious, that, in either aspect of the case, this doctrine of an armistice promises nothing for the national cause, and threatens much against it. I am afraid of it. I think it much safer to *conquer* a peace first, and apply " the resources of wise statesmanship " afterwards.

Suppose, however, that, by resorting to an armistice, you could bring the Rebels back into the Union; let this be granted for the sake of the argument; and what then are likely to be their demands as the conditions of peace, if you go before them in this attitude? Have you thought of this question? They will virtually dictate the terms of peace. Practically they will be the conquerors. They will have fought you till you cannot or dare not fight them any longer. Elated with their own success, as well they might be, they will demand new guaranties for slavery. They will demand such modifications of our political system as will forever protect them against the growth of the true democratic principle. They will demand the recognition of their favorite doctrine of State Rights, always involving the right of Secession. They will demand a new style of Union. They will demand too, that the nation shall assume the enormous war debt which they have contracted, thus paying the expenses of the rebellion. The men with whom you will conduct this negotiation, if at all, are very desperate men; they constitute the bone and sinew of the slaveholding oligarchy; their political necessities as public men commit them to the success of the rebellion, or to something that in their judgment shall be nearly its equivalent; in the bargain to be made they must come off with flying colors; and now the very moment that you release these men from the deadly pressure of the military power, you can come to no agreement with them without such concessions and guaranties, as, I am persuaded, the Northern people never will make, certainly not unless they become traitors to the sanctity of law and the very first principles of civil liberty. You may as well meet this question first as last. There is a fundamental antagonism between Northern civilization and the theories and purposes of these Rebel leaders; and you can do nothing with them in the line of negotiation that you will consent to do, until you have first *conquered* them; and then you may propose honorable terms of peace and reunion to the *masses* of the people in the respective States with some hopes of success. If you allow yourselves to be cheated on this point, you will be sadly cheated, and lay the basis for terrible difficulties in the future. There is no process or compromise under heaven, by which the moral, political, and religious drift of Northern civilization can be arrested in this land. It is the drift of the age, the drift of freedom, the drift of enlightened thought, the drift of God's providence; and those who oppose it, will be swept away before it. If for the sake of a false and treacherous peace you attempt to stop this current by a bargain, such as will be agreeable to slaveholders and traitors, the current itself will soon split your bargain into a thousand fragments. You had better not hand this question over to posterity; you had better take care of it yourselves, and now settle it upon the right basis.

And yet, once more, Have you well considered the *foreign* perils incident to this doctrine of an armistice? The moment you pause in this contest and virtually give up the question of victory, the overwhelming probability is that England and France will at once step in, and recognize the nationality and independence of the Confederate Government. They would be glad to do so; and if you give them the needed occasion, they will do it. You will go more than half way towards the result yourselves; and what you leave unfinished England and France will complete. They have shown a clear and unequivocal desire to have this Union dissolved, and this great nationality broken in its power; and such an opportunity they would be very likely to improve. Moreover, during the armistice all the neutral nations of the earth would, according to the rules of international law, be at perfect liberty to supply the Rebels with the means of further fighting, provided hostilities should be resumed. As it respects these nations the blockade would come to an end; the Southern ports would be open to trade; and the Southern people aided by foreign nations would be in a better position to resume the contest if necessary. There would be no little danger, that we should get into a foreign war on this question of trade with the Southern ports.

Now taking all these points together, I ask the question :—Is not this doctrine of an armistice and an ultimate convention a very uncertain and dangerous expedient? So it seems to me. I would not even dream of it until driven thereto by the sternest military necessity, such as does not now exist at all. It is in my judgment as foolish as it is cowardly, and contemptible. It can have no other effect bnt to complicate our difficulties, endanger our cause, and prolong the struggle. I speak thus freely of it because the interests of my country are at stake. The fact that this doctrine has been made a political plank, does not exempt it from the searching scrutiny of truth. At such a time I can be chained to no political party. I will do my own thinking and my own voting. I go for the salvation of the country, whatever may be the fate of parties.

I NOW OBSERVE FINALLY, THAT THIS DOCTRINE, FOR THE PURPOSE ALLEGED, IS BOTH ABSURD AND IMPRACTICABLE UNDER THE CONSTITUTION. The object is to get the Rebels back into the Union, peaceably, without conquering them. For this purpose you are asked to propose an armistice to be followed by a Convention of the States. Those who proclaim this theory, mean of course a convention called in agreement with the provisions of the Constitution, since no other would have any legal character. Any other convention would be revolutionary. They must also mean a convention to which the Rebel States would be parties, and in which represented. No other would be binding upon them, or at all answer the purpose. The proposition then is to seek an armistice with Jefferson Davis and his army, that in the meantime the Rebel and the loyal States may come together in a national convention, and settle our difficulties. How will this thing work? Let us see.

As my first method of shedding light upon the point, I will read to you that clause of the Constitution which prescribes the method of calling a convention of the States. "Congress * * * on application of the legislatures of two-thirds of the several States, shall call a convention for proposing amendments, which * * * shall be valid to all intents and purposes as parts of this Constitution when ratified by the legislatures of three-fourths of the several States, or by conventions in three-fourths thereof, as the one or the other mode may be proposed by Congress." This is the law for a convention of the States. You must first have the application of the legislatures of two-thirds of these States, asking for it; you must next have the action of Congress calling the convention; and finally the legislatures of three-fourths of the several States or conventions in three-fourths thereof, must ratify amendments before they can be a part of the fundamental law of the land. How then will you get the Rebel States into such a convention, and what will you do with them when they are there? They must be parties to the application for a convention, and then they must be parties *in* it. What a strange muddle you will have! Think of it. Jefferson Davis and his army held still by an armistice! Legislatures of *Rebel* States applying for a convention under the Constitution which they utterly ignore and repudiate! Delegates from these *Rebel* States members of that convention! Two conflicting allegiances there represented —one to the Confederate Government of which Jefferson Davis claims to be the Executive head, and the other to this Government! Alas! alas! and is this what wise men submit as a platform for a candidate to stand upon, and the people to accept. If the Rebel States appear in this proposed convention, the very act concedes that they are already in the Union; and if so, why have a convention to bring them in? If they do not thus appear, of what use is a convention as the means of negotiating a peace?

There is still another difficulty in the case. The Constitution requires, that "the members of the several State Legislatures shall be bound by oath or affirmation to support this Constitution." You hence see, that before the members of the Legislatures in these Rebel States can take any action looking towards a national convention, or any other action which this Government can recognize as valid, they must first be qualified by a solemn oath of allegiance. Will they take this oath? If so, then all the ends of a convention are already gained. Will they decline the oath? If so, then you can have no convention to which they can be parties.

Thus, as you see, this plan breaks down on all sides. It is practicable only under circumstances which render it absolutely needless. It is a mere illusion. The gentlemen who presented it as the chief plank in a political platform, either sadly deceived themselves, or calculated far too largely upon popular ignorance

But making no account of these serious, I think, fatal objections, let me in all soberness ask,—What is this convention to do, provided you have secured it? If it does anything towards making peace, it must of course propose such amendments to the Constitution as will be acceptable to those who are in arms against the Government. To do this it must very essentially remodel the fundamental law of the land, perhaps dividing up the nation into a confederacy of four or five Republics. The Constitution *as it is*, and the Union *as it was*, will be very likely to disappear under the operations of this theory. Very well; the convention, we will suppose, has agreed upon these amendments; and now comes the question of their adoption by the people. Is there any prospect that the people of three-fourths of the States will adopt any amendments that Jefferson Davis and his co-conspirators will accept as a satisfactory basis of peace? Not the least in the world. There is but a bare possibility of any such agreement in the convention; and then when the matter comes before the people, there is not the slightest chance of securing a constitutional majority in its favor. Very well; where are you now? Your convention has failed; and you come back to the position of fighting out this question to ultimate victory, or giving up the Union as dead and gone with a hostile Government upon your very borders. You come back to your present position at last, with all the dangers incident to this circuitous route.

I cannot therefore accept this doctrine of an armistice and a convention of the States as a remedy for our national difficulties. I have serious objections to the very idea of any convention of the States at this time to tinker with the organic law of the land, not to act upon specific amendments, but to take up the whole structure of our political system for revision; and I must add that the idea seems to me very strange as the proposition of those who profess great zeal for the Constitution *as it is* and the Union *as it was.* Pray, what do these men want of a convention? It will be of no use simply to *expound* this instrument,—this is the business of the Courts. It will be of no use simply to *read* it—any man can do this. If it has any practical character, it must take up the Constitution for revision and alteration; and this surely will not give us the Constitution *as it is*, or the Union *as it was*, but something else, perhaps a mere league or confederation of States, as the basis of peace. Oh, no, my friends:—this will not do. I see no relief in this idea; and since I will never concede the theory of Secession, or consent to a dissolution of the Union, I am in favor of war to compel *submission* to the national authority, and not an armistice or a convention to *negotiate* with armed traitors. This I deem the only course that is safe for the nation.

THE SEQUEL OF VICTORY.

What shall be the sequel of this victory if we gain it? I shall not go very largely into this question; yet it is more or less before the public mind, and hence a word or two in regard to it may not be out of place.

The *immediate* sequel will of course be the absolute annihila- of the Confederate Government, and all that pertains to it. It is an usurped authority now; and if we conquer and break up its armies, then this common cause of the country will be out of the way. Let it go to the shades of eternal infamy. Having been the great criminal and cause of this generation, let it be remembered as a warning to posterity. History will write its bloody record, and future ages gaze with astonishment.

In respect to the Rebel States themselves, immediate efforts should, and as I doubt not, will be made to re-establish them upon the basis of allegiance to this Government. Considered as political communities, they still exist. They still exist. True, their public officers have been traitors; yet the *people* remain, and the State-boundaries remain. Now, to the people of these States I would propose, or from them accept, just and honorable measures for their early return to the Union under loyal Governors, loyal Legislatures, and by loyal Representatives in both Houses of Congress, in the meantime giving them distinctly to understand that they must respect the national authority, either willingly or unwillingly. All resistance I would put down by force of arms, and administer a military government in the name of the nation, until the people supersede its necessity by the creation of loyal State Governments. I would deal wisely, carefully, generously, with these State organizations, in the true spirit of conciliation: I would not displace State Legislation by Federal, or in any way invade the real rights of the States: I would do nothing to add to the mortification of defeat; yet I would insist upon the full recognition of the national authority, not as a gratuity to be bargained for, but as a right to be maintained. It should be this, or military subjection. I hence admire the recent conduct of General Sherman. He has planted himself in the very heart of Georgia; he has turned Atlanta into a great military post for war-purposes; and thus virtually said to the people of Georgia, that the United States Government is here, and means to stay here, and means to exert all the force necessary to have its flag respected here. This, while wise as a military measure, has also the ring of the true doctrine.

Looking at the people considered as *individuals*, I would meet the *masses* with a general amnesty for offenses past, provided they would desist from the rebellion, and accept the Constitution as the supreme law of the land. This must be done, unless you inflict the penalty for treason upon nine-tenths of the people in the Rebel States. If the system of *guerilla* war-fare be kept up by wandering hordes of banditti, I would dispose of that in a way to make its career very short. And in respect to the prominent *leaders* of this rebellion, I take the ground that no amnesty should ever be extended to them. A goodly number of them, sufficient to vindicate the nation's justice, if arrested, should be indicted, tried, convicted, and hung for treason. The remainder should be either driven from the country into exile, or if permitted to remain, forever disqualified from holding any office of profit or trust under the Government of the United States. It is not my province to sketch the legislation suitable to meet these ends; but something like these ends I would gain. Justice cries for it; the law of God cries for it; and the future safety of the nation cries for it. These men have fought you desperately, and they will continue to fight you till they can fight you no longer; they have ruined their own section of the country, and it is not their fault that they have not ruined the whole nation; and now when you have been compelled to conquer them to save the life of the nation, and have actually done the work, then I plead for such an exercise of justice as will make their fate an instructive example to all ages. Would it not be pusillanimous, yea, absolutely ridiculous, to fight treason to the very death, to march large armies against it, to spend millions of money, and bathe the land in blood; and then when at this costly sacrifice you have blasted its power, to turn round and welcome the *traitor* to your bosom as if he had committed no crime? This nation, I trust, will never be guilty of such an enormous fatuity. It would be a moral anachronism, for which Heaven would condemn us, and all the nations of the earth despise us.

In respect to the slavery-question,—that sad knot of all knots in our political history—I take the following grounds: first, that all those slaves who have actually acquired their freedom during the war, especially those who have served in the Army and Navy, should retain that freedom, and by the Government be defended in its possession: secondly, that as a question of law, the Emancipation Proclamation of the President covering the Rebel States, and by him adopted as a military measure for the conquest of this rebellion, should work out the freedom of all the slaves not having actually acquired it in those States, provided the Judiciary of the United States shall not reverse this as the true *legal* effect of that Proclamation: thirdly, that at an early period the whole people should, by an amendment to the Constitution, forever prohibit the existence of slavery and Slave-laws in any part of this land. These three points state the doctrine which I hold on this subject. I cannot stop to discuss them; yet I believe the removal of slavery necessary to anything like a permanent peace. Slavery in having sought to rend this nation into fragments, has in my judgment committed the unpardonable sin, for which it ought to die.

Trusting in God, following his providence, walking in the light of that providence, and firmly doing our duty, we shall then gain these results as the fruits of victory. They hang in the first place upon the *fact* of victory, and in the second place upon a good *use* of that victory. Nationality *fixed*, and universal *freedom* accomplished, are the two great blessings to grow out of this war, dearly bought I am aware, yet worth the cost if no cheaper price could purchase them.

THE PRESIDENTIAL ELECTION.

And now, my friends, I behold a sublime spectacle. The American people are about to arise in their majesty, and *vote* upon some of the questions which I have been discussing in your hearing. By a provision of the Constitution the executive headships of this Government, once in every four years, comes back to the people for renewal and instruction according to the demands of public sentiment. That important period finds us now in the midst of a deadly civil war. In many respects it seems unfortunate that the country should be launched into a political campaign at such a moment; yet the task is upon us, and we must meet it like men.

Two great political organizations are already in the field with their respective platforms and candidates; the one approving and proposing to continue the Administration now in power, and the other severely censuring that Administration, and asking the people to change it; the one adopting the war-policy for the suppression of the rebellion and the restoration of the Union, and the other repudiating this policy and substituting therefor a cessation of hostilities and a Convention of the States; the one declaring that the war is, has been, and if vigorously pursued, will be a glorious success, and the other pronouncing it a failure for the end had in view; the one basing the war-policy upon the rightful authority of this Government to suppress a rebellion and enforce obedience to its laws, and the other strangely passing this moral and political question in total silence; the one referring to the institution of slavery as the cause and largely the strength of the rebellion and proposing that at an early period the Constitution should be so amended as to remove this gigantic evil from the land, while the other makes no reference whatever to this subject. These are the leading contrasts between the two platforms, on which the American people are invited to express their judgment at the coming election. They are entirely clear; any one who understands the English language, can see them; and hence they need no expositor.

I need not say to you, that, between these platforms with their respective candidates, you are to make your choice. One or the other will receive the approval of the popular will, and hence regulate the future policy of this Government. So it ought to be, since both are fairly and squarely before the American people. There should be no factious minority resisting the will of the majority.

Let me add, that for all the purposes of my own judgment as a citizen and a voter, I regard each political organization with its platform and candidates as substantially *one thing*. You must vote either for or against the *whole* together. You cannot separate them if you would. You cannot vote for the candidate, and reject the platform, or for the platform and reject the candidate. The truth is, the candidate stands upon the platform, if he stands upon anything. If he accepts the nomination, he must accept the platform of *principles* upon which it is presented to him, and if elected, he must carry out those principles, or be a traitor to the party nominating him. He is the platform in a personal embodiment, and the platform is the candidate in the theory upon which he comes into power. There is no escape from this conclusion; and there should be no effort to mystify it. To practice a dodge-game here is evasion and trickery. True, the candidate may decline the nomination,—this is his privilege, and it may be his duty; but in so doing he either ceases to be the nominee, or virtually becomes what is called a *stump*-candidate.

Now, as between these two platforms with their respective candidates, I have expressed no opinion, except as such an opinion may be involved in the discussion of *principles*. I have an opinion, and I expect to act upon it. You have an opinion, and as I doubt not, you will express it by a ballot. You will do what I shall do—what in part I have already done: you will compare the candidates in reference to their *capacities* as men, their experience and antecedents, their qualifications to guide the Ship of State in this stormy hour, and also the platforms on which they respectively stand, and to which they are honorably committed before the country; I say you will do this; I advise you to do it, for in no other way can you make up a sound judgment; and then having done this, you will, as I trust, vote according to your sense of duty. Is it at all probable, as the question is now submitted to them, that the American people can change their policy, or change its agency, for the better? If this be so, and a majority of the people so affirm through the ballot-box, then General McClellan will, if he lives, be the next President; and in that event I shall yield to him all due obedience, reverence, and support as the supreme executive magistrate of this great nation. But if this be not so, and the people so adjudge in the legal way, then the present incumbent in the Presidential office will be continued for another term; and in that event I shall render to him the obedience and support to which he is entitled by the Constitution and Laws of the land. Between these two individuals as *candidates*, I have my choice, and I have my weighty reasons for that choice; but when they cease to be candidates, and one of them becomes President, then the relation of the latter to the whole country is most essentially changed. Then he becomes the minister of God. Then the religious obligation of obedience exists. Then resistance to his authority is treason. Then a defeated minority must bow to the sovereign will of the majority. I stand firmly by this principle. I see no other that does not involve the ruin of popular government.

Let me say farther, that in my judgment the nation is now passing through a very solemn and important crisis of its history. If I had not thought so, I should not have devoted so much time, in this place, to the consideration of this subject. The questions upon which the people are soon to vote, are the gravest upon which any people ever did vote. The circumstances are peculiar, and the interests immense. That the public mind should be deeply moved, is not wonderful. The banner of the nation has been steadily waving in military triumph; fathers, and sons, and husbands, by thousands and tens of thousands, have gone to the field of deadly conflict; braver or better soldiers never trod any soil; some of the choicest blood of the land has been poured upon the national altar; history contains no example of such a rebellion, and no example of such devotion on the part of the loyal people to the flag of their country; the recent successes of our arms have made the nation jubilant with hope; the soldiers are still in the field, and hundreds and thousands are rapidly rushing thither, ready to maintain our cause, and fight for victory to the very death, ready to charge home upon the common foe; the rebellion is rapidly waning, it is drawing its last gasps, and under the peace-commission of strong hands and heroic hearts it will soon be no more; and now, O ye sons of men, ye citizens of this great Republic, ye sovereigns of a nation's destiny, will you, in these circumstances, command your Army and your Navy to pause before this armed treason is absolutely annihilated? Will you by your decision at the ballot-box flank all the men in the field? This is really the great gist ot the question, as matters have been presented to the public mind. The issue has been clearly and plainly put before the American people. There is no disguise about it. The platforms speak for themselves. Not to vote at such a time, is a crime. Not to vote correctly, is a very great mistake. The question is not what *party*, or what particular *individual* shall come into power, but what *principles* shall come into power; and on this question I feel as deep an interest as I ever felt on any subject in all my life.

Let me say once more, that while I have spoken plainly, perhaps in a way that may seem indiscreet to some ears, I ask no living mortal to share with me the responsibility of this utterance, or accept my views contrary to his own judgment. I have well considered my words. I know their meaning. I have not knowingly misstated any facts. I stand by the principles laid down in this sermon, believing them to be true. Here I stand in this place and in every other. I am aware of the intensity of men's feelings at such a time; and I certainly do not wish to offend those feelings. I plead for no party as such; I do not wish to appear before you as a partisan—such I am not; I do not wish in this place to transcend the legitimate functions of the Christian pulpit—in my judgment I have not done so; I do not wish to invoke at your hands any special indulgence—you may criticise this sermon as much as you please, and I shall take no offence; but in such an hour as this, when the dearest interests of this great nation are at stake, when the long future is providentially hanging upon the mighty present, I should deserve the scorn of all honest men, and merit and meet my own, if as a preacher having a text that covers this whole subject, and as a citizen having the rights, interests and hopes which are common to my fellow-countrymen, I closed my mouth, and studied the artful ambiguities of a sinister and truckling policy. No, my hearers; God is my witness, and you are my witnesses, that I have not done this. What I have said, I have said; and I now close by thanking you for your patience in hearing me, and asking the blessing of the Supreme Majesty of heaven and earth upon the utterance. May the God of our fathers carry the nation safely through this perilous hour, rebuking treason, establishing law, ordaining justice, and giving us for our next President a man who will, in his hands be a fitting agent for the execution of these ends!

THE

WESTERN PULPIT

FEBRUARY. 1866.

GOD IN THE WAR OF REBELLION.

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"Now will I arise, saith the Lord, now will I be exalted; now will I lift up myself." ISAIAH xxxiii : 10.

"The Lord God hath spoken, who can but prophesy?" AMOS iii : 8.

"Be wise, therefore, O ye kings; be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling." PSALMS ii : 10, 11.

IN a tumultuous assembly one rising up suddenly arrests attention; a sea of faces turn toward him; a thousand eyes flash with expectant gaze; a thousand ears open to catch the first word of discourse. Or a king rises up before his court: all are hushed to silence, and wait in reverent attitude and breathless suspense the royal proclamation. So God rises up before a nation, in famine, pestilence, earthquake, war or revolution, to challenge attention, homage and obedience.

Thus has the Almighty risen up before the American people in the late war of rebellion, to rebuke apathy of atheism, insensibility of wickedness, delusion of error, and inspire deeper sense of dependence and over-ruling providences. That war, it is believed, is the most important ever waged on the earth. In its origin and issues it was greater than those of former ages. Ambition of conquest, caprice of tyrants, intrigues of courtiers, jealousy of neighboring powers, or retaliation of fancied insult, has precipitated those conflicts of nations which have made the earth an Aceldema; or, if worthier occasions existed, they were so trifling and obscure that historians do not agree in stating them, while the people armed in these pointless conflicts never knew why they were summoned from pursuits of peace to lay down their lives on distant battle-fields. But the issue in this war was palpable and grand. Brought on by antagonistic civilizations, it was a struggle for national existence—for law and order, for freedom and humanity.

Also, in the power put forth it was greater than all former wars. Armies of antiquity, numerically considered, may have been superior to those of modern times; but in armor they were far inferior. In later times the Allies proposed to put into the field against Napoleon half a million, but never accomplished it.

But upon the signal of this rebellion a whole nation hastened to the ranks, rushed to the front, and put forth a military power never before exhibited. A line of battle was formed more than twelve hundred miles long, and more than a thousand miles deep; and during the war more than two millions were armed, and more than a thousand battles fought. Twice as large an army as England ever raised, with all her resources, was raised by the Republic in a single year, by voluntary enlistments, exhibiting equal discipline and prowess, and achieving more brilliant exploits.

The power and achievements of the navy have been as extraordinary as those of the army. The story of the Varunna, below New Orleans, sinking with her flag flying, after having sunk or crippled six of the enemy's vessels; of the Cincinnati, above Fort Pillow, hemmed in by the rebel fleet, scarred and shattered by their iron beaks, and yet beating off her adversaries; of the Cumberland, serving her guns until the waters were rushing into her port-holes; of the Monitor, victorious over her formidable foe, and dooming her to self-destruction; of the victory of Dupont at Port Royal, Goldsborough at Roanoke, and Farragut at Mobile, are more thrilling than the tales of Paul Jones or Nelson, and surpass in brilliancy the annals of naval warfare of past ages.

While this war, in its occasion and exhibition of power, ranks all that preceded it, its importance and moral significance rise to the measure of its material greatness. If Time does not retrace its steps, the nineteenth century must be the most important in the world's progress. If the Star of Empire has held its course westward, through the cloudy and bloody track of war, ushering in the era of perfected civil government, this westernmost struggle for its lawful and beneficent sway must be its grandest. If later acts of drama disclose more fully its plot and purpose, this latest act in the drama of civilization must disclose more fully divine plan and providence in the government of the race than any preceding act. In this great war God has lifted himself up before the American people, as before the Hebrews at Sinai, revealing His will through thunderings and lightnings of the conflict. A nation inflamed by passion, selfishness, and prejudice, can no more be swayed by mere considerations of duty, morality and religion, than a furious beast by logic or music, or a venomous serpent by oratory, painting or statuary. God has approached the nation on the plane of its averaged character and sensibilities, and spoken in a voice not to be misunderstood by the most obtuse. Though war in its violence may seem an uncongenial organ of divine revelation, the evils it destroys may be far worse than the evils it brings. It is a conflict of principles—a bloody argument—a demonstration of God's will by military science and sword. It is the progress of the race by military marches, rather than by emigrant trains. Victories are ideas realized — established. Saving the principles of liberty and justice, underlying, the Republic would have compensated the loss of its entire wealth and population. But let us trace the presence and providence of God "rising up" before the American people in the war of rebellion.

I. Preparation for the Conflict.

We trace that providence in preparations for the great conflict, meeting at the time of its inauguration.

The railroad and telegraph systems of our country, intersecting and holding together remotest parts of the land, through a grand ministry of peace, seem to have been brought to comparative completeness just in time to serve as military appointments in this war. Without them the necessary correspondence and transportation of so great a war would have been impossible, and the conflict would have been prolonged for a score of years, or terminated by humiliating foreign intervention. But through these facilities the war was carried forward on this vast theatre almost as expeditiously as if enacted on a territory not larger than Great Britain, and instead of being prolonged and fruitless as Asiatic wars, this great conflict was ended in triumph in four years.

The wonderful improvements in mechanic arts, distinguishing this age and country, and quadrupling the profitableness of labor, seem to have been hastened to get the nation ready for this terrible and exhausting war. Without the sewing machine, so recently completed in its greatest capacity, our armies could not have been clothed—they must have gone squalid, bare, cold, and perhaps become demoralized by suffering; but through this appliance they have been better provided for throughout the war than any armies ever mustered into service, and with their spirit and moral has been preserved the confidence of the country against conspiracy of traitors and beleaguering of foreign foes.

Without machines for planting, sowing, reaping and threshing, so recently brought into general use, a four years' war would have left our fields untilled, and the army and nation without bread; but through these inventions, even in spite of the exhausting drain of war, wider fields have been sown, ampler harvests gathered, and new territories brought under cultivation. Instead of the want that has demoralized armies, and discouraged and overthrown nations, plenty has filled our borders, nourishing the armies, enriching the communities, and contributing to the exports of the Republic.

Besides, new sources of wealth, so important as to mark an era in the commercial history of the country and the world, seemed opened at the critical moment, to replenish and keep filled the national treasury. Wars for freedom have often failed in the failure of national finances. It is impossible for a nation to keep up its army and cause in the failure of financial resources and credit. It was through such failure the overthrow of the Republic was predicted by traitors at home and enemies abroad. But for our recently discovered gold mines and lately opened oil wells, who can say our cause would not have failed?

We have carried on the greatest war ever waged, and on the most liberal scale of expenditure ever observed; and yet the national credit is good, and the national resources unexhausted.

Finally, the series of preparations seems completed in the transfer of the balance of wealth, population, and political power, to the loyal portion of the country, before the inauguration of the conflict. That conflict seems to have been deferred until the nation could endure and survive it—until our symbolic eagle should gain clearness of sight, breadth of wing and strength of talons to encounter the serpent of secession, stealthily invading her lofty eyrie. The rebellion that failed in 1860 might have succeeded in 1850 or 1840. This grand convergence of preparations evinces forecast and providence, as clearly as accumulation of costly materials before a magnificent edifice is to be built; or, the concentration of armies, ambulances and stores before a great battle is to be fought.

II. MYSTERY VEILING ITS ISSUES.

More impressively is the divine presence and providence manifested in the impenetrable mystery that veiled out from human sagacity and forecast the great events pending in the war of the rebellion.

In uniform course of nature and series of providences, as in the order of the seasons, of day and night, and results of man's habits and pursuits, the future may be foreseen and predicted with sufficient accuracy and confidence; but when, by the intervention of Providence, the series is changed, as in the new adjustment of a calculating machine, man is ignorant, preplexed, confounded or dismayed. Epochs of revolution are not foreseen in their events and consequences by their wisest observers or principal actors. When contemplating with pride the extent and resources of his empire, little did Nebuchadnezzer apprehend his degradation to the companionship of the grazing herd, and the dismemberment and transfer of his empire to Medes and Persians. When Alexander swept over Asia with his conquering legions, little did he foresee his own disgraceful death and the consequent reverses to Grecian empire in the East. When winning the Roman scepter, little did Cæsar apprehend his own fall by Roman daggers, or the results to modern Europe and human civilization of his conquest and overthrow. Little did Napoleon foresee his rise or fall, or their consequences to France, Europe, and the world. While yet a barbarous people, the Irish were conquered by the English, under Strongbow; the Scotch, on the other hand, defeated the English, under Cressingham and Edward. From what seemed casual and unimportant results of battle of a few hundred men, have risen diverse histories and civilizations. The Irish have continued a subject people, while the Scotch have retained their nationality and independence for ages. But little did the actors in those early scenes foresee the national destinies they involved.

The stupendous consequences of the American Revolution could have been but partially apprehended by our fathers. In like manner the incipient stages and unfolding events of the rebellion were all fraught with momentous but unsuspected importance! In the contingency of those events few apprehended their bearing or issues. Experience availed nothing: sagacity was confounded—parties were paralyzed and uncertain; no general or party commanded the situation of the Republic, or planned the course of events. As ants instinctively receding before advancing flood, but wholly uncertain of destination; so before tide of events government and people were swept along, uncertain of the issue. As in the ominous silence and hush of nature presaging tornado or earthquake, animate nature seems instinctively to apprehend the crisis, hieing to safer retreats, while man, feeling his Creator is near, trembles and worships; so, in dread expectancy, the American people waited the issue of the conflict and the voice of God. Obscurity of human vision seemed to reveal more clearly to inner sense the present deity.

Voyagers, during calm and over smooth seas, are permitted to hold the helm: the control of the ship seems within their own power, scarcely requiring attention, and almost unimportant to the security of the voyage; but when a storm suddenly sweeps over them, and passengers are ordered below, is the helm deserted? It is held by a firmer and more skillful hand, and the course of the ship directed by a more intelligent and vigilant eye; and as it rides the crest of the wave, or plunges into the trough of the sea, all on board know their safety is in the guiding hand at the helm. The storm only reminds them of the means of their safety. So in uniform course of events,—men almost imagine they rule them, because they comprehend and easily adjust themselves to them.

But when God interferes by new series of events, man's pretence is exposed and God's providence proved; and the safety of man and the state is seen to be in that divine providence. The veil of mystery and uncertainty over human events is but the hiding of God's power.

As in ancient pagan worship mysterious appearances, voices and rites preceded the revelation of the deity, to inspire awe and homage, followed at length by a shout heralding the revelation, "A god! a god!" so arose from all the cloudy uncertainty and enveloping mystery that rested upon public events and over-awed the people, the shout echoed by booming cannon from one end of the land to the other—"A God! a God!" the nation, intuitively conscious of the divine presence, trembled and worshiped!

III. Military Administration and Issues of Battle.

It was a difference of crisis and opportunity, as well as of prowess and capacity, that determined the achievements and renown of commanders, corps, and divisions of the army. It may have been juncture of circumstances, and not particular incapacity, that defeated Banks, Burnside, and Pope. State of public sentiment, more than error of administration, may have displaced Fremont. Occasions and advantages contributed to the elevation of Grant and Meade. Scores of officers and thousands of soldiers, with the same opportunities, would have the same laurels now decking the brow of their comrades in arms. The last commander of the Army of the Potomac, at the crisis of his responsibility, said, "Victory does not depend upon armies merely;" and one of the most renowned of our generals, awaking from a swoon on the field where he had been stricken down by cannon ball, exclaimed, "Man is but a cipher in this war—God rules and directs all!"

But in the issues of particular battles the providence of God may be more clearly traced. If McDowell had commenced his attack at Bull Run at half-past six o'clock, instead of half-past ten o'clock, as intended—or had Patterson detained Johnson, as ordered—or followed him to the field, as urged to do by subordinate officers—or had not Johnson, when coming upon the field, been at first mistaken for a reinforcement, victory would have been ours. Even as it was, Richmond and Charleston papers, in reporting the battle, admitted that several times during that eventful day hope forsook their standard. Against all probabilities, a higher power turned that day against us, but made the defeat a victory. The nation, chastened and humbled, rose to higher resolve, consecration and self-sacrifice. Traitors at home were confounded. Patriots wept for joy over a nation united, and appreciating and defending its honor. While the victory of the enemy, inflating his vanity and flattering his sense of security, made more easy and sure his ultimate overthrow.

Defeated in the West, the rebellion at length concentrated its armies at Pittsburg Landing, under the most trusted of its generals. Two divisions were ordered to unite against the foe; but before the arrival of one of them, in the hour of weakness and suspense, and on the Sabbath day, an attack was hastened against the other, and it was driven back with slaughter to the gunboats. The rebels only waited for the morning to complete the destruction of our army, and Beauregard telegraphed to the rebel capital his success and the certainty of his triumph. But before the dawn of the new day Buell's division appeared on the field, and at the renewal of the fight the rebels were driven back, the tide of success turned, the nation's hope succored, and the rebellion again filled with dismay.

From the breaking out of the war the eye of the nation waited for retribution upon the sea-board capital of the rebellion and hot-bed of secession. As approach to that proud and pestilent city by land was impossible, attention was directed to Port Royal, as commanding the approach by sea. In this engagement more than fifty columbiads bore on our fleet—enough to have sunk five times as large an armament. But the enemy, not expecting wooden vessels to venture so near his formidable batteries, elevated his guns for farther range. This error, and our own prowess, gave us the day. We lost scarcely a score in killed, or half a hundred in wounded; while we established a blockade that destroyed the commerce and foreshadowed the doom of the rebellion.

After Pope, through brilliant operations at New Madrid, had reached the rear of Island No. 10, his victories seemed in vain. Batteries of the enemy were beyond his reach. Gunboats could not be risked in the swift current, against superior guns, and at short range. At this juncture, when delay was impossible, hope was forsaking our standard, and the enemy were mocking our helpless disappointment, the Mississippi, already swollen to an unusual height, rose unexpectedly higher, filling adjacent swamps and extemporizing canals for removal of stores, transports and gunboats, making victory easy and sure. To make God's hand more apparent, in a single night after the capture the river fell four feet, to a stage of water which would have delayed indefinitely the progress of our conquering army.

Washington is conceded to have been in imminent peril of capture at different times. When our army, worn out by a week's hard fighting, looked in vain for reinforcements, and were falling in their intrenchments at Malvern Hill, while a strange hesitancy and fear seized the enemy, a lofty heroism inspired our officers and men, and they exclaimed, "We will wrap this hill in a sheet of flame before they take it!" The day and Washington were saved. In Lee's attack at Chantilly, when Kearny and Stevens fell, success would have cut in two Pope's army, produced a panic, and lost to us our capital. The failure of this design of Lee, so nearly accomplished, was bewailed by the Southern press as the failure of his campaign.

Less caution at Atlanta than was shown by Palmer, with instinctive apprehension ordering division commanders to strengthen their works at midnight, he might have been swept away by the storm that fell on Hooker next morning. Any less prestige and heroism than were possessed by this command would have given way before the fierce and concentrated charge of Hood, and rout and defeat might have followed, and the greatest campaign of the war failed at its beginning.

When Early attempted to prevent concentration of Grant's forces before Richmond, and contested with Sheridan the possession of the Shenandoah valley, how keenly alive were the nation to the issue of the contest. With what eager expectancy they watched the brilliant fights of that campaign. And in the last attack, if Sheridan had been more than "thirty miles away," Early had been successful. This timely arrival rallied his routed army, saved the day, drove Early from the valley, and hastened the capture of Richmond and the overthrow of the rebellion.

But in no single event of the war was the providence of God more impressively manifested than in the achievement of the Monitor. When the Merrimac had destroyed the Cumberland and the Congress, and had retired to wait for the morning to resume her work of destruction on Hampton Roads, at Newport News, and then, perhaps, proceed to break up blockades and burn seaport towns, spectators of the scene saw no hope, and Congress and the country trembled with alarm. All instinctively called on God. Even scepticism began to pray. Meantime, without contract or order of Government, a gunboat was being constructed in New York. A hundred days and nights the sound of the hammer had not ceased, and she was finished and hastened to sea, and reached Hampton Roads at ten o'clock, P. M. At sunrise next morning the cause of the navy and country seemed pending! Had that Monitor been a failure, as many predicted—had her completion been delayed a single day, as seemed probable—had she been unable to navigate the seas, as many expected, or had her speed been less—had she failed in the contest, as wise men feared she might, who could have foretold the consequences! But the nation was saved, and the whole land cried out, "God sent the Monitor!" Above the banner of the Republic has waved a mightier banner through all the war. Above the orders of generals, sent along the lines of our armies, has been heard the order of a greater commander—the Lord of Hosts! The sword of the Lord won the victory, and saved the Republic.

IV. Moral Results of the Rebellion.

Providence of God is wonderfully manifested in moral results of the rebellion. When we study the violent destruction and various demoralization of war, it seems incredible that any good should result from so great evil. But war is a stern disciplinarian. It has turned many a worthless individual into a good citizen; it has raised many a barbarous tribe from idleness and effeminacy to enterprise and heroism. Through a baptism of blood many a nation has been regenerated to a higher life—many a race consecrated to empire and glory. A nation rising up to defend her life and honor may rise to virtue and greatness. If some interests of society suffer, others may be promoted; and our civil war has not been without its providential compensations.

A distinguished educator claims, that habits of punctuality, system, and concerted action, formed by regularly recurring appointments of class-room and chapel, through a course of years, more than repay to pupil and the public the expense of college education. In like manner, love of order, manly bearing and honorable conduct, fostered by military enthusiasm and discipline, may in part compensate the Republic for expenses and sacrifices of the war. Luxury has been rebuked—lawlessness restrained—independence taught subjection—selfishness made subservient—idleness lashed to exertion—insubordination bayoneted into rank—pretentious authority overawed by superior power. Those who have observed the morning "reveille" and the evening "tattoo,"—who have assembled at roll-call in the same quarters, or on dress-parade—who have stood together, shoulder to shoulder, in the same ranks—who have followed the same standard and kept time to the same music in march, battle, and siege, have learned to respect order, appreciate system, honor engagements, and study public welfare. In diffusion of military spirit the nation has risen to greater circumspection. Through rigorous discipline of camp and field she has risen to nobler manhood, patriotism, and public spirit.

From depletion of ranks of industry to fill up those of the army, and from vast increase of expenses of government, financial difficulties were apprehended, that would unsettle business, carry bankruptcy to all classes, and imperil the Republic; but instead of individual and national bankruptcy, there has been affluence or competence throughout the land. Thousands rejoice, for the first time, in unincumbered titles to property. Towns and cities have been enlarged and beautified. Schools and colleges, and scientific institutes, have been projected and endowed. Churches, public charities, and Christian missions have been multiplied. Such financial prosperity and credit the envy of foreign nations declared impossible. Political economy did not foresee it. Patriotism, even, did not hope for it; but Providence, through unsuspected operation of national credit and laws of trade, accomplished it.

Sickened at the spectacle of slaughter on a hundred battle-fields, we shrank with horror from the barbarism and cruelty of war. But merciful alleviations appear, restoring confidence in human brotherhood and charity. Sanitary and Christian Commissions are without precedent in the history of wars. As angels of mercy they visited every point on the extended line of battle—every field of suffering and blood—every command and every soldier. Embracing in their sympathy and care enemy as well as friend, they mitigated the horrors of war, displayed the triumph of Christian magnanimity, and proclaimed the humanity and justice of our cause. They were a silver lining to the portentous cloud of war—a bow of promise spanning the tempestuous sky of human passions.

Change of public opinion and political policy during the war is unparalleled and wonderful. As the Hebrews were more impressed by their sojourn in the wilderness and before Sinai, than by teachings and experiences of centuries in Egypt; so the American people received impulses of right education and moral principle during this war of rebellion the fifty preceding years of peace had not exhibited. Through traditions, prejudices of parties and the press, the people were committed against providential aims and tendencies of the war. They were as insensible to rights of the colored race, as the Egyptian to those of the Hebrews; but as the plagues quickened sensibilities of justice and expediency in Pharaoh, so increasing severity, bereavements and perils of the war at length reached the heart of the nation. The President rises above the letter and external precedents of the Constitution, to its spirit and intention—the cabinet support his more decided measures; the pulpit and press speak out in clearer and firmer tones; public opinion is almost imperceptibly but completely changed. Men who had battled in hopeless minorities for freedom, right, and conscience, losing elections and preferment, while less scrupulous rivals rejoiced in popular favor and gloried over them, now upon the same issues rise to presidency, cabinet, judiciary, and all the political trusts and honors of the country; and some of them the nation will apotheosize, and friends of freedom will worship forever. This revolution in popular feeling, in politics, and in policy of government, could never have been attained by unaided operation of pulpit, press, and political parties. It is the Lord's doings, and is marvelous in our eyes. As the course of a river is turned by upheaval of an earthquake, so the course of national thought and feeling was changed by the rebellion. The nation rose to a higher plane of politics; it was born to a higher life and character—more cherished at home, and more respected or feared abroad.

How discriminating the judgments brought upon the land by this rebellion! The four millions no way responsible for the war, and in their weakness a special care of Providence, have been the greatest gainers. A race has been born to freedom and manhood in a day! The nation at large, guilty of manifold sins, and not without complicity in the political oppressions that brought on the war, has suffered by commercial fluctuations, increasing taxes, demoralization of individuals, and by sore bereavements darkening ten thousand homes and hearts with sorrow. Those, through party prejudice and passion, conniving at or abetting the rebellion, have sunk to deserved impotence or infamy; while the Nemesis of Justice has hovered over the rebellious portions of the Republic, admeasuring with fearful discrimination to each state, each section, each city, each individual, deserved punishment. Mark the humiliation of proud projectors and leaders of the rebellion! Mark the depopulation and dilapidation by shot and shell, and conflagration, of haughty cities, foremost in the attempt to overthrow the Republic! Mark the devastation and impoverishment of States with most defiance and malignity trampling down the flag of their country! Mark the retarded prosperity of States doubtful or tardy in their loyalty! Similar retribution has overtaken churches and denominations—blind leaders of the blinded people. In a town of the South was a university, female college and church belonging to the same denomination. Those college halls, perforated by cannon balls, have been silent for years; the female college has been sold to a rival sect, and the church edifice has recently passed into the hands of the colored people! What time and expenditure will be necessary to restore churches, schools, and charitable societies dispersed or broken up by the war! The arid wastes, slime pits, and pillar of salt on the plains of Sodom, were not a more certain memorial of divine judgment than humiliation and desolation of rebel States. The political and moral results of the war will be the study and admiration of future ages. Thus, in grand preparation for the conflict—in the contingency and dread uncertainty of events pending in the rebellion—in the issues of battles—and, finally, in the moral results of the war, the providence of God may every where be traced.

The atheism or impiety of no age has been so rank as wholly to overlook a divine sovereignty in human affairs. In projecting wars—in founding and governing states—in defending liberty—in seeking escape from plague or famine, earthquake or war, that overruling providence was acknowledged. No nation ever maintained stable empire not permeated by such religious conviction, and those impairing or contemning it were reckoned the greatest enemies of the state and of mankind. Again and again did Washington remind his countrymen that the cause of the colonies was in the hand of Providence, and that religion was the only sure foundation of greatness and prosperity. "The longer I live," said Franklin, "and the more I observe, the more fully am I convinced that God rules in the affairs of men." Jefferson attests the same religious intuition in the declaration, "When I remember that God is just, I tremble for my country." Prayer in the constitutional assembly, after stormy debate, when all feared for the issue of its deliberations, and the first prayer in Congress, commemorated by the artist, evince the spirit of the American people in the Revolution.

Though succeeding administrations have not been deficient in religious spirit and acknowledgment, that of our late President in this respect rose above all that preceded it. He said, "Washington could not have succeeded without the aid of Divine Providence, on which he at all times relied! I feel that I cannot succeed without the same divine aid that sustained him, and in the same Almighty Being I place my reliance for support." In assuming office the Secretary of War emphatically repudiated the atheistical doctrine that the Republic could be saved by mere military science, position, tactics, strategy or numbers. Nations triumphing by mere military science, he declared, fade away. Only those whose cause is just, and whose defender is God, can abide. After victory of Island No. Ten, Pittsburg Landing and Pea Ridge, he ordered all chaplains in the army with their regiments, at meridian of the Sabbath succeeding, to offer public thanks to Almighty God for victory, and supplicate blessings on our armies in the overthrow of the rebellion. Our present Chief Executive, in opening words of his first message, says, "To express gratitude to God, in the name of the American people, for the preservation of the United States, is my first duty in addressing you." All recognitions of God in constitution, court magistracy, message or proclamation, in fasts and thanksgivings, attest the assenting belief and feeling of the American people. If God has been with them in the origin and history of their institutions, much more has he lifted himself up before them in the late crisis of their destiny, and those not recognizing the presence and providence of God in the conflict do not comprehend the great rebellion.

In a gallery of art, barriers are placed, designating to visitors the proper points for observation. If, in childish simplicity or curiosity, one pass these limits and approach the painting, eagerly inspecting the figures and handling the coloring, the likeness disappears, the genius of art fades away, and nothing remains but a few square feet of canvas and unsightly daubs of paint. So in the doctrine and limitations of overruling providence is determined the true position for all correct observation of political revolution and war. Only from this stand-point may be discerned the significance and grandeur of their movements, the order of their progress, and the glory of their issue. Irreverently abandoning the stand-point, and eagerly approaching and studying only passions and policies of parties—details of campaigns and battles—strategy, prowess, and conflict of armies, noble purpose disappears, and the grandest war exhibits little more of dignity than the writhing contortions and death-struggles of a knot of mud-worms. To eyes not illuminated by prophecy, the events contemplated in Ezekiel's vision might have appeared only a confused and violent motion, wheel impinging upon wheel, force colliding upon force, power warring upon power, in ceaseless and aimless whirl; but the eye of the prophet discerned not only face of lion, symbolizing over-mastering power, and face of eagle, symbolizing rapid movement, lofty flight, and far-sighted sagacity, but also face of man, symbolizing intelligence, wisdom, and overruling providence.

Those not recognizing Divine Providence in the rebellion, have only been confounded, shocked, disgusted—alienated from their countrymen, and misanthropic toward the world; but contemplating the dreadful scene—the conflict of principles, parties and armies, the progress of events and issues of the war, in the light of this recognition, law and order, freedom and justice, are transfigured before the nation and the world, and it remains a grand study of patriotism and piety to the end of time. As a pupil works out a mathematical problem before a class, so before observing nations the Republic has wrought out the problem of free institutions, and the demonstration concerns the welfare of the remotest land and age.

As the mountain, blazing, thundering, and quaking across their path, arrested the attention and march of Israel, and aroused their sensibility to divine presence and revelation; so this rebellion, with its blazing front and thundering voice of war, and its shock of battle and wail of woe, has arrested the attention and progress of the Republic in her mission and march of freedom. May she pause with awe and attention before this Sinai, until the full decalogue of political wisdom is carefully noted and recorded.

To resume our national progress without taking with us permanent inscriptions of the lessons of the rebellion, would be like the Hebrews leaving Sinai without their tables—bearing with them only vague memories of the august revelation, to fade away in total forgetfulness. As they cherished with religious vigilance, and bore with them these testimonies in indestructible memorials, so let us preserve our revelation in manifold and permanent record on tables of memory, tradition, literature, constitutional law, and religious conscience and institution. And as the Hebrews, trembling before Sinai, covenanted to obey all divine requirements there uttered, so may we, waiting before this American Sinai, covenant to observe, honor, and promulgate to the end of time, the lessons voiced forth from the quaking and blazing summit of the Rebellion.

[To be continued in enunciation of "Lessons of the Rebellion."]

RESPONSIBILITY.

BY REV. L. H. BUGBEE, A. M., PRINCIPAL N. W. FEMALE COLLEGE, EVANSTON, ILL.

RESPONSIBILITY begins with the first deliberate sin, or rather with the first *actual* sin—the first conscious yielding of the will to the entertainment of a wrong thought or emotion. Every volition compasses the whole being, permeates the whole being, and therefore pledges the whole being to that wrong thought or emotion. This may be the first actual out-come of a corrupted nature—the first dawning, amidst the years of childhood, of the fearful prerogative of the soul to do as it chooses, and the first realization that the native tendencies of the soul are to do those things which are contrary to the law of right, divinely implanted. What a point of interest is this in the beginning of a life which is to know no limitation of consciousness! Does the young life take any cognizance of this state of things? Does the soul of the child conscious of the first sin, and of the power to choose the right or the wrong, tremble in view of the possibilities of a life of sin and an eternity of misery? Could our mental recognitions bring back to us the whole of childhood's reflections and feelings, the history of the soul's first struggles with sin, of the dawnings of individual responsibility and destiny, would be wonderful and startling.

The first actual sin is doubtless accompanied with the consciousness of power to have done otherwise. If not, that specific sin could not be taken into the account in the final determination of that character. With the beginnings of conscious guilt are the beginnings of conscious freedom, hence the idea of responsibility. This is co-ordinate with the fact of guilt and the fact of freedom. How early, then, in its earthly life is the soul launched out upon this sea, to take its own latitude and longitude, to voyage as it will! What fortunes of tempest and calm, and adverse winds, will overtake these myriad life-barks we know not.

"*We* should be wary, then, who go before a myriad yet to be,
And take our bearings carefully. Where breakers roar,
And fearful tempests gather, one mistake
May wreck unnumbered barks, that follow in *our* wake."

The accountable life of the soul on earth begins and ends amidst the most fearful antagonisms. Evil and depravity are arrayed against goodness and purity. The first two have the precedence. The soul starts on its passage through time with an interior and exterior condition of things wholly adverse to its real interests. Depravity is intrenched in the nature; therefore, *evil* commands at once all the fortresses of the soul. How is evil, as the sovereign, to be dislodged and driven out, and depravity eradicated? Reformation is never easily begun and carried forward—temporal reforms are slow of growth and slow of progress; but the reformation of an immortal soul, whose every power is corrupted, whose every tendency is away from God, is the chiefest difficulty in the universe, and required the chiefest sacrifice in the universe. This sacrifice—"The Lamb slain from the foundation of the world," and who "ever liveth to intercede,"—has the unceasing co-operation of the Holy Spirit; and these, the Godhead, have laid hold upon a lost, finite being, and he has been found of them, and "a new song has been put into his mouth," even praise to the God of his salvation: his powers, hitherto given to sin, have been turned to the *doing* of righteousness, which is Christ's work in the world; hence human agency, sanctified by the truth, has been elevated into partnership with divine agency. The circle is now complete. God, the Infinite

Father, with a yearning love consents to give the only sacrifice which can meet the great emergency. The Saviour's work done on earth, the expediency of his ascension is announced, that the Divine Comforter might come, to be present every where, calling all to repentance, and comforting all who have the consciousness of pardon; and these, with the evidence of sins forgiven, are made partakers of the divine nature, and partners in the divine work. Thus the lost ones, now redeemed and saved, are vested with prerogatives and responsibilities such as should stimulate every soul to unceasing vigilance.

Reader, what is your responsibility? As a member of Christ's spiritual body, what is your office-work — and are you performing it well? All our words and acts are motives — all our thoughts and feelings are motives; objectively and subjectively, in all our manifold relations and possibilities, we influence to right-doing or to wrong-doing. This is the irreversible law of our being; and since motives are the reasons of our choices, and as the freedom of the will is lodged in the choice, how infinitely important that our lives be right, that a soul may never be influenced to a wrong choice by any influence emanating from us.

We call attention again to childhood. In view of the facts now brought out, why are not all the children of pious households saved? Cannot God, with father and mother unreservedly on his side, save the children? The influences without may be evil; but before these, to any large extent, reach the child, may not the work of saving the soul be done? The Holy Spirit is ever present where the prayer of faith is offered, and right motives can only emanate from souls really in the faith of the Gospel; so that almost inevitably the choices of the child will be right, and the choice of the good, with faith in Christ, converts the soul, and prepares it for the successful resistance of the evil which is in the world.

And why the anomaly of so much Christian instruction in our Sabbath schools, and so few conversions? "Ask whatsoever ye will," is the direction. Do we ask formally or *believingly* for the conversion of the children? If *believingly*, it shall be done. Believing prayer can only be offered by a soul conscious of obedience, and obedience implies a compliance with all the conditions of successful approach to God. Are the children not only taught on the Sabbath, but visited and labored with during the week? Is the example of the teacher one of consistency and purity? Does he frequently kneel with his pupils in prayer? Is he "wise as the serpent and harmless as the dove" in his efforts to save their souls? "The arm of the Lord is not shortened;" yet he cannot save if there is the least impediment in the way. The impediment may be in His people, hindering their faith, or in the soul of the convicted sinner. And now how far are the lovers of Christ responsible for the salvation of the unreconciled? We answer — since motives or influences determine choice, and choice is destiny, every thinking Christian cannot fail to perceive his measure of responsibility. Human agency cannot do the Spirit's work, but may be the *medium* through which the Spirit works, and the Spirit always uses the best fitted mediums. Hence, if we want God to use us — if we want to be honored instruments in the great warfare of truth against error, there must be no questionable consecration of ourselves to his service. We must be in the direct line of God's providence and grace. As is the consecration of the soul, so will be the words, acts, thoughts and feelings, and these are all mighty for the truth or against it. The fact of our responsibility ought to awaken every disciple of Christ to the utmost carefulness of living. If parents, our children are in the process of being saved or lost *every hour!* If Sabbath-school teachers, our pupils are being drawn toward heaven, or thrust down to hell! If men of business, with all our enterprises we are gathering with Christ or scattering abroad. If ministers of the New Testament, we are ever on the alert for souls, leading them from the bondage of sin into the liberty of God's dear children, and thence on to deeps and heights, to lengths and breadths unexplored before, or with soiled garments and the nominal discharge of sacred duties, we are asleep, and dispossessed of every power to awaken the slumbering souls of those about us. To the whole church let the exhortation of the prophet come: "Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; shake thyself from the dust, arise and sit down, O Jerusalem. Thy watchmen shall lift up the voice: with the voice together shall they sing; for they shall see eye to eye when the Lord shall bring again Zion."

METHOD OF MAKING PLANS OF SERMONS.

BY REV. F. W. FISK, D. D., PROFESSOR OF SACRED RHETORIC IN THE CHICAGO THEOLOGICAL SEMINARY.

NO SANE man would think of beginning to write a sermon before he had determined what kind of a discourse he wished to produce. He would as soon think of building a house without a plan as a sermon. In this all sermonizers agree ; and yet there are probably few who draw up a *full* plan of a discourse before entering on the development. It is a task from which many shrink. They find it so difficult of execution, that when they have proceeded a little distance, and gained an imperfect view of the kind of sermon which they wish to produce, straightway they leave further work on the plan, and surrender themselves to the more pleasing labor of writing.

Now it cannot be denied that the most difficult thing in the production of a sermon is the making of its plan. When this is done, and well done, the rest of the discourse is easily finished. Yet, difficult as plan-making usually is, it is often rendered needlessly so by the employment of an *unnatural* method—a method which is never used in building anything but a sermon. It consists *in the attempt to carry on, at the same time, two distinct and independent processes*, namely, that of gathering and of arranging the materials for a sermon. There is no congruity or similarity whatever in these two mental operations, and the attempt to exercise them both *at once* cannot fail to distract and needlessly weary the mind. The one is an effort to discover materials—the other to arrange them. In the former, the mind is out, searching intently for arguments and illustrations ; in the latter, it is sorting and arranging, according to logical and rhetorical methods, what it has collected. The thoughts which are to make up a discourse rarely come to the preacher in the *order* in which they should appear in it. They often come to him isolated one from another, and apparently without logical connection, and not until he has put logic into them will they serve his purpose. "A poem," says Theremin, "like the poet himself, is born. In some fine moment of inspiration it stands out before him, an articulated whole ; but the oration is never complete in its first origin, and becomes so only by means of labor and pains perseveringly applied to it." If, now, the preacher shall attempt to combine these two mental processes, so utterly at variance, and, while in the full glow of hunting materials for his discourse, shall stop every few moments coolly to adjust in a plan what he finds, he will involve himself in great and needless perplexity. By this constant alternation from one process to the other, he will not only lose much of the mental excitement and ardor necessary to the discovery of abundant materials, but will also sadly interrupt the continuity of his thoughts. Every time he stops to fashion his plan, he is obliged to set out, as it were, anew on his course of thought, and it would not be strange if he should find it difficult to retain either fervor of mind or continuity of thought.

And these will not be the only evils which will attend him. In thus attempting to form his plan before he has in his possession all the materials which are to enter into it, he will be under the necessity of re-adjusting again and again its various parts to each other, and he cannot be sure that his arguments and illustrations are rightly disposed until he has the whole of them; hence he will toil on through his plan, wearying himself by unnatural efforts, continually undoing what he has just before done, and not sure, until he shall have worried through to the end, that his work shall stand.

Nor will his condition be bettered if, fleeing from such exhausting toil, he shall leave his plan unfinished, and throw himself into the work of writing the discourse. The same difficulties will there confront him and perplex him throughout the entire discourse; for if, as he advances, finding now and then important materials which should go into his sermon, he shall endeavor to introduce them by amending his plan from time to time, he will probably find that it is far easier to increase and adjust properly the parts of a naked outline, than when it is covered in the discourse.

These several difficulties the plan-maker may avoid, simply by performing each of the two processes separately. Let him not attempt to carry them forward simultaneously, but finish one before he enters on the other. By this method the mind is not distracted and wearied by attempting to combine two dissimilar processes, but is left free to address itself wholly—first, to gathering materials, and then to arranging them. Such freedom of action is necessary, in order that the mind may do its best. It cannot bear restraint when it goes forth to investigate; it wishes to range unrestricted through the fields of thought, in search of suitable materials. Let it have such freedom, and it will rejoice in all its labor, and return with abundant results. What Tacitus says of the orator in the act of speaking is equally true of him in the act of collecting materials for his speech — that as noble steeds must have an ample course in order to do their best, so there must be, as it were, a "campus" for the orator, in which, to do his best, he must range unimpeded.

Having, then, selected his text, carefully worded his theme, and determined what shall be the method of its development, let the preacher wholly give himself to the gathering of materials for his sermon. Let him roam without restraint through the forests, and among the quarries of thought, to find the most fitting arguments and illustrations by which to prove or enforce the truth, noting down at the moment, without regard to logical order or form of expression, whatever good thought or illustration he may discover. Let him continue this search without interruption, not allowing himself to be diverted from it for one moment, until he shall feel assured that he has looked the ground all over, and has materials enough to answer his purpose. Then he may apply himself to the easier task of inspecting and arranging what he has gathered. He will probably find that in the glow of hunting he has collected some unsuitable materials which must be rejected. Having selected from the mass what he needs to build up the sermon, he can easily arrange these materials according to logical and rhetorical methods, and the plan is completed.

EXPOSITION OF JOHN I: 50, 51.

BY PROF. S. C. BARTLETT, D. D.

"Jesus answered and said unto him, Because I said unto thee, I saw thee under the fig tree, believest thou? Thou shalt see greater things than these. And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of Man."

The last verse is the one which calls for attention. The Saviour here, as usual, terms himself the Son of Man. The phrase is employed, like the appellation "Son of God," to designate the Messiah, with this difference, that the latter suggests to the mind his heavenly origin, the former his human descent and relationships. It is the phrase which our Lord on most occasions graciously employs, but which is used by no other person except Stephen, in his dying speech, and John twice in the Revelation, i: 13; xiv: 14.

This Son of Man was to be the subject of a wonderful manifestation. What is it? A *literal* exhibition of angels, seen by the bodily eye, coming and going between him and the open heaven? Apparently not, for several reasons: First, the Saviour himself warns us away from any such construction. "Thou shalt see greater things than *these*," that is, greater than the wonderful exhibition of knowledge whereby he had read the situation, and probably the heart, of Nathaniel under the fig tree — a miraculous power which drew from Nathaniel the declaration, "Rabbi, thou art the Son of God." It was to be not merely greater than this, but greater than "these," — such things — anything of that kind. It was to be out of that class of manifestations — something higher. But an outward display of angelic visitants was nothing higher, hardly so high as many of the miracles he wrought. Secondly, the contained allusion points away from such an interpretation. It is a clear reference to Jacob's vision. (Gen. xxviii: 12.) In that case the transaction was but a *vision* in a dream, and was presented to Jacob simply for its emblematic significance, not as a substantive transaction. It *represented* God's gracious help and unseen yet continual communion with his servant. This circumstance, of itself, might suggest the clue to the meaning of our text. Thirdly, the Saviour's language evidently indicates, not certain transient or occasional events, but a permanent and continuous condition. He says not simply "hereafter," as in our version, but "*from henceforth* ye shall see" this. Fourthly, no adequate fulfillment of the statement, literally taken, is recorded. The only subsequent appearance of angels mentioned in the Gospels, is of one angel in Gethsemane, and two at the sepulcher. They do not appear to have been seen "ascending and descending." Those at the sepulcher were not seen by any of Christ's present auditors; the one in the garden only by Peter and John, if by them. We must then look for some other and different fulfillment.

The statement is symbolic. The opening of heaven, in the Old Testament phraseology, (Isa. lxiv: 1; Mal. iii: 10; Ezek. i: 1) is introductory to the free communications from God to man, in the giving of divine light, grace and help. As the angels are God's messengers, so their constant "ascending and descending" represent the full communion between heaven and earth. They ascend and descend upon the Son of Man. Christ is to be the grand center of that communion. They are first seen "*ascending*." That communion is already begun, and its center is here on earth. In other words: ye shall see something far higher than the occasional exhibition of a supernatural agency; ye shall behold in the form of a feeble mortal the unbroken revelation of the heavenly powers; ye shall behold heaven and earth, God and man, mingling in free and full union and communion, and the Son of Man standing as the great and sole channel of that blessed intercourse.

How wonderfully was the promise fulfilled! How the fullness of the Godhead shone out through him; and the disciples record, "We beheld his glory, the glory as of the only-begotten of the Father." And all this was manifested through him who was "found in fashion as a man," and "made in all things like unto his brethren." In him heaven and earth met and mingled. Being in his own person God manifest in the flesh, his personal career exhibited, on the one hand, every attribute of Jehovah in winning form—"God with us;" and, on the other hand, every human quality lifted into perpetual fellowship with God—"the Son of Man, which is in heaven;" but especially and chiefly in his office-work he is seen, thus clothed with every divine and human perfection, bringing a holy God and a sinful world into friendly, intimate, and loving relations. Through him alone God comes down to man; through him alone man is raised to God. Through him, in ceaseless flow, that union is accomplished. Thus he stands, the grand central Mediator, in whom and by whom the shut heavens are opened again, and unbroken intercourse established between this world below and the world above.

PREACHING IN THE SIGHT OF GOD.

BY THE REV. W. M. PUNCHEON.

"By manifestation of the truth commending ourselves to every man's conscience, in the sight of God."

"IN THE SIGHT OF GOD!" Ah! that is the thought that hallows it. All our endeavors for the enlightenment of the ignorant are under the felt inspection of Almighty God. His eye marks the effort; his voice, "I know thy works," is constantly in-spoken to the soul. It is necessary that we should feel this, in order to fit us for our duty. If we do not feel this, we shall have no courage.

Depend upon it, the heroism which the pulpit needs — which it never needed in this world's history so much as it needs to-day — the heroism which the pulpit needs, which the ministry must have, will not be wrought in the soul unless this thought be there. There is so much to enslave a man — the consciousness of his own unworthiness and weakness, in his best and holiest moments; the love of approbation which, from a natural instinct, swells often into a sore temptation; the reluctance to give offence, lest the ministry should be blamed; the anxiety as to what men think of him and say of him — oh, how often have these things checked the stern reproof or faithful warning, made a preacher the slave instead of the monarch of his congregation, and instead of the stern, strong, fearless utterance of the prophet, made him stammer forth his lispings with the hesitancy of a blushing child. Depend upon it, it is no light matter; it requires no common boldness to stand single-handed before the pride of birth, and the pride of rank, and the pride of office, and the pride of intellect, and the pride of money, to rebuke their transgressions, to strip off their false confidence, and tear away their refuges of lies. But if a man have it burned into his heart, that he is speaking in the sight of God, he will do it — yes, he will. God-fear will banish man-fear. He will feel that for the time the temple is his empire, and the pulpit is his throne; and, like another Baptist, he will thunder out his denunciations against rich and poor together, with his honest eye straight flashing into theirs — "Except YE repent, YE shall all likewise perish."

"*In the sight of God!*" Give him that thought and he will be tender as well as brave; he will look upon his congregation as immortal, and will see in each one before him — oh, that thought is overwhelming! — an offspring of the Divine, an heir of the Everlasting; and in this aspect of it he will tremble before the majesty of man — he will be awe-struck as he thinks of trying to influence them for eternity. There will be no harshness in his tones — there will be no severity in his countenance. If the violated law must speak out its thunders, it will be through brimming eyes and faltering tongue. He will remember his own recent deliverance. Like Joseph, he will scatter blessings around him with a large and liberal hand; but there will be no ostentation, there will be no vanity, for he will remember that he is but the almoner of another's bounty, and that his own soul has only just been brought out of prison. He will be like one shipwrecked mariner, who has but just got upon a rock, and is stretching out a helping hand to another, who yet struggles in the waters; but he that is on the rock knows that the yawning ocean is near, rages, and is angry.

Oh! let us realize that we are in the sight of God, and we shall have larger sympathies for man—we shall have more of the spirit of Him who came eating and drinking, who was the friend of publicans and sinners. There will be no fierce rebukes, no proud exclusivism, no pharisaical arrogance then. The sleeper will not be harshly chided; the remonstrance of affection will yearn over him, "My brother, my brother!" and the tear will gather in the eye as the invitation is given, or the regret is breathed, "Ye will not come unto me that ye might have life,"—"Come, all ye that are weary and heavy laden, and I will give you rest."

◆

THOUGHT AND AFFECTION.

[illegible]N OF A SERMON, BY THE REV. LUTHER STONE, CHICAGO, ILLINOIS.

"And when he thought thereon, he wept." **MARK xiv: 72.**

PETER'S reflection on denying Christ, showing a sad momentary forgetfulness and loss of affection, followed by a corresponding depth of thought and emotion. This exhibition of character suggests the inquiry:

WHAT IS THE RELATION OF THOUGHT TO AFFECTION?

I. Thought *awakens* affection.
II. Thought *gives character* to affection.
III. Thought *strengthens* affection.
IV. Thought, *as the instrument of the Spirit, subdues* and *changes* the affections.

From this relation of thought to affection we see—

1. Why thoughtless persons do not become Christians.
2. The power of true and false doctrines.
3. How weak Christians may grow in Christian character.
4. At what age a person may become a Christian.
5. How union in truth is the only true basis of union.
6. The importance of instructive preaching.

PUBLIC OPINION AS A RULE OF ACTION.

PLAN OF A SERMON BY A MEMBER OF THE SENIOR CLASS OF CHIC. THEOL. SEMINARY.

"And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will." LUKE xxiii: 24. 25,

WHEN, as in the case of Christ, a murder is accomplished by the popular vote, it is well to inquire as to the authority of the standard by which the doers of the crime measure and justify their conduct.

Subject:

UNRELIABLENESS OF PUBLIC OPINION AS A RULE OF ACTION.

Seen—

I. FROM ITS ORIGIN.

It is at first the whisper of one man to another. In time the whisper of one deepens into the roar of the multitude, viz: Sermon of Peter the Hermit, and the Crusades; Calhoun, and the Great Rebellion.

Seen—

II. FROM ITS NATURE.

Being of human origin, it has the imperfection of all human work. It is a changeable standard.

1. *Time changes it.* The standard shifts its position. One day the people cry, "Hosannah!"—the next day, "Crucify him!" viz: See the French Revolution, Robespierre, Mirabeau, etc.

2. *Place changes it.* The standard changes its principles as often as it changes its parallels. Bigamy in Illinois is a crime—in Utah it is a lawful marriage. Among civilized people Abraham Lincoln is counted great; among the Chippeways, Hole-in-the-Day is greater.

Seen—

III. FROM ITS EFFECTS.

1. It is often a power for evil on society. Shown—

(*a*) From experience—we have felt it.

(*b*) From observation—we have seen it.

(*c*) From history—we have read of it.

2. Often a power for evil on the individual who adopts it as his rule of action.

(*a*) It leads to skepticism. Seen in the case of Pilate, in his conversation with Christ: he had heard the mob change their cry so often that he doubted.

(*b*) It leads to weakness—caused by doubt, and seen in Pilate's conduct, asking the advice of the rabble, etc.

(*c*) It leads to wickedness: weakness only needs *temptation* to be wicked. Seen in the giving up of Jesus to the will of the mob.

(*d*) It leads to folly. Skepticism, weakness, and wickedness, made Pilate a *fool*. Seen in the miserable farce he went through, of washing his hands of the whole matter.

Conclusion.—Thus we see that conformity to public opinion blunts the *perceptions*, enfeebles the *will*, corrupts the *heart*, and demoralizes the whole man. But a standard, a rule, we must have:

1. Consideration of the false one leads us to the true one. True, because it standeth sure—the Divine Word. Men change, opinions change—the Word of God changeth not.
2. Consideration of the *effects* of following the world's advice, should lead us to mend our practice, and avoid the last step of Pilate, by not taking the first. If we have shared in his weakness, we shall have share in his sin. Leaving Pilate, the Roman Governor, let us turn to Christ, the King.

MISCELLANEOUS ITEMS.

A WISE ANATOMIST NO SKEPTIC.—Dr. Marshall, a lecturer on anatomy, had deeply studied the construction and laws of man, and was never happier than when explaining them. He once devoted a whole lecture to display the profound science that was visible in the formation of the double hinges of our joints. Such was the effect of his demonstrations, that an inquisitive friend, who had accompanied Dr. Turner to the lecture, with skeptical inclinations, suddenly exclaimed with great emphasis, "A man must be a fool, indeed, who, after duly studying his own body, can remain an atheist!"

When Galen (a celebrated physician, but atheistically inclined) had anatomized the human body, and carefully surveyed the frame of it, viewed the fitness and usefulness of every part of it, and the many several intentions of every little vein, bone, and muscle, and the beauty of the whole, he fell into a fit of devotion, and wrote a hymn to his Creator.

RESOLUTION.—Resolution is omnipotent; and if we will but solemnly determine to make the most and best of our powers and capacities, and if, to this end, with Wilberforce, we will but seize and improve even the shortest intervals of possible action and effort, we shall find that there is no limit to our advancement. Without this resolution and earnest purpose, the best aid and means are of little worth; but with it, even the weakest are mighty. Without it, we shall accomplish nothing—with it, every thing. A man who is deeply in earnest acts upon the motto of the pickaxe on the old seal: "Either I will find a way, or make one." He has somewhat the spirit of Buonaparte, who, when told on the eve of battle that circumstances were against him, replied: "Circumstances! I make and control circumstances—not bow to them!" In self-cultivation, as in every thing else, to think we are able is almost to be so; to resolve to attain is often almost attainment. Every where are the means of progress, if we have but the fixed purpose to use them; and if, like the old philosopher, we will but take as our motto—"Higher, forever higher!" we may rise by them all. He that resolves upon any great end, by that very resolution has scaled the chief barrier to it; and he who seizes the grand idea of self-cultivation, and solemnly resolves upon it, will find that idea, that resolution, burning like a living fire within, and ever putting him upon his own improvement. He will find it removing difficulties, searching out or making means, giving courage for despondency and strength for weakness; and, like the star in the east to the wise men of old, guiding him nearer and still nearer to the sun of all perfection. If we are but fixed and resolute on self-improvement, we shall find means to it on every side, at every moment; and even obstacles and oppositions will but make us like the fabled specter ships, which "sail the fastest in the very teeth of the wind."

REV. TRYON EDWARDS.

DO WE KNOW HOW TO PRAY?—The Rev. Dr. Hamilton, of Leeds, while solemnly enforcing on the church its duty in reference to the conversion of the world, asks the following significant questions: "And has not the church almost to learn what is the power of prayer? What conception have we of *believing* prayer, before which mountains depart? What of *persevering* prayer, which causes us to stand continually upon the watch-tower in the day-time, and which sets us in our ward whole nights? What of *importunate* prayer, which storms heaven with its violence and force? What of *united* prayer, gathering us together to ask help of the Lord? What of *consistent* prayer, which regards no iniquity in our hearts? What of *practical* prayer, which fulfills itself? Let but such prayer be understood—let our spirit but break with such longing, and the expectations of our bosoms shall not be delayed. 'And it shall come to pass that before they call I will answer, and while they are yet speaking I will hear.'"

LIBERTY.—There is only one cure for the evils which newly acquired freedom produces, and that cure is *freedom!* When a prisoner leaves his cell he cannot bear the light of day; he is unable to discriminate colors or recognize faces. But the remedy is not to remand him to his dungeon, but to accustom him to the rays of the sun. The blaze of truth and liberty may at first dazzle and bewilder nations which have become half-blind in the house of bondage; but let them gaze on, and they will soon be able to bear it. In a few years men learn reason. The extreme violence of opinions subsides. Hostile theories correct each other. The scattered elements of truth cease to conflict and begin to coalesce, and at length a system of consistence and order is educed out of the chaos.

Many politicians of our time are in the habit of laying it down as a self-evident proposition, that no people ought to be free till they are fit to use their freedom. The maxim is worthy of the fool in the story, who resolved not to go into the water till he had learned how to swim! If men are to wait for liberty till they become wise and good in slavery, they may indeed wait for ever.

MACAULAY.

BIGOTRY ILLUSTRATED.—The venerable William Jay, in one of his sermons at Surrey Chapel, a few years since, illustrated his views of bigotry among different branches of the "household of faith," by the following anecdote:

"Some time ago a countryman said to me, 'I was exceedingly terrified, sir, this morning. I was going down to a lonely place, and I thought I saw at a distance a huge monster; it seemed in motion, but I could not discern the form of it. I did not like to turn back, yet my heart beat, and the more I looked, the more I feared; but as we approached each other, I saw it was only a man! And who do you think it was, sir?'

"'I know not.'

"'Oh, it was my brother John!'

"'Ah!' said I to myself, passing away from him, as he added that it was early in the morning, and very foggy—'ah!' said I, 'how often, in a lonely place and in a foggy atmosphere, has brother John been taken for a foe! Only approach nearer each other, and see clearer, and you will find, in numberless instances, what you have dreaded as a monster was a brother—and your own brother!'"

THE LIFE-BOAT.—At a meeting of the Missionary Society in Plymouth, England, a speaker thus alluded to the life-boat. The world, he exclaimed, is a wreck! We have all been overboard—contending with mighty billows; but, glory be to God, he sent us the life-boat! We were taken into it—some half dead, and others gasping for life—and were safely brought to land. And now what shall we do with the life-boat? Shall we not send it off to the wreck, and try to save the rest of the crew? or shall we be so hard-hearted as to say, "Let them save themselves as they can—some on a hawser, others on a plank—or let them go to the bottom?" Far be this from us! No, sir; we are come hither on purpose to man the boat, to victual and provision her afresh, and to send her off again, to endeavor to pick up and save all the rest of the crew.

LIVE FOR SOMETHING.—Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke, could be recalled, and so they perished—their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, oh! man immortal? Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name in kindness, love and mercy, on the hearts of those you come in contact with, and you will never be forgotten. Good deeds will shine as brightly on the earth as the stars of heaven.

I DON'T WANT TO GO TO HEAVEN.—There was a clergyman who was of nervous temperament, and often became quite vexed by finding his little grandchildren in his study. One day one of these little children was standing by his mother's side, and she was speaking to him of heaven. "Ma," said he, "I don't want to go to heaven." "Do not want to go to heaven, my son!" "No, ma; I'm sure I don't." "Why not, my son?" "Why, grandpa will be there—won't he?" "Why, yes; I hope he will." "Well, as soon as he sees us he will come scolding along, and say, 'Whew, whew! what are these boys here for!' I don't want to go to heaven if grandpa is going there."

CHALMERS.

POWER OF RELIGION.—Lord * * * * * was a man of the world. His pleasures were drawn from his riches, his honors and his friends. His daughter was the idol of his heart. Much had been expended for her education, and well did she repay, in her intellectual endowments, the solicitude of her parents. She was highly accomplished, amiable in her disposition, and winning in her manners. They were both strangers to God.

At length the daughter attended a Dissenters' meeting in London, where she was deeply awakened, and soon happily converted. Now she was delighted in the service of the sanctuary, and in the social meetings. To her the charms of Christianity were overflowing, and she frequented those places where she met with congenial minds animated with similar hopes. The change was marked by the fond father with painful solicitude. To see his lovely daughter thus infatuated was to him an occasion of deep grief, and he resolved to correct her erroneous notions on the subject of the real pleasure and business of life. He placed at her disposal a large amount of money, hoping she would be induced to go into the fashions and extravagances of others of her birth, and leave the meetings; but she maintained her integrity. He took her long journeys, and conducted himself in the most engaging manner, in order to direct her mind from religion; but she still delighted in the Savior.

After failing in many projects which he fondly anticipated would be effectual, he introduced her into company, under circumstances that she must either join in the recreation of the party or give offence. Hope lighted up the countenance of this affectionate but misguided father, as he saw his snare about to entangle the object of his solicitude. It had been arranged among his friends that several young ladies, on an approaching festive occasion, should give a song, with a piano accompaniment. The hour arrived, and the party assembled. Several had performed their parts, to the great delight of the party, which was in high spirits. The daughter was now called on for a song, and many hearts beat high in hopes of a decided victory. Should she decline, she was disgraced; should she comply, their triumph was complete. This was the moment to seal her fate. With perfect self-possession she took her seat at the piano, ran her fingers over its keys, and commenced playing and singing to a sweet air the following words:

No room for mirth or trifling here,
For worldly hope or worldly fear,
  If life so soon is gone;

If now the Judge is at the door,
And all mankind must stand before
The inexorable throne!

No matter which my thoughts employ—
A moment's misery or joy;
But oh! when both shall end!
Where shall I find my destined place?—
Shall I my everlasting days
With fiends or angels spend?

She arose from her seat. The whole party was subdued—not a word was spoken. Her father wept aloud, and one by one the guests retired. The father never rested until he became a Christian. He lived an example of Christian benevolence, and bestowed nearly half a million of dollars in Christian enterprises.

TENDENCY OF THE HUMAN MIND TO FUTURITY.—There is in the human mind a constant and natural tendency toward futurity. Our thoughts are perpetually wandering from the present moment, and looking forward to something that is to take place hereafter. Be our happiness ever so great, yet it is not sufficient to gratify and content the soul. There is always a void left in it, which can never be filled up without calling in the aid of futurity—without the anticipation of something more than we at present possess. Whatever may chance to be our ruling passion, whether it be the love of wealth, of power, of honor, of pleasure, we are scarcely ever satisfied with that share of it which we enjoy, but are always thirsting and reaching after more, are perpetually forming projects from which we promise ourselves greater satisfaction than any we have yet experienced. There is constantly some favorite object in view—some point to be obtained; and we are continually hurrying over some period of our existence, in order to arrive at certain imaginary stations or resting-places, where we hope to find that quiet and content which has hitherto eluded our search. We reach those wished-for stations, but "we find no rest for the sole of our feet." Gen. viii: 9. The imaginary horizon of our project flies before us as we advance: no sooner do we gain one eminence than another instantly appears beyond it; and when that is passed, still others present themselves in endless succession to our view. Thus we are continually drawn on through life with the same delusive expectations. We live upon the future, though the future constantly deceives us; we continue grasping at distant happiness, though it always escapes out of our hands.

PORTEUS.

THE
WESTERN PULPIT.

APRIL, 1866.

SACRED MUSIC.

BY REV. E. O. HAVEN, D. D., PRESIDENT OF THE UNIVERSITY OF MICHIGAN.

"It is good to sing praises unto our God." PSALMS cxlvii : 1.
"And when they had sung a hymn, they went out into the Mount of Olives."
MATTHEW xxvi : 30.

MUSIC is employed by all Christian churches, in their worship of God, and yet it is very seldom made the subject of careful examination. Remarks and criticisms upon it betray an ignorance of its real nature and purpose which must detract much from the enjoyment and usefulness of which it is capable. I have deemed it proper, therefore, to devote this occasion to an examination of the nature of music, as a part of the worship of God, and of the purposes which it is designed to subserve.

It touches the profoundest mystery of our nature that any movements in matter should exert such an effect on the human soul as is produced by music. The atmosphere around us is full of mystery. It subserves almost innumerable benevolent purposes. One of the most striking qualities of the aërial ocean in which we live is its elasticity. It is itself a grand organ, always in perfect tune, and its vibrations have been measured by modern science with wonderful accuracy. Vibrations of a certain fixed rate, constantly following each other, and made by the same instrument, produce a uniform musical sound. If the vibrations are made of double the rapidity, we have a sound an octave higher, both of which combined can scarcely be distinguished by the ear and produce perfect harmony. If the vibrations by two bodies are to each other as two to three, another pleasing combination is made; and if they are to each other as three to four, still another harmonious blending of sounds is perceived, and these three combinations are what are called the three fundamental chords of music—the octave, the third and the fifth. Other combinations are more or less discordant. On this simple basis all the agreeable sounds of harmony rest. Besides this, it is found that vibrations of the same length or rote produced by different sonorous bodies have an indefinable peculiarity of their own, causing the difference in a note of the same pitch when produced by the human voice, a stringed instrument, the passage of air through a wind instrument, the falling of water, or any other of the various methods by which it may be caused.

This almost infinite variety of sounds, all agreeable and musical, produced within so narrow a range of vibrations, in the same atmosphere, is utterly incomprehensible to the human intellect, and is one of the most astonishing illustrations of the wisdom, and power, and resources of the Infinite Mind.

Another fact equally astonishing is the simplicity and sensitiveness of the auditory apparatus, whereby the regularity and harmony of these aërial vibrations are communicated through the brain to the human soul. Is it not a perpetual wonder that we can hear? And still beyond this fact lies the great insoluble mystery of MIND, before which we can only silently wonder and adore the wisdom and goodness of the Creator.

It is evident that the susceptibility of the soul to perceive the qualities of sound that we call melodious and harmonious is altogether a gratuity of God to man. It is not necessary to our bare existence. The air could have furnished to us breath and vitality, it could have sustained both animal and vegetable life, it could have evaporated the water or borne up the clouds and distributed the rain, it could have refracted and reflected the light, and accomplished all its other beneficent ends without melody or harmony. How astonishing, then, is the goodness of God!

It has been asserted by some that only the power and wisdom of God are exhibited by external nature, and that without a revelation it must have ever remained uncertain whether the Divine One is benevolent or not. I cannot subscribe to this notion. Certainly the susceptibility of the soul to the charms of music disproves it. The power to make and enjoy musical sounds is entirely a benevolent provision of our Creator. It is superadded to our existence solely by the love of God. It is almost entirely released from any attendant evil. Though discords are unpleasant, they are not necessary, and may generally be escaped, and no art is so little capable of abuse as that of music.

A still greater mystery connected with music is its wonderful coöperative connection with the passions, and even with the intellect. How soothing to irregular passion is a simple, plaintive melody. The infuriated Saul was made gentle by the harp of David, and modern science has found music one of the most valuable aids in subduing the frenzy of the insane. Martial music inspires bravery, and song is a natural expression of confidence and joy.

Whether or not music actually stimulates *thought* has been doubted, but all have probably perceived that music has varieties suited to the different passions: it can melt the heart to compassion and love; it can arouse indignation — it can strengthen resolution — it can awaken exultation. All this can be produced without the aid of language. An oratorio shall bring before the mind the events of some stupendous revolution, by exciting in proper succession the emotions appropriate to its successive events; and though an auditor ignorant of these events could not receive from the music the history, he would in a less degree feel the emotions, and might connect them with some real or fancied history of his own. Thus every good tune or melody has a theme of its own. It has a peculiar power over the soul — soothing, meditative, arousing, stimulating, or intellectual.

Such are the mysteries and power of this wonderful art. Its progress keeps even pace with the culture of the mind and heart. There is music appropriate to childhood, youth, manhood, and the highest powers of the soul. There is music naturally enjoyed and produced by savages, by the ignorant, by the civilized, and by the refined. Its power increases with culture, and no limit to its advancement can be reached.

But a still higher power is communicated to music, when it is wedded to articulate language. Music and song mutually aid and strengthen each other. Music and poetry are thus sister arts.

The power of poetry I need not attempt to describe. The noblest thoughts ever conceived are expressed in poetry. Recitative poetry may bring before us the best, the most instructive of history. The profoundest faith of man in God, in right and duty, the deepest devotion, the most sincere penitence and sorrow for sin, the most genuine repentance, the most earnest resolution, are expressed in song. What thought, what feeling has not been presented in poetry? Now, combine the two together, and you have the territory appropriate to song.

That this is natural to man, that man was created for it, and without it is undeveloped in some of his highest capabilities, cannot be seriously and intelligently called in question. I confess that I cannot see any propriety whatever in the view that should forbid or discountenance music. It would seem to me voluntarily to abandon or to deny one of the purest and noblest sources of true enjoyment which God in his goodness has bestowed on man.

It is true that music may be perverted, as can any good gift of God, or any attribute of man. It can be wedded to wicked words, and associated with criminal and unholy thoughts; but the association is not natural—it is inconsistent, and only practiced to throw the charm of what is really good over what is felt to be evil. To object to the use of music on this account is as unreasonable as it would be to object to oratory because a great speaker may plead for sin, or to object to the building of a house because some houses are inhabited by thieves. The evil is not in the thing, but in the improper use to which it is employed.

It is true, also, that music might be practiced to excess—leading to the neglect of other important and perhaps more essential pursuits; and so, too, might conversation or study, or even prayer, be excessively employed. There is a time to talk, and a time to pray, and also a time to sing.

We are not surprised to find that music alone, and music combined with poetry, when it becomes song, have been employed in all ages and by all races of men in worship. It is the most fitting vehicle of adoration, devotion and praise. That the Hebrews made use of both instrumental music and of singing in their public worship is made known by their entire history and literature. They sang in the great temple and in their synagogues. There is some reason to believe that in the Temple of Solomon an organ of great power, similar to those used in modern times, was employed;* and the singing of the Psalms by select choirs, joined in the chorus by the whole congregation, must have been sublime. Unaccustomed to read, and therefore the more inclined to cultivate the verbal memory, the Hebrew people, old and young, down to the children, committed to memory those beautiful, and powerful, and inspired expressions of the great doctrines of their religion, and uttered them together in volumes of thanksgiving and praise. Thus taught to sing, undoubtedly, at home, by the fire-side, in the field, and on the road, they were accustomed to sing. They became noted as a musical people, and when they were carried away captives, no humiliation was so sorrowful to them as to be frequently called upon, merely for the entertainment of their oppressors, to sing one of the songs of Zion. Well, then, did one of their poets write in plaintive verse, "By the rivers of Babylon there we sat down: yea, we wept when we remembered Zion. We hanged our harps upon the willows in the midst thereof; but there they that carried us away captive required of us a song, and they that wasted us required of us mirth, saying, Sing us one of the songs of Zion. How shall we sing the Lord's song in a strange land?"*

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* This organ, or whatever it was, was called the *Magrepha*, and is described in the Talmud. In tract Erachin it is described as a powerful organ, consisting of a case, with a wind-chest and ten pipes, each capable of emitting ten different sounds. Its tone was so loud that it could be heard at a great distance from the temple. (See Hawkins' "History of Music," vol. 1, page 256; also, Carl Engel's "Music of the Most Ancient Nations:" London, 1864, page 296.)

Our Lord and his immediate disciples were undoubtedly accustomed to sing. Had they differed from others in this respect it would have been noted; and we find that in that most solemn night of the world's history, when the Redeemer knew that his hour of sacrifice was nearly come, and after that his last solemn charge had been given, to indicate, perhaps, that he was neither fearful nor in a hurry, before he went out to surrender himself into the hands of his crucifiers, from whom he had no wish to escape, he and his disciples together "sung a hymn," and then he went into the garden. Oh, what a song must that have been! The voice of Jesus was undoubtedly clear and pure, and the melody perfectly rendered; but how could those amazed, afflicted disciples join in the song? It was one of the Passover Psalms, from the one hundred and thirteenth to the one hundred and eighteenth, a part of one of which has thus been rendered into our language and made familiar to us all, and it may be that this was the psalm that Jesus and his disciples sung as a kind of doxology with which to close his public life:

"From all that dwell below the skies,
Let the Creator's praise arise;
Let the Redeemer's name be sung
Through every land, by every tongue.
Eternal are thy mercies, Lord;
Eternal truth attends thy word:
Thy praise shall sound from shore to shore,
Till suns shall rise and set no more!"

Shall we ever sing this psalm without remembering that it was, perhaps, once sung by the disciples with their Lord?

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* Psalm cxxxvii.

There are some who acknowledge the power and propriety of sacred song in divine worship, who deny the propriety of instrumental music for such a purpose. Is there any prayer or praise in the whistling of the wind through an organ pipe, or the vibration of a reed or string? Is not such a practice as useless as that of some heathens, who attach a written prayer to a wind-mill and let it revolve? To those who would seriously propound such a question, perhaps music is utterly useless as an aid to worship, but they must not judge others by themselves. Music has an intrinsic power to produce and intensify emotion. Let it be of the appropriate character, free from unworthy or incongruous associations; let it be either plaintive, to suggest penitence, or lively and exhilarating, to express joy, or deep and profound, to express reverence, and aided by the associations of a house of worship, or of a convocation assembled for religious services, and there are few hearts who will not be assisted in their thoughtful approaches to the Divine One by instrumental music alone. If education is needed to qualify one for this advantage, let the education be sought, and not the aid be discarded. Said John Wesley in his Journal, written in his old age, speaking of a service in a large church on a Good Friday: "We administered the sacrament to about thirteen hundred persons. While we were administering I heard a low, soft, solemn sound, just like that of an æolian harp. It continued five or six minutes, and so affected many that they could not refrain from tears. It then gradually died away." Did that indicate weakness, or not rather real strength and culture, on the part of those who were so deeply affected? "Music," as has well been remarked by an acute and original thinker, "is an intellectual or a sensual pleasure, according to the temperament of him who hears it." * Those who are properly instructed are aided in worship by appropriate music alone.

Indeed we have here a general principle of much wider

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* De Quincey's Confessions of an Opium Eater.

application. There are many ways of affecting the soul through the senses. Every art may be allied to worship. Architecture, painting, and sculpture may be tributary to prayer and praise. It is only needful that we should be so familiar with them as not to think of the art or artists, but to receive unconsciously their inspiration, and thus be borne on the wings of celestial emotion into the deepest communion with the Author of our being.

Various opinions have been entertained on the most appropriate way of worshiping God by sacred song. The most earnest controversy on this subject has been upon the question whether singing in churches should be by select choirs or by the whole congregation. I have carefully studied the arguments of both parties, and find each party correct in the defence of their own practice, and faulty in the prohibition of the other practice. In other words, I believe both parties are right, and to prohibit either is wrong.

We are asked if it is the duty of one or of a few to praise God, and not the duty of all? Certainly it is the duty of all. But does not the listener who gives his attention to the music and to the words of sacred song praise God, even though his own voice is not employed? How is it when one leads the congregation in prayer? Is it the prayer of one or of all who unite with him?

There are certain effects produced by solo, duet, quartet, and choir singing, respectively, that cannot be obtained by congregational singing: there is a delicacy and purity, a correctness and power of expression, that cannot otherwise be commanded. Now the best of music should be employed in worship—such only as can be given by a few well-trained voices. This has been the practice of the most ancient times. Responsive or antiphonal music was employed in the Hebrew temple, in the synagogues, and by Christian congregations in primitive days. Who has not heard strains of music, from well-trained human voices, appropriate to words of penitence, devotion, and praise, that have stirred the soul to its inmost depths? Shall the church be deprived of this agency? Never, so long as reason and good taste prevail.

At the same time the defender of congregational singing can with equal triumph maintain his cause. If ever music produces an emotion of genuine *sublimity*, it is when an immense congregation, in some grand temple, or in the open air, join in perfect time, and with a full heart and loud voice, in some such hymn as Luther's famous words—

"Eine feste Burg ist unser Gott,"

or in the well-known doxology—

"Praise God, from whom all blessings flow."

Indeed there are some tunes that cannot be appreciated till heard rendered by hundreds or thousands of voices—such as "Old Hundred," "Coronation," "Mear," or "Dundee." Every congregation met to worship God should sing. If there be a few who cannot sing alone, they will find themselves, as it were, inspired by the common melody, and their hearts full of the common praise.

Both practices are right, and both should be encouraged. Any church that confines itself to either, deprives itself of advantage. There should be a choir in every church, and at least once in every meeting should all the congregation sing. In our social meetings, too, all should sing.

It has been said that the Americans are not a musical people. This, I believe, is an unfounded charge. It may be, and indeed is a fact, that sufficient attention has not hitherto been devoted to this subject. The great business of our first generations has been to remove the forest, break up the prairies, build houses, and subdue and control the forces of nature; but the artistic ability of every kind, though it may have slumbered, has not been obliterated—it is still alive and vigorous, and we have our share of original artists. Music is more and more cultivated: it is becoming, as it should be, a part of our public education. All should be taught to sing. Especially should families sing. It should be a part of the daily family worship of God. The best melodies undoubtedly have already been written. Those natural combinations of sound that best express the common and strongest emotions have been sung, with slight variations, from the earliest ages of human history till now. Their origin is lost in the aurora of human existence. They will endure as long as the soul of man. They should be as familiar as household words to every person. There are, and should be, household songs. Thus accustomed to praise God at home, the whole people will be properly trained to unite in congregational worship; the words of the psalms and hymns will be familiar, and the heart will be attuned to praise.

Hymns are the most efficient *ritual* of the church. Some of them have been translated so successfully and beautifully into the various modern languages as to be known wherever Christ is preached and the Bible is honored. It is gratifying to observe that our choicest hymns are sung by Christians of every name. Who has not heard and sung "Before Jehovah's awful throne, ye nations bow with sacred joy," "Jesus, lover of my soul," "Rock of ages, cleft for me"? These and many other hymns express the common convictions of the Christian intellect—the common emotions of the Christian heart. They are lisped by the lips of childhood, and often tremble on the expiring breath of the dying.

How sublime it is to see a Christian pass away from earth to heaven, uplifted by the voice of triumphant song! "Sing to me," once said a venerable Christian, as he was near his departure. "What shall we sing?" said I. "Sing 'Jesus, lover of my soul,'" said he. We joined, a few of us, with trembling voices, in the prayerful words. He listened, and when the hymn closed, exclaimed, "Hark!" and in an instant his liberated spirit took its flight!

The holy writers represent music as one of the charms of heaven itself. The angels are represented as singing in praise of God and Christ. This is more than poetry—more than a necessarily materialistic representation of spiritual life and joy. The elements of music are not in the organ, the harp, or even in the air; they are not in the auditorium or in the brain: they are in the very soul—they cannot die. If the soul is immortal, music is immortal—immortal *subjectively* in the man. It is cultivable, and is not lost or forgotten after death. The capabilities of appreciating and producing music in this life must abide with the soul after it passes through the enigmatic passage-way of death. Music is not like money, to be left behind by the soul, as it wings its way to the immortals. If it "vanishes away," it will be as knowledge vanishes away—into a still more glorious music—as rivers into oceans run—as starlight blends, all unseen, with the light of day.

But how shall we sing in heaven, if we have not received here the true spirit of song? We are brought then, I think, to the right conclusion of this discourse—a personal conclusion. We should "sing with the spirit, and with the understanding also." Observe, the *spirit* is put first, as primary in its claims. We cannot worship without the spirit. Piety is in the spirit. Without true devotion to God—without obedience, prayer, and love, all forms are empty and vain. The child may have the true spirit of song—the untutored can worship God; but after the penitence, faith, obedience, and all the graces of the Holy Spirit in our spirits, we should seek also the *understanding*, which is an appreciation of those profound religious truths that are so blended with all our praise. Let there be no lightness, emptiness of soul, or sin in our praise. Let us not seek simply musical effect or artistic excellence, but first and always to praise God; then may we adopt and sing the well-known words:

"I'll praise my Maker with my breath;
And when my voice is lost in death,
Praise shall employ my nobler powers:
My days of praise shall ne'er be past
While life, and thought, and being last,
Or immortality endures."

THE LORD'S DINNER.

BY THE REV. ROBERT PATTERSON, D. D., CHICAGO, ILLINOIS.

We are assembled to-day, in obedience to the call of the Chief Magistrate of our nation, to give thanks to the God of nations, for blessings whose magnitude defies any estimate of their value, and whose multitude transcends enumeration; yet we do well to specify to ourselves, on such a day, a few, at least, of the most prominent—the commanding officers of the thousands of the rank and file of the common blessings which shelter, defend, and inspire our lives.

Life and health have been spared us. Some of our children have been taken home in the arms of our loving Saviour. Some of our aged friends, also, have gone down to the grave; but they have left behind them the fragrance of their virtues, and the seeds of future piety, and have been gathered to their fathers as a shock of corn goeth home in his season: wherefore, with the ancient church we give thanks for those who, having fallen asleep in the Lord, await the day of the resurrection of the body unto life everlasting.

Our soldiers have come home. From Fort Donelson and Shiloh, Cherry Run and Iron Mountain, from Murfreesboro and Chickamauga, from the summits of Mission Ridge and Look-out Mountain, from Nashville to Atlanta, and the long course of Sherman's wondrous march, from Savannah, and Charleston, and Fort Fisher, and wherever brave Kilpatrick and dashing Sheridan could find the foe, grimly retreating, in obedience to orders, from the fields of Fair Oaks and Malvern Hill, already won, or gloriously routing the retreating foe at Antietam and Gettysburg, wielding their axes to hew their way through the wilderness, or charging with ringing cheer at the Five Forks, or standing with swelling breasts to receive the surrendered arms of Lee's and Johnson's conquered hosts, they have returned; and now, beside grateful wives, and mothers, and sisters, in the sanctuary, adore Him who preserved them while a thousand fell at their side and ten thousand at their right hand. Nor will we plant the cypress over the fallen, or count the blood of the martyrs for liberty as spilled on the ground. We have enrolled their names among the heroes of Christ's crown and covenant—with those of Wishart and Cameron, and Cargill and Renwick; and we shall teach our children to bless God that in our days also he gave such grace to men, that they joyfully shed their blood as an offering for the gospel of liberty, believing that if Christ laid down his life for us, we ought also to lay down our lives for the brethren. We thank God to-day for every self-sacrifice for liberty, from Ellsworth to Lincoln.

But chiefly to-day every heart swells with gratitude to the Lord of Hosts, for the peace which he conquered for us by such an astounding series of victories. It was he who made the hearts of our enemies like the hearts of women. The world resounding boasts of their invincible determination to die in the last ditch, followed by the precipitancy of their retreat before the armies of the Union, the haste to surrender city after city, and to beg food from their insulted country for their starving women and children, crowned by the capture of the commander-in-chief of the rebel armies, fleeing on foot, disguised as a woman, display God's determination to pillory treason, as an object of the world's contempt, no less than of the nation's abhorrence—a contempt fully shown by the people of the South, also, in their prompt abandonment of leaders who had so abused their devotion and valor, and in their general submission to the authority of the Union.

Hence we can give thanks to God to-day, that we have been called to dismiss from the armies and navies of the republic over one million of men, to the pursuits of peaceful industry—men who entered these armies from our churches and Sabbath schools, who worshiped God in their camps and ships of war, and who have now returned to their homes, their churches, their farms and workshops—Christian republicans, laying down the arms which they had proved so powerful, without riot or disturbance, and at once engaging in the work of tilling this fair land they had bled to save; and our God has welcomed them with plentiful harvests, and prosperous industries, and public confidence at home, and the respect of foreign nations, causing even our haters and traducers to fawn upon us, and compelling all men to own that He has purchased us to himself for a peculiar people.

Let our thanksgiving ascend on high to-day for the inestimable blessing of liberty, which He deemed cheaply purchased with all this suffering and blood, and which, if not secured, our great struggle had been all in vain. The passage of the constitutional amendment abolishing slavery for ever in the United States and territories, by the legislatures of the number of States requisite to make it the law of the land, secured by the late elections, and the restoration of four millions of our fellow countrymen to their God-given liberty, by the free act of the nation, is an era in the world's history, and another and surer pledge than the mere victories of arms of the favor of the Judge of all the earth, and of his choice of the American nation as a peculiar people to show forth his praise. No nation has ever received from him such grace and favor. He expects from us unparalleled thank-offerings.

You feel, my brethren, that words are too poor for such an occasion, that the customary contributions of money are contemptible in view of the vastness of our blessings, and that the only fitting acknowledgment of God's great redemption of our country, is its entire consecration to his service. Suffer me, then, to omit to-day these stirring themes of a political character, customary on such an occacasion, that I may fix my own mind and yours on the great life-work of gratitude to God, to be performed by imitating the example of his beloved Son, the Prince of Peace; by doing good to all men for his sake, and blessing our country and our own city by such a living exemplification of Christ's Christianity as will win our entire people to Christ's service.

And because in these latter days there is a great misapprehension of the nature of Christianity, as though it consisted mainly in what is called personal religion, or at most in public prayers and partaking of sacraments, and exhortations to sinners to repent of their sins, and the like acts of worship to God, to the exclusion of a busy life of charity for men's bodies as well as their souls, allow me to read in your hearing an exemplification of Christ's religion made by his own hands, for the express purpose of impressing the minds of his disciples with the sacredness of the work of charity for the common wants of every-day life, for poverty, and care, and hunger.

Read with me in the twenty-first chapter of John's Gospel. "After these things Jesus showed himself again to the disciples at the sea of Tiberias, and on this wise showed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathaniel of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. Simon Peter saith unto them, I go a fishing. They say unto him, We also go with thee. They went forth and entered into a ship immediately, and that night they caught nothing. But when the morning was now come, Jesus stood on the shore, but the disciples knew not that it was Jesus. Then Jesus saith unto them, Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. They cast, therefore, and now they were not able to draw for the multitude of fishes. Therefore that disciple whom Jesus loved saith unto Peter, It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him, (for he was naked) and did cast himself into the sea; and the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits) dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus saith unto them, Bring of the fish which ye have now caught. Simon Peter went up and drew the net to land, full of great fishes, an hundred and fifty and three; and for all there were so many, yet was not the net broken. Jesus saith unto them, Come and dine. And none of the disciples durst ask him, Who art thou? knowing that it was the Lord. Jesus then cometh and taketh bread, and giveth them, and fish likewise. This is now the third time that Jesus showed himself to his disciples, after he was risen from the dead."

Such is the gospel narrative of the Lord's Dinner. Hundreds of volumes have been written, and thousands of sermons have been preached on the Lord's Supper, the symbol of the cleansing and feeding of our souls; but who has ever read a volume or heard a sermon on the Lord's Dinner? So greatly have we neglected this other half of true religion, charity for the bodily wants of our brethren of mankind, that I presume my hearers experience a feeling of surprise that I should read such a text, and that some may suppose I am about to present some innovation on Christian doctrine, or at least to startle you by some novelty. To disabuse your minds of such a mistake, as well as to establish your faith on the foundation of the apostles and prophets, it is needful—

I. To show you the historical place of the Lord's Dinner, as a Christly exemplification of that union of faith and charity, which ever constituted true religion.

II. Glance at the extent of our backsliding, and the evils resulting from it.

III. Exhort to a return to Christ's Christianity.

I. Christ's exemplary care for the bodies, as well as the souls of sinners, was not now for the first time manifested to the world. His humane charity was displayed at the very beginning of the church, by his clothing our first parents in coats of skins, probably those of the first sacrifice. The covenant of salvation, with its rainbow sign, is no sooner renewed with Noah, than Christ, taking notice of man's heavier toils in the malarious atmosphere of an inundated world, enlarges his larder with a more generous diet, and allows him the use of animal food—showing thus that religion cares first for the body, and next for the soul. You next find the Lord eating of Abraham's and Sarah's cakes and calf under the tree, and thereafter directing a perishing fugitive African woman and her child to a fountain of water in the wilderness. All these divine examples give us Christ's idea of religion, as a salvation of the body no less than the soul.

Then you find our Lord taking notice of the straw which the Egyptians withheld from their slaves, counting the blows they inflicted on them, listening to the cries of the bondmen, and coming down to deliver them from slavery: all before he has made any revelation of law, or required of them any return of sacrifice. Moreover, you will not fail to note the daily gospel of manna to feed their crying children, and the quails with which he gratified their appetites, and the fountain of the smitten rock with which he quenched their thirst, and the promised land, flowing with milk and honey, which he bestowed upon them—not from any expectation that they would be won to gratitude by his goodness, for he knew they would persist in unbelief and perish in their sins; but simply because it is a delight to him to do good, even to the unthankful and to the evil.

You will not forget, also, when he instituted ordinances of worship, to which he commanded his people to devote not less than one-tenth of the produce of their farms or increase, how little he says about psalms or sermons, and how emphatically he reiterates his commands that the poor and the stranger, and the fatherless and the widow, shall be invited to eat of the sacrifices, and to rejoice before the Lord. The worship of the God of Israel at the great national festivals was more inseparably associated with a public dinner to the poor, than our church services are with prayer and praise.

This must be remembered when we read all these prophecies of the reign of Messiah, which predict his love for the poor and needy, the plenty which shall spring from the earth in his days, and the feast which he shall spread for all people.

When he comes into the world he takes his place among the poor, is cradled in a manger, and reared in a carpenter's workshop. We see him looking for a breakfast in the hedge-row, and comparing his lot with the foxes and the birds of the air—doubtless voluntarily enduring these privations that he might the better sympathize with the hungry and the houseless poor.

His first miracle, at the marriage in Cana of Galilee, plainly disclosed that his religion was to be no merely intellectual and spiritual doctrine, but a restoration of all the blessings of Eden, a deliverance from the perplexities of poverty, and an enjoyment of social family plenty and happiness in the living earthly home, through the blessing of the Son of Man; and his first sermon assured us that our Heavenly Father, who provides for the lilies of the field and the birds of the air, cares for the food and clothing of his children. The whole course of his ministry followed this beginning. You ever find him preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. When the hungry multitudes fainted around him, he had compassion on them, and twice miraculously fed them with barley loaves and fishes—influenced by no hope of buying their suffrages, for he foresaw and foretold their apostasy, but simply by his natural inborn love of relieving human suffering.

His preaching corresponds to his practice, and he urges his people to follow his disinterested example in this matter: "When thou makest a dinner or a supper, call not thy friends nor thy brethren, neither thy kinsmen nor thy rich neighbors, lest they also bid thee again, and a recompense be made thee; but when thou makest a feast, call the poor and the maimed, the lame and the blind, and thou shalt be blessed, for they cannot recompense thee, and thou shalt be recompensed at the resurrection of the just." No command for any one to endow a college or build a synagogue ever fell from his lips, nor does he glory in the mighty works performed in his name by his disciples; but you hear him commanding a rich young man to sell his estates, and houses, and horses, and furniture, and give the proceeds to the poor, and rejoicing that salvation had come to the house of the convicted publican who made restitution of his extortions, and gave half of the remainder of his estate away in charity.

In his last public address to his disciples before his crucifixion, charity occupies the most eminent place, and is enforced by the most solemn considerations. He describes the irrevocable issues of the great day of retribution, not as decided by an accurate knowledge or an intelligent orthodoxy, or even a fervent piety, but by their infallible fruit—a warm-hearted, open-handed charity for Christ's sake. "Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed thee? or thirsty, and gave thee drink? when saw we thee a stranger, and took thee in? or naked, and clothed thee? or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Matt. xxv: 34—40.

We are now, I hope, in some degree prepared to receive the meaning of the solemn scene recorded in the text. As immediately before his passion our Lord concentrated all the great truths of his atonement, and of the church's dealings with God thereon, in the significant symbols of the Lord's Supper; so now, about to send them forth to the great work of converting the world by his gospel of love, he embodies and dramatically exhibits to his apostles, in the Lord's Dinner, a vivid picture of the other great department of religion, a true Christ-like charity, as their guide in all their intercourse with their brethren of mankind.

It was at Jerusalem, the holy city, that the Son of God revealed the sublime system of theology to his church; but the Son of Man sought the familiar shores of the Sea of Galilee, where he had wrought so many works of mercy, when he would teach his brethren the lessons of a kindly humanity.

The Son of Mary, during the period of his lowly life of humiliation, might, despite the halo of his miracles, be expected to feel for the wants which he shared with his followers; but now, that he is declared to be the Son of God with power by his resurrection from the dead, and exalted above the stings of want and death, and associating with the hierarchy of heaven, does he, *can* he, still retain the same fellow feelings for our infirmities, the same care for our bodily necessities? Undoubtedly! This is Jesus Christ, "the same yesterday, to-day, and forever." "This is now the third time he showed himself after he was risen from the dead," and on each occasion had eaten with them, or asked them to handle him, and see that he was still the same. The friends to whom he addressed himself are the same humble fishermen whom he had called to make them fishers of men, who had been his companions in the glory of the holy mount, had witnessed his agony in the garden, and whom he was about to commission to establish his kingdom in all the world. It is the last interview between the Lord and the church, of which we have any full account, and it occupies the solemn position of being the very last recorded by the pen of inspiration—the conclusion of the gospel history; the Holy Ghost thus intimating the solemn significance of the event. Ponder it carefully.

See the solicitude of the Lord for the success of the common industry of his people, in the kindly familiar inquiry, "Children, have ye any meat?" He sympathizes with the toiling tradesman. Then behold his willingness to help them, by his superhuman wisdom, to a success they could never acquire by their own toil. For the truth of the other lesson drawn from this acted parable of the success of the gospel fishers of men, we must just take this literal truth for granted, that the Lord is for the body; and you behold the recognition of his character, while his person was yet veiled by the mists of the morning, by this well-known care of their bodily welfare. John at once says, "It is the Lord."

But the scene that follows the landing confounds all comment. We see the fire, the fish laid thereon, and the bread; and we ask ourselves, in utter amazement, "Have those pierced and glorified hands been engaged in these menial offices for his hungry brethren?" and we remember the Supper, and the basin, and the towel, and the washing of feet, and feel that it is certainly the same Jesus; but alas! our astonishment proves that we are of a different spirit. And as we think of our so-called spirituality, which shrinks from personal labors for the poor, and of our religion, all dogmas and prayers and praises, we blush and feel how far removed from Christ's Christianity is our correct, cold, supercilious orthodoxy; and we would fain be excused from eating of this dinner cooked by Jesus' hands. But he will take no excuse; he calls us to "Come and dine," and none durst ask him "Who are thou?" knowing it was the Lord!

The church was not slow to learn the lesson thus taught by the example of the Lord. Recognizing him as the Great Redeemer of mankind from all the sorrows and miseries of sin, and himself as the messenger of Christ's salvation to the bodies and souls of men, no sooner was the Holy Ghost poured out than Christians rose in a might of charity which, had it continued, would soon have conquered the world. Rich men sold their estates for the relief of the poor; no man said that anything he possessed was his own, and it seemed as if the human race would soon be once again one happy family. The very first ecclesiastical business of the new Christian society was the appointment of deacons, whose sole and special business it was to see that none of the poor was neglected in the distribution of this charity. Paul, the most doctrinal of the apostles, is as emphatic in enforcing charity as the chief of Christian virtues, as John, who leaned on Jesus' breast. With his friend Titus, he risked his life in dangerous journeys, to collect from Christians in distant lands, and of strange tongues, relief for the victims of famine. James, the Lord's brother, writes an epistle expressly to rebuke a tendency to a niggardly orthodoxy, and to pillory faith without works.

The early churches followed in Christ's footsteps; and when the heathen, terror-stricken by the plague, fled from their dearest friends, leaving the sick unattended and the dead unburied, the Christians, singing their hymns of faith and hope, nursed the sick, buried the dead, and fed the orphans thrown by thousands on their care. Thus the gospel was demonstrated a gospel of love.

For centuries the Christian church gave great prominence to charity, as the chief part of religion; unduly neglecting, however, the culture of that root of intelligent faith on which alone it could grow. She found more than half the population of the Roman empire slaves, and emancipated them; forbade the fierce soldier to strike the fallen warrior who asked for his life in the name of Jesus; purchased captives with the price of the sacred vessels, and set them free, as the noblest offerings to the God of Liberty; built monasteries and churches, where the oppressed and helpless fugitive might flee for sanctuary; and waved the awful sword of the Father of the fatherless in the face of the pursuing robber, ravisher, and murderer; endowed these establishments with lands, and taught her people to send them gifts, which she expended in feeding the multitudes of famishing men, women and children, whom the invasions of the Goths, Vandals, Germans and Northmen had driven from their homes to perish; and, finally, laying hold on these very savages, converted and civilized them into the French, German, British, and American churches and nations.

It must be owned that during the progress of this great work Christians partly lost sight of the great principles of Christian faith, and attached an exclusive and idolatrous importance to these deeds of charity, putting them instead of the Saviour, from whose grace they sprung; so that dying men would leave their estates to found monasteries, as the price of their souls' salvation; and those of smaller means would give alms, that the prayers of the paupers might be heard on their behalf. To these were soon added numberless superstitions, of praying for the dead, the merit of bodily sufferings, and all the rubbish with which popery overlaid Christianity in both its departments, of living faith and fruitful works.

II. Popery thus occasioned a reaction against charity. The Reformers, of blessed memory, proceeded to clear away the rubbish of superstition; and finding souls miserably perishing for want of the knowledge of the free forgiveness of sins through Jesus Christ, the only source of any good works, and that this doctrine was violently assailed as fatal to all the priestcraft by which monks, and priests, and popes profited, devoted themselves to the most needful duty of expounding, vindicating, and enforcing justification by faith. It was their work, their life-work, and they did it well. We may not blame them if they did not give equal prominence to the inculcation of charity, which had been exaggerated by Rome. Nay, it would be requiring them to be more than human, that they should not assume something of an antagonistic position to a truth which they had been born and educated to see only distorted and exaggerated. But we do marvel that the men of the next generation, who having enjoyed the benefit of the battles of the first reformers, took time to hold synods, and councils, and assemblies, and to frame articles, and most formal and minute catechisms and confessions of faith, some of which embrace several thousand propositions, and present a complete body of theology, should have so utterly forgotten that theology is only one half of religion, and never have treated of the subject of humanity, which occupies so large a portion of the Scriptures.

In a most minute confession of faith, ranging over all subjects, from the eternal decrees to the last judgment, and displayed in more than thirty chapters, there is only one devoted to "Good Works," and six-sevenths of that chapter are controversial and polemical. In a catechism designed for the instruction of adults in the nature and practice of the true Christian Protestant Reformed Religion, containing over two thousand propositions, there are only two references to the duty by whose performance men will be judged for eternity. Nor is this awful omission peculiar to the creeds and catechisms of that period. In a collection of the works of the Puritan divines, consisting of fifty-five octavo volumes, and treating of every subject of controversial theology, cases of conscience, and many of the duties of common life, there is not a single chapter or discourse on charity, and not more than half a dozen casual references to the duty of relieving the poor.

We need not wonder that a theology thus divorced from charity was speedily rejected by the people, whose instincts have always denied the sovereignty of the intellect, but bowed down willingly to the supremacy of love. What cared they to be mocked with unintelligible disputes about election and free will, while the law of the land made it a penal offence for a starving pauper to solicit alms, and forbade the working man to leave the parish in which he was born, on pain of forfeiting his right to the alms-house, and of risk of imprisonment as a vagrant? Accordingly, the English people, as soon as the strong arm of Cromwell was laid low, rose in utter disgust and loathing, and cast off this heartless orthodoxy, which had shown itself so utterly ignorant or careless of the wants of human nature. Wise and learned in all that pertains to God, it is to this day dumb on the claims of manhood. Need we wonder that when it had been accepted as the standard of religion, as in Germany, England, and New England, and to some extent in Scotland, the reaction to Socinianism was speedily accomplished.

In Scotland this result was partially prevented by the practical sagacity of the Scottish Parliament, which, influenced partly by a desire to save their own pockets from a poor-rate like that of England, placed the relief of the poor as a charge upon the church, to be defrayed out of the Sabbath collections, and distributed by the elders; which provision, pitiably insufficient as it was, by God's blessing prevented the total divorce of faith and charity there.

But in England, until the march of Methodism, the name of Presbyterian was synonymous with Socinian; and in New England, Universalists to-day are preaching and teaching in churches and schools founded and endowed by Scotch Presbyterians and English Puritans. In both countries the great majority of the people have turned their backs on the church; and in London, the capital of Christendom, not one-tenth of the people are communicants. Neither these facts, however, nor all the increased activity of the present century, have yet awakened the Protestant churches to any earnest consideration of the subject. In the bookstores of Philadelphia, Boston, New York, Washington and Chicago, I have not been able to find a systematic treatise in the English language on Charity, such as French, Italian and German laymen and noblemen have written. In a collection of some hundreds of pamphlets, sermons and addresses, delivered during the past ten years, now before me, there is only one which treats of the duty of beneficence.

The Tract Society has issued some excellent tracts on the subject, and a layman has called attention to it, as furnishing "*New Themes for the Protestant Clergy;*" but beyond this, the orthodox clergy seem to have concluded that the great business of their lives was to preach theology, and if their people chose to practice beneficence, it was over and above the requirements of the church covenant. During thirty years' regular attendance on church, I have never heard a sermon on the subject of Charity.

And the people, too, settle down into the belief that a religious experience consists in beliefs, and notions, and feelings, and prayers merely, and would feel greatly shocked to hear any one narrate such an experience as our Lord enjoyed in these passages we have read; yet it is evident that both our Lord and his apostles regarded this dinner, cooked with his own hands for hungry men, as not less sacred than the preceding sacramental Supper; and that when charity and worship interfere, worship, according to him, must always give way to charity, as he says, "I will have mercy, and not sacrifice," though ministers familiar with the Bible will think and speak of religion as something different from charity.

Nevertheless, the divorce of religion and charity is not now, and never was completed. The Bible, with its great catholic benevolence, and its graphic and natural style, its biographies, and similes, and parables, was always more read than the theologians. The catechism was forgotten, but the good Samaritan was remembered. Wherever there was true love to Christ, there was always love to the poor for his sake, who had not where to lay his head. So it came to pass that poor, stunted, prickly Calvinism, all neglected and untilled though it was, when the angry blasts of biting controversy lulled, and the sun of revival shone, began to scent the air with fragrant benevolences, and ripened healthful golden fruits of works good and profitable unto men, while the rootless limbs cut off from Christianity by infidel reformers, and planted with wondrous prediction of the miracles they were about to accomplish, die out before their planters, and wither and are cast into the fire. Socialism is selfishness—Christianity is charity.

All our greatest and most beneficial institutions are the real and avowed fruits of Christian faith; not by any means so great or so numerous as they should be, but yet the world would be in an ill case without them. Have you ever seen orphan houses, blind asylums, charity schools, Dorcas societies, city missions, Bible women, medical missions, prison reforms, Sabbath schools, West India emancipation, acting on infidel principles? Does any man dream that our war would be fought, and four million negroes set free, if the people could have believed the dogma, that fourteen different races of men originally sprung out of the earth, divided into superior and inferior races, united by no ties of common parentage and common redemption, and incapable of equal rights and equal happiness in our common Father's house? Or did ever infidel or heathen nation show such an outburst of genuine charity as when thousands of clergymen and laymen, from love to Christ and country, left their pulpits and offices for the camp and battle-field, to bind up the wounds of the bleeding, and give the cup of cordial to the sick, to sing hymns of hope by the bedside of the languishing, to find their famishing enemies, and feed and nurse them, transmit the last messages to friends from the dying, and point the departing spirit to Him who felt the sharpness of death for us, and thereby opened the kingdom of heaven to all believers. This, and much more than this, was done during the whole course of the war, avowedly from love to Christ, without pay or fame, by Christians of all evangelical churches; and all felt that it was but a return to the Christianity of the gospels. And so far from this outburst of charity leading to any disparagement of devotion, it is now manifest that the churches and Christians who most actively engaged in these labors of love have been revived by the largest out-pouring of the spirit of prayer, and blessed with the greatest success in the conversion of souls.

The past history of the Protestant churches, then, shows us the suicidal results of dissecting religion into its component parts, and of offering to the world a skeleton of orthodoxy, instead of a living gospel. The present experiments of the church in the revival of charity, as a revival of religion, encourage us to persevere in the endeavor to retrace our backslidings, and to imitate the example of our blessed Lord in endeavoring to save both the bodies and the souls of men. God and man alike disown orthodoxy divorced from charity, and bless the religion of faith and love. Infidels know this, and labor by every art to procure the power over men's minds which the administration of charity to their bodies imparts. But Christian faith is needful to the permanence and success of their charities; and, as they have it not themselves, they frequently seek a partnership with Christians. The proposal is sometimes made as a favor, and a relief to the aged church. Having failed to relieve the world's miseries, she is invited in future to confine her labors to her prayers and her tracts, her sermons and her psalms, and hand over the work of charity to them, or unite with them in bestowing bodily relief on infidel principles. We reply, that the proposition is officious.

Why should they propose to do our business? How do they come to possess a monopoly of humanity? We are men as well as they. We reply, in the second place, that the past experience of infidel philanthropists is not encouraging to those who would seek to raise man's condition by destroying his faith in God's revelation, in Christ's salvation, and in a holy immortality. We reply again that they grossly mistake the revival of religion, and the power of God's providential education of his church, if they suppose we will ever again tolerate the divorce of works of charity from the faith which produces them, or own a religion of dead faith. We thank them, however, for the insult, which has roused us to an examination of our principles, and we hope will impel us to such a performance of our duty as will preclude its repetition.

III. God's religion consists of a living soul of piety and a working body of charity, fully described in the two great commands, "Thou shalt love the Lord thy God with all thy heart, and thou shalt love thy neighbor as thyself." Mere sentimental piety, unclothed in the bodily forms of practical benevolence, has no more influence in this world of ours than those disembodied spirits which, it is said, some where tinkle on tables, and move the tongues of imaginative females, and attempt other equally useful performances; and we know from the words of our Lord that it is treated with equal contempt in the other world of stern realities. But, on the other hand, benevolence toward man can have no origin but in faith toward God, as the common Father of all mankind; nor has philanthropy ever been practiced persistently by any save believers in the brotherhood of men. All the liberties, amenities, and charities of our modern civilization are merely so many expressions of Christianity, without which they would no more have existed here and now, than they did in Britain two thousand years ago, or than they do in Turkey or China to-day.

Had Christianity been fully and practically taught in Christian lands for the last eighteen centuries, as it was by its Author, these blessed fruits of this tree of life had been much more numerous. There is scarcely a misery of life which might not have been relieved, not an ignorant country which might not have been instructed, and not a savage nation which might not have been civilized, had the time and talent which Christian churches have wasted in theological disputes, and the many lives which Christian nations have expended in war, been employed in the blessed work of doing good to the bodies and souls of men. These two must never be separated in our philanthropic efforts; for the plain reason, that we never meet them separated in actual life. God made man with body and soul, capable of eternal happiness or misery, and both alike redeemed by the sufferings of the body and soul of the Son of God. If you can find a man without a body, you may rationally propose to him a mere theology of the intellect; and if you can find men without souls, they are suitable subjects for the charity of the manger and the stable — a Christless benevolence. But for the mortal men of this world of ours — so cold and busy, and sickly and hungry — a gospel of flour and fire-wood, and gospel consolations, of shoes and Sabbath schools, of hoods and hymn books, of conversion from sin, and steady work and fair wages, is the only practical religion.

Such a religion the Young Men's Christian Association of this city carries to the homes of the poor. Their visitors feed the hungry children of the widow, fill her stove with a rousing fire, tell of Jesus, for whose sake it is done, and invite the children to Sabbath school, and the parents to church and prayer-meeting. They bring the temperance pledge to the drunkard, and kneel in prayer with him for God's grace to strengthen him against the love of liquor. They send the gentle sympathizing Christian woman to the side of the sick sufferer, with a bowl of soup and words of sympathy, and a tract or religious newspaper full of soul-comfort; for man doth not live by bread alone, and the sorrows of a soul convinced of sin are not to be lulled by incredible universalisms about the equal love of God for holiness and wickedness. But why occupy time in describing the work which you yourselves are performing; for this work is not done by paid agents, but by the volunteer labor of the members of the churches. It is, in fact, a return to Christ's Christianity, and will ultimately, I hope, engage every member of the church; for nothing short of personal labor corresponds to the example of our blessed Saviour. In the mean time, let those who do not now engage personally in it furnish liberally the means to those who do, and bless God that they may thus express their gratitude to the God of our mercies by a generous thank-offering for the relief of Christ's poor, and God will own it, perhaps, by inspiring you to become the almoners of your own bounty. He will accept and bless it, and will one day say, "Inasmuch as ye did it unto one of the least of these my brethren, ye did it unto me."

LIVE NOT TO THYSELF.

God has written upon the flower that sweetens the air, upon the breeze that rocks the flower upon its stem, upon the rain-drops that swell the mighty river, upon the dew-drop that refreshes the smallest sprig of moss that rears its head in the desert, upon the ocean that rocks every swimmer in its channel, upon every penciled shell that sleeps in the caverns of the deep, as well as upon the mighty sun which warms and cheers the millions of creatures that live in his light,—upon all has he written, "None of us liveth to himself."

And if you will read this lesson in characters still more distinct and striking, you will go to the garden of Gethsemane, and hear the Redeemer in prayer, while the angel of God strengthens him. You will read it on the hill of Calvary, where a voice, that might be the concentrated voice of God, proclaims that the highest, noblest deed which the Infinite can do is to do good to others—live not to himself.

Rev. John Todd.

PLAN OF A SERMON.

BY REV. J. E. ROY.

A NATIONAL DISPENSATION OF GRACE.

"After the fire a still small voice." 1 KINGS xix : 12.

THE wind, the earthquake, the fire—a symbol of the divine method of dealing with Israel, to secure its reformation. After retribution and discipline by judgment, then comes the "still small voice" of mercy. So the goodness of the severity of God manifest to us in the solemn retributions of war;—our Baal destroyed. It becomes us to inquire whether Jehovah is now prepared to speak to us by his "still small voice," by the influence of his Spirit. Let us then consider the

GROUNDS OF ENCOURAGEMENT FOR A NATIONAL DISPENSATION OF THE SPIRIT.

I. In the course of providence God follows judgment with mercy. History of Israel one of alternate judgment and mercy—of temporal affliction and spiritual relief.

II. God always meets the crises in his cause. He marks points of crisis in human history—watches for the denouement of his all-wise plans—always ready for emergencies. Such a crisis was marked by the introduction of the Gospel, the Reformation, the Revival under the Wesleys. In this country, four eras of revival:

1. "The Great Awakening," under Edwards;
2. That *following* the Revolution, to counteract demoralization and infidelity;
3. That which occurred between 1830 and 1835, to save the opening West from Romanism and infidelity;
4. The great Revival of 1857 and 1858, to prepare for the approaching Rebellion: so God will meet the new crisis of political and religious reorganization.

III. Our absolute need.

IV. Moral preparation secured by the war.

V. The general expectancy of it among Christians.

God is wont thus, by his Spirit, to forecast his purposes in the hearts of his people.

VI. The present Revival movement.

What, then, is our obligation in the case?

1. Come into sympathy with God, in his views and feelings upon this matter.

2. Come to a renewed, hearty, entire consecration to Christ.

3. Pray for the National Baptism.

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OUR BOOK TABLE.

It is our purpose to appropriate hereafter a limited space to the notice of new publications of interest and value. The following works have been laid on our table just as we are going to press, and we have space in our present issue for little more than announcing their titles. We promise to give some of them a more extended notice hereafter.

"THE STAR OF BETHLEHEM; A Guide to the Saviour." By D. A. Harsha, A. M. Published by Clark & Co., 80 and 82 Washington street, Chicago. See testimonials of this truly valuable work in our advertising department. Price $2.

"THE CHURCH OF ENGLAND: A Portion of Christ's Own Holy Catholic Church, and Means of restoring Visible Union." By Dr. Pusey. Sold by S. C. Griggs & Co. Price $2. This book treats of subjects of great importance, and deserves a more critical notice than we can here give it.

"THE TEMPORAL MISSION OF THE HOLY GHOST; or, Reason and Revelation." By Henry Edward, Archbishop of Westminster. Published by D. Appleton & Co., and for sale by S. C. Griggs & Co., Chicago. Price $1.75.

"PRINCIPLES OF EDUCATION, Drawn from Nature and Revelation, and adapted to Female Education in the Upper Classes." Published by D. Appleton & Co. New York. Sold by S. C. Griggs & Co., Chicago. Price $2.50. This book, written by the author of "Amy Herbert," impresses us favorably. Its careful perusal cannot fail to profit both parents and teachers.

"MAN ALL IMMORTAL; or, The Nature and Destination of Man, as Taught by Reason and Revelation." By Rev. D. W. Clark, D.D. Published by Poe & Hitchcock, Cincinnati and Chicago. Price $1.75. We shall speak of this work hereafter.

"LITERARY CHARACTER AND ACHIEVEMENTS OF THE BIBLE." By Rev. W. Trail, A. M. Published by Poe & Hitchcock, Cincinnati and Chicago. Price $1.75. This is a very readable and instructive work.

"LECTURES ON M. RENAN'S LIFE OF JESUS." By John Tulloch, D. D.; with an Introduction by Rev. I. W. Wiley, D. D. Published by Poe & Hitchcock, as above. Price $1.25.

"VIEWS OF PROPHECY, Concerning the Jews, the Second Advent, and the Millennium." By a Layman. Published by Smith, English & Co., Philadelphia. Sold by W. G. Holmes, Chicago. Price 75 cents.

"THE BOOK OF PUBLIC WORSHIP; for Private, Family, and Public Use." By W. W. Everts, D. D., author of "The Pastor's Handbook," "Bible Manual," etc. etc. 1 vol., 12mo. Price $1.50. Sold by Church & Goodman, 51 La Salle street, Chicago. This is a most valuable book for all the purposes for which it is intended.

THE

WESTERN PULPIT.

MAY, 1866.

THE CHILD LEFT TO HIMSELF.

BY REV. H. D. KITCHELL, D. D., PASTOR OF PLYMOUTH CONGREGATIONAL CHURCH, CHICAGO, ILLINOIS.

> "*Then Adonijah, the son of Haggith, exalted himself, saying, I will be king; and he prepared him chariots and horsemen, and fifty men to run before him. And his father had not displeased him at any time in saying, Why hast thou done so? and he also was a very goodly man; and his mother bare him after Absalom.*" 1 KINGS 1: 5, 6.

HERE is a brief summary of facts, dropped in the simplicity of sacred narrative, and left without comment, but connected in a very significant manner. They contain a *result*, and the *causes* that produced it; and, taken together, they utter a most important and affecting lesson.

Here, in this royal chamber, lies the anointed King of Israel, aged and sick, already entered within the darkness of the shadow of death. A most eventful life is approaching its end. His career as a monarch and a conqueror is closed, and David is about to see the last of earth. Oh, that the weary and long-troubled soul may have a serene and quiet parting! Shall not a life so storm-tossed and distracted at least have peace in its end?

No,—there is a thorn for his dying pillow! There is a sin of his that will find him out, even here—that will steal into his guarded chamber, and relentlessly wring his heart, even now, with a pang bitterer than that which death is inflicting. His own child, Adonijah, a second Absalom in many respects, now that his gray-headed father lies dying, seizes on the moment to make a bold push for the throne, to thrust aside Solomon, the appointed successor, and grasp the sceptre as it falls from his father's hand! The merciless, hard-hearted son—this Adonijah!—how came he such a wretch, almost beyond bound of human depravity, that now, when the least touch of filial tenderness, when even the common impulse of humanity, would have bowed his head in deep sorrow, while the good old kingly father lies dying—how came he such that instead of this he sees only a fortunate crisis, when, amid the confusion, he may usurp the throne? There surely will be a key to this, if even any fragment shall be given us of the history of this reprobate youth. And that key is given us in our text. The whole case is revealed to us: it is written of this father, that with weak and wicked tenderness he had suffered this favorite and beautiful boy to go ever at his own will, unrestrained, unrebuked, in his own way. No, not at any time had his father displeased him, even by the gentle remonstrance of a "Why hast thou done thus?" to all his childish mischief and youthful waywardness. From infancy up this darling boy had done as he pleased—unchided when he erred, uncorrected in his wrong. It "*displeased*" the lad to be held to any account. Adonijah must have his pleasure and do his will, and so he came up self-directed. His petted childhood was unchastened, willful and fractious, and passed into a youth of violent and ungovernable passions. Each year brought growth in stubbornness and eager self-indulgence. Each riper year saw him mounting in wild and lawless profligacy, more reckless and more corrupt! And now, as the fruit of this weak and sinful policy ripens in its own peculiar bitterness and agony, in vain the father sighs over the incredible wickedness of his boy. In vain now to attempt restraints! Too late now, for he never bent his will to authority. He does not know how to obey, and never obeying, it is past hope now. The day of pliancy and hopeful correction is long since gone past, and now no hand can bend the gnarled and twisted tree into straightness.

The veil is drawn over the previous conduct of this youth, but it is quite transparent; we see through it a growth in all wild and wayward self-indulgence—a career of vice and profligacy that had all along been wringing the heart of his father. But here, suddenly, the veil is rent asunder; and, as the last scene in this tragedy of parental weakness and filial outrage, we see this ruined son tormenting the dying hour of his father with open rebellion! Many a penalty of his indulgent policy he had paid before, but here is a cup of bitterness which he had not anticipated. That this beloved and favored child should seize on his dying moments as an opportunity of revolt; that tidings should be whispered in his dying chamber that Adonijah is plotting revolution, and has already headed a riotous faction, ripe for outbreak and blood,—this culmination of his course in such crime and grief he had not counted on. Yet it was a legitimate fruit. Something in this style was almost certain; at least that he who had never known restraint, who had never been taught obedience and submission, toward whom the high office of loving parental authority had been altogether vacated, should now be ready to spurn all common checks, and, if a crisis came for it, would even trample on the heart of a dying father, if it lay in the path between him and his wish; for this is a sin most sure of all to find its hour of retribution. The parent who surrenders his authority, and gives over his child to his own will, to choose his own way, unrebuked and unrestrained, may be certain that sorrow is in reserve. He sows the wind, and shall reap the whirlwind. There is growing up a power in the uncurbed will and the cultivated passions of the child left to himself, that will inevitably tear the soul of that parent with an anguish deeper than any other.

Just below the city of Jerusalem, as you pass down the Valley of Jehoshaphat, half a mile below the Pool of Siloam, is a spot memorable by a number of events in sacred history, and sadly connected with this scene of David's death and the revolt of Adonijah. It is the Well of En-rogel, in the bottom of the narrow dell where the Valley of Hinnom comes in, forming a point where several converging highways of travel and traffic meet. It is now called the Well of Nehemiah—a well one hundred and twenty feet deep, of singularly cool and excellent water. The massive stone curb is deeply cut by the friction of ropes with which the water is drawn up. Around it are stone troughs, in which the goats and camels are watered. Here is usually a scene of lively interest, as the caravans about to leave for Egypt rendezvous here, and those just in from the desert refresh themselves here before going into the holy city. And here it was that Adonijah had assembled his troop of conspirators, ready for the blow he was about to strike. They were feasting at En-rogel, having slain sheep and oxen, in sight of the royal palace where David lay dying. They were watching here for the signal of his death to proclaim Adonijah king; and it was here, in the midst of their feast, that they heard the sounds of joy that proclaimed Solomon the successor of David, and put an end to Adonijah's crime and life.

But let us look a little more closely into this melancholy case. How came it that so good and wise a man as David made such a failure as this? How came he to throw up all paternal authority, and never check this child by so much as to say, "What hast thou done?" Great and good as he was, David conspicuously failed in the training of his children—was eminently unfortunate in them, and his soul was tried and his life embittered by their contentions and crimes; and some of the reasons are within our reach. The chief of them are hinted in our text. Let us single out some of the sources of this good man's failure in the vital matter of the nurture and discipline of his children, and for the most part we shall find that the occasions of David's failure are just those to which parents are still exposed.

I. One ground of failure peculiar in this case is found in David's domestic system of polygamy. This Adonijah was the son of Haggith—not of Abigail, nor Maachah, nor Abital, nor Eglah. Of necessity that system wrought disorder and lawless confusion in any man's household. All the great purposes of the family state must have been obstructed, if not utterly frustrated, by it. His home was shattered into so many separate and conflicting families, when one is enough to tax any man's wisdom to its utmost, to say nothing of the cross-fires of jealousy and strife that were sure to ensue. Abraham and Jacob and David are examples of the mischief that system must breed, and doubtless what comes to light in their families existed in other polygamist households, and for the same reasons. It was a practical subversion of the family—full of all manner of friction and bitterness, and fraught especially with ruin to the children. "Did not God make one?"—that is, one for one—"and wherefore one? That he might seek a godly seed." (Mal. ii: 15.) And so an ungodly seed—misnurtured, graceless, and apt to evil—has ever come of it, and must ever come of it, where, instead of one, as God instituted it, another and another are added. Here lay one cause of David's grievous failure in the case of Adonijah, and of his multiplied troubles and calamities in his children.

II. Another cause is given us in the significant mention that is made of the *mother* of this reprobate boy—"Adonijah, *the son of Haggith.*" It is very noticeable with what emphatic meaning the sacred historian often pauses for a moment in the midst of some great national matter, and while recording, as here, a great civil revolution, makes place to tell us who a man's mother was! When a man blasphemed God in the camp of Israel, and was to die for it, we read that "his mother's name was Shelomith, the daughter of Dibri." And of Jehoshaphat, along with his goodness it is recorded that "his mother was Azubah, the daughter of Shilhi." And Jeroboam, that man who made Israel to sin, the world shall never cease to read that "his mother's name was Zeruah." It is an impressive recognition of the fact, that during all the most impressible period of its life, the forming power over the child is in the hands of the mother; and so, when a man proves greatly good or greatly evil, the mother is named, for honor or shame, as if in some way the result was surely attributable to her.

And Adonijah, the profligate and cruel parricide, his mother was Haggith. We only know of her that she was one of David's wives, and that this wretch was her son. If we knew more of Haggith the matter would be plainer. Was she a vain and frivolous woman, proud of her bright and beautiful boy, bending every thing to his indulgence, and shielding him from all reproof? Did she excuse his follies, hide his excesses, and so foster his wayward passions? It is not told us, but that is the way in which Adonijahs are made. Such sons, for the most part, have such mothers. We cannot lift the veil that covers her life and character; only she stands forever as the mother of Adonijah—her sole record and only claim on human remembrance, that she was the mother of an infamous man!

III. The radical wrong in this father was, that he never taught his child the lesson of *obedience to rightful authority*. The heart of David was weak toward this child, through a false tenderness. It seemed to pain the wild and brilliant fellow to be chided for his wrong. It grieved him to be rebuked, for it was not so his mother dealt with him; and when the busy and kingly father stole an hour for that wing of his establishment, he came as to a show—to admire, and caress, and indulge; or if, as we will hope, he strove to correct now and then some budding error, the boy was afflicted and the fond father forbore. Presently, as the habit of doing as he pleased grew strong, he became impatient of rebuke—resented every attempt at correction—was only more violent, insolent, and self-willed for every check. They experimented a little at governing the lad—tried in a weak, occasional way to tutor him a little; but it seemed to work ill, and they were defeated and gave it up. He was his mother's master and the king's king. He was never governed! He never knew a noble, wise, and loving will above his own will. Alas, for the wronged and ruined child! He never knew what it meant to *bow to authority*—never was blest with the clear sense of a law above him—a righteous, wise, and tender authority, mercifully but sovereignly enforcing obedience; and, defrauded of that vital lesson, which underlies all noble and virtuous character, and which it is every parent's foremost duty to teach his child—wronged thus centrally, in the very bud and essence of his being, he made his own law and shaped his own life. Willful, passionate, insolent—knowing no fear, or love, or reverence—he grew up to be a leader in wickedness, the lamentation and terror of all good men, and a thorn in the heart of his father, that only ceased to pierce it when it was stilled in death.

IV. We are told "*he was also very goodly*." He was a beautiful child. His fair bright eye, his radiant smile and noble brow were a joy to every beholder. His were the graceful form and witching air that win all hearts to admire and all tongues to praise — the indefinable mystery of beauty—all that might thrill a mother's heart with delight, and bribe a father's soul to indulgence. And not alone in look and form — this little stem was full of buds! What gifts he had! What powers were dawning in this rare, bright, beautiful, richly-gifted one! What nobleness would come with years from so rich a nature! What a glorious manhood would be his! And as David gazed on the wonderful lad, his heart melted into fondness and softness within him. He did his mischiefs with such a beguiling witchery of gay and witty frolic that their wrong seemed all redeemed. He disobeyed so gracefully, his misdeeds were so cleverly done, and rebuke seemed so harsh and grievous—ah! there was a sorcery about it which none but the parent of a bright and winning child can ever know! The gentle bribery masters the parent, if he be not armed with the deepest wisdom of love. But how rare is *wise love* in parental hearts! What peril of ruin hangs over each beautiful child! The plain and common child can be considered and dealt with quite rationally; but the winsome darling, that steals all hearts, how often is he the wronged and ruined one—petted, indulged, uncorrected; till, through this cruel tenderness, every sweet and gracious capability is lost in insolence and stubborn self-will! And so it comes that our household angels so often turn out *fallen angels!*

It was Adonijah's misfortune that "he was also very goodly." He was the spoiled favorite, who could not be rebuked, and must be indulged. He was ruined, of course. All those bright promises of his youth were blasted in the bud, for lack of wise guidance and culture. His gifts came to be so many curses to himself, to his father, and to all who loved him. Ah! better for him, and for all, had he been a coarse and common child. Better for thousands who, like him, are beguiling all around them into weak partiality of ruinous indulgence on account of their personal charms — better by far if some loving and considerate angel would visit their cradles, and in pity blot out that seductive beauty and erase those perilous charms, and leave them plain, to our common sense and methods of reason, so that there would be some hope that the parents' eye would see things as they are, and deal wisely with their child; and I confess that year by year, seeing more into the meaning of God's sovereign tenderness as he deals with human blindness, I have learned to accept with a more contented heart that hidden wisdom, that secret of God's bereaving mercy, by which he rescues from parental fatuity so many periled souls of our children by the boon of an early death!

I have held up this instance of strange parental failure, and its sad result, in the hope that it might be of practical use to parents. It exhibits with great clearness the process by which so many children are ruined. Fond affection grows blind over the faults of the admired and lovely child; correction is withheld; a little license leads to greater; the unchastened will of the child soon lords it over all around him; restraint is cast off; the little tyrant knows no law but his own caprice; he knows not what *authority* is, much less how to bend in obedience to it, and now he only lacks the knowledge and the strength for it to be wicked beyond endurance. And soon the knowledge and strength will come, and he goes forth among men an educated rebel, defying all law, trampling on all restraints, a torment and a shame to all that love him. Alas! it is the sad history of many thousands.

In every parent's heart toward every child there is a strength of fond and ardent love—most needful, indeed, and wisely given, but at the same time exposing the parent to just this danger of blindness to the faults and weakness in the correction of those so dear to his heart. It is not that we love our children too well, but that we love them unwisely. The fond eye is partial. Others can see the child all willful, wayward, disobedient, needing nothing in all the world so much as firm and loving discipline; and they wonder the parent can be so blind to it all. Ah! "*they would set the matter straight!*" Ah! the mystery of deepest love and deepest danger! Did we but love our children wisely and truly enough to discern their evil from their good, and deliver them all the more earnestly and unsparingly from their faults, because we do love them—did we but feel that the deepest want of the child, and the highest office of love we can render him, is the temperate but absolute establishment of authority, such love would not cease to be fond and tender and generous as ever, and laying the foundation of their future worth, would prepare stores of joy for us in them, and of gratitude in them toward us.

And this danger that love will be blind is exceedingly enhanced if the child chance to be one of those little jewels of grace and genius that are dropped sometimes from above into human homes. Where such an one is given, if rare wisdom be not given with it, there is preparing one of the saddest sights ever seen on earth. That bright star, it is to be feared, will go down in darkness. The giants of sin are grown from such children. They won for themselves an easy favoritism, exempt from all control, and they graduated from the homes they had tormented, to be the bane of society, contemners of all law, human and divine, trained rebels against authority, wherever they find it! There is a passionate outcry in our liberal times against Puritan strictness in family discipline; but the harshest rigors of severity are the merest rose-water of mercy, the very bloom of tenderness, compared with that cruelty of fond, blind, sentimental indulgence that gives over the rich, fermenting nature of a gifted child to drift, lawless and self-guided, to sure ruin, and will not touch the helm to save it!

Especially beware of the folly that leads the child to covet, and the parent to allow, the too early entrance upon the rights of independence and manly self-control. Ah! how often is the period of beautiful boyhood almost dropped out of the life! The lad leaps precociously from the child to the man, and assumes, with only an infant's wisdom, the burdens of independence and self-directing maturity! No period so needs over it the hand of considerate paternal authority as that in a boy's life from twelve to twenty, when, no longer a child and not yet a man, the heart so thirsts for independence and resents restraint. Give him to his own guidance then — withdraw the firm and loving hand of authority, especially if that critical season be spent away from under the father's eye — and, alas! how swiftly all is demoralized — obedience lost, an evil will gets head, reverence dies, the tender heart is turned to stone, and the character is utterly and hopelessly wrecked forever!

And to be a parent involves all this peril and burden of obligation. There is no escape from this. *You* must guide and govern your child, and with the tenderness of a sovereign love, set him and hold him in the right; or you give him to himself, and groan in the end over the wreck that will surely ensue.

You must do it. Surely you will not give it over to a child to order the issues of an immortal life! God has called you to it, and will give you aid. Take that high trust in hand. Daily and nightly, with patience of love and prayerful consideration, seek to order your child in the way he should go. Govern him. Be an authority over him. Now or never he will learn reverence and loyalty to law. Persuasion has its place, and reason, and motives, and all due loving forbearance; but *authority* also has its place, and without *it* all family order is miserable and impotent. And if you would do anything, do it early. The pliant soul of infancy stiffens rapidly. Establish in him a *loyalty to rightful law* so early that his powers shall all open under the habit of obedience. This is the secret of avoiding frequent chastisement. Let authority be once absolutely enthroned in the soul of the child, and the whole detail of special control proceeds regularly, as under an established government, and he has no memory or thought but to obey.

I have sought to speak very considerately on this topic of parental duties and responsibilities. It is a point of deep interest to every parent. I have often meditated it and brooded over it, as a theme every way craving a public treatment. But I have not often dared to speak of it. At first I knew I knew too little, and in riper years I knew I knew too much, to preach easily on parental responsibilities. And, yet it cannot be passed. I see and feel the need that a juster view of parental obligation should be felt, and the high issues of fidelity or neglect be borne in view. And may God speak to all of us whom he has called with the high calling of parents in the thoughts now offered. May his Spirit rest on us as a spirit of wisdom and government—a spirit of *discretion in love;* and in the hearts of our children may his grace work deeply, to mold, to soften, to subdue them unto good, and grave on their patient nature the lines of heavenly grace and beauty.

GAIN NOT GODLINESS.

How true it is that gain is not godliness! Man was made for other purposes than to exchange dollars for cents. The fable of Midas, pestered with riches, and unable to eat, because his food turned to gold, is full of beneficial instruction in such times as the present. Man has many wants which money cannot supply, and sorrows and troubles which lucre cannot heal, although cupidity may teach him often to make expediency or immediate utility the standard of his code of morals.

THE DOCTRINE OF THE TRINITY.

BY REV. R. F. GUILD, A. M., PASTOR CONGREGATIONAL CHURCH, GALVA, ILLINOIS.

NO AGE of the world has probably presented greater intellectual activity than did the first three or four centuries of the Christian era; when the great doctrines of the Christian religion were first brought to the test of reason, and its champions stood forth in its defence.

It is always interesting to turn back to those times, and note the rise and progress of ideas upon the doctrines of the Bible; to see the different forms which they assume in different minds, to study the law of their development, and to watch their growth, until they assume a scientific form. Let us, then, since we can survey but a small part of the field, consider *the Development of the Doctrine of the Trinity*, having reference, especially, to the *first* and *second* persons in the Godhead.

The first impulse to those investigations which resulted in the formal statement of this doctrine was given by infidelity itself. The early Christians were accustomed to pay divine honors to Christ. They prayed to him, and sang hymns in his praise; hence they were accused, by both Jews and pagans, of man-worship and polytheism. They found it necessary, therefore, for the defence of Christianity, to refute these accusations, and to reconcile the worship of Christ with the belief in one God. To justify themselves in the worship of Christ, it was necessary to show that he is *truly* God, and, as such, entitled to divine honors. When they had done this they would be free from the charge of man-worship. But how in regard to the charge of polytheism? In avoiding Scylla they were in danger of falling into Charybdis. If Christ be God, then, say the objectors, there are *two* Gods. To avoid this objection some took the ground that there is no distinction between God the Father and the *Logos;* that the Being who came in the flesh, sufferred on the cross, was buried and rose again, was God the

Father in human form. Thus arose the sect called Patripassians. They were, of course, anti-trinitarians, for they rejected the idea of personal distinctions in the Godhead; yet, in combating the humanitarian views of the Ebionites and other Judaizing teachers, and in clearly setting forth the doctrine in respect to the divine nature of Christ, they helped the progress of truth, and furnished a most important element in the construction of the doctrine of the Trinity. Their *system* was false, for it was based on a partial and one-sided view of the truth. They had carefully studied those passages of Scripture which teach that Christ is divine, but had overlooked those which teach that he is human, and also those doxologies in which ascriptions of praise are rendered to the Father, the Son, and the Holy Spirit, furnishing conclusive evidence that there are distinctions between the Father and the Son; hence their attempt to construct a science of Christology was like that of a man who should endeavor to construct a science of botany merely from an examination of exogenous plants: though such a system would contain some truth, it would not contain enough to save it from condemnation. The same may be said of the theory of the Humanitarians, who examined only the testimony in regard to the human nature of Christ.

Here, now, were set forth the fundamental truths on which the doctrine of the Trinity is based—the unity of God and the divinity and humanity of Christ. If either of the first two be denied, there is no possibility of constructing the doctrine; if the last, there is no necessity for it, as the theory of the Patripassians may be entertained.

But these truths seemed to be contradictory; and it was necessary, if Christianity would claim the respect of thinking men, to show the harmony between them. As the question now stood, one party held that Christ is very God, and that God the Father is Christ. Another party held that Christ is human, and only human. Each had a partial view of the truth, but neither were able to walk around the grand temple and see its harmonious proportions; they were like spectators viewing the cathedral of St. Peter from opposite sides, each claiming that his prospect takes in the whole cathedral.

It now became necessary to take a position more elevated, where a more comprehensive view could be gained. In Origen was found a mind capable of receiving the truth in regard both to the humanity and divinity of Christ, respecting both the unity and trinality of God; and he, perhaps, may be considered the first defender of the *Doctrine of the Trinity*. The thought dawned upon his mind that there can be trinality in unity; and, in opposition to the Patripassions, he brought out the idea that there are in the Godhead personal distinctions, to which he applied the term "hypostases." The position which he sought to establish was that there are *distinctions* in the Godhead; but not distinguishing between the ideas of *person* and *substance*, he contended that Christ is not of the same substance with the Father, but of a *secondary* and *derived substance*, generated by the Father. He held that Christ differs from other created beings, in that he was created directly by the Father, while other beings were created immediately by Christ. Thus he assigned him a middle rank between the created universe and the uncreated God; and yet he held that he is divine, and belongs to the Godhead.

Notwithstanding the errors in Origen's system, an advance was made toward a true statement of the doctrine of the Trinity, for he brought out more clearly than any who preceded him had done, the idea of *personal distinctions*, and furnished a term to express that idea.

From the teachings of Origen sprang two diverse sects—on the one hand that of Arius, who, starting with the idea of a *secondary* substance generated by the Father, contended that there could be no third species of substance between that of God and that of the creature, and thus practically denied that Christ is divine in any sense; on the other hand, that of the Eastern churches generally, who, starting from the same point, arrived at the idea, not that Christ is of a *derived* and *secondary* substance, but of a similar, equal, and co-eternal substance, though not of the same.

In antagonism to both these systems were those who entertained the views held, for the most part, by Trinitarians at the present day: that the Father and the *Logos* are of the same *identical essence*, and that there is in that essence *personal distinctions;* so that God exists in three persons, and yet that there is but one God, the unity being in the essence, and the trinality in the hypostases.

Thus, by slow degrees, during the lapse of three centuries, was there the unfolding of ideas, which resulted in the formal statement of this doctrine, as it appears in the Nicene Creed. During this time there were many vigorous minds at work, examining and comparing Scripture testimony, and each one gave his own coloring to the truth. The current of thought was not driven forward by any one force; but there was a combination of forces, acting now in the same direction, now in opposite directions, and then again at all the various angles between. There was not only the general onward current, but there were also counter and cross currents, which came in to modify the flow of thought.

There were also other difficulties to be overcome than to arrive at true ideas. The doctrines of Christianity were new to the world, and terms had to be invented or set apart, in which to set forth those doctrines, so that the true idea might have a true expression.

The history of the development of this doctrine stops, for the most part, with the Nicene council; not because the doctrine then received a full and perfect statement, but from other evident reasons. That council was one of great authority, and most men were willing to rest in its decisions, especially since they who rejected them were exposed to anathemas; besides, other great questions began to claim attention. The doctrine of sin came up for discussion, and drove this subject from the field of controversy. Yet, if we will examine the doctrine of the Trinity as it lies to-day in the minds of men, not bound to the past, we shall find that while, in many of its features, it is similar to that of the Nicene council, it has still undergone a great change.

There are two processes going on in the construction of a science—the one, that of accretion; the other, that of selection. A science may contain all the truths necessary to its construction, and yet be very imperfect, because of the errors in combination with them. It was thus with the doctrine of the Trinity, as held by Athanasius and the Nicene council. They had the idea of the unity of essence and the trinality of persons, but along with it they clung to the eternal generative theory of Origen: indeed that was the main idea which they attempted to defend. They were not satisfied with what may naturally be inferred from the Scriptures: that while there is but one God, he exists in a threefold nature, as Father, Son, and Holy Ghost; but they attempted to show, what cannot be inferred from the Scriptures, the particular mode of his existence; that the Son exists by eternal *generation* from the Father, and the Holy Ghost by eternal *procession* from both Father and Son. They employed all the strength of their logic to maintain this position. What they mean by the self-contradictory term, *eternal generation*, is difficult to be understood; but all the figures employed to illustrate it convey the idea that the last two persons in the Godhead are eminations, though they frequently deny such an idea.

Theologians of the present day—some of them, at least—are content to say with Calvin, who, in discussing the terms *person* and *substance*, remarks, "I could wish them [these terms] indeed to be buried in oblivion, provided this faith were universally received: that the Father, Son, and Holy Ghost are the one God; and that, nevertheless, the Son is not the Father, nor the Spirit the Son, but that they are distinguished from each other by some peculiar property." Or, with a living theologian: "The Father is God, the Son is God, and the Holy Ghost is God; neither is God without the other, yet each has a property incommunicable to the other, and the three are only one God." Thus the doctrine, in its scientific statement, is relieved of some of the errors which are found in it, as stated by the Nicene council.

From this hasty review we see that the doctrine of the Trinity is not the product of a single day. The mass of seemingly incongruous materials did not, like the palace of Aladdin, spring into order and consistence in a night, as at the wand of some magician; but rather, like St. Peter's, it is the product of centuries and of many master-builders. And are we to suppose that it is now complete — that the finishing stroke has been given to it, so that *perfection* may be written on its front? If so, who gave that finishing stroke? and what creed contains the perfect statement of the doctrine?

The most that has been accomplished has been to ascertain the teachings of Scripture in regard to the three divine persons and the one God, and from them to construct a doctrinal statement, in such a manner that the Christian can worship his Saviour and enjoy his faith in him without falling under the sneers and cavilings of skeptics. It has been shown that faith has a reasonable basis, or at least one not opposed to reason; and thus Christianity commends itself to the understanding, as well as to the heart. The *mode* of the divine existence is as great a mystery as ever; and if any one thinks that he knows all there is to be known in regard to it, he gives evidence that he knows nothing as he ought to know it. Each generation adds new light to biblical, as well as to scientific truths, and it would be absurd to suppose that any of the great doctrines of Christianity are so perfectly comprehended and so perfectly defined that nothing can be added to or taken from them. While the Bible and the truths of religion remain the same throughout all generations, creeds and confessions of faith must expect to undergo changes.

If this be so now, how much more was it true fifteen centuries ago. We have the benefit of the discoveries of all past generations, as well as of our own; and if we, with the vast increase of knowledge, have not attained perfection, is it reasonable to suppose that the fathers attained it? They had just emerged from heathenism, and were still under the influence of pagan philosophy. Gnosticism, in its various forms, was scarcely less potent than Scripture authority, and the grossest forms of error abounded. In the reaction from one error there was constantly a tendency to the opposite extreme. Thus truth was kept vibrating, as it were, between error and error, finding no stable resting-place. The natural and metaphysical sciences, which have since shed so much light on the sacred page, were then but little understood; and the languages in which the Scriptures were written, and the principles of exegesis, were not so well known as now.

True, there was fervent piety, and the *practical truths* of Christianity shone forth then as clear as now. *They* are always clear to the sincere inquirer; but with truth arranged into systems, run in human molds, it is altogether different. In scientific accuracy, in the cultivation of the age, and in the means of thorough investigation, the present has every advantage over the past: hence we are unwilling to become blind followers of the fathers—of Anself, or Augustine, or Athanasius. We believe that the science of theology is subject to the same imperfections as any other science, and that it will not be complete until we know the whole truth, until "we know even as we are known."

INFALLIBILITY OF THE CHURCH.

Can it be believed that the mystical body of Christ, which is indissolubly united to its divine Head in heaven, should go about on earth, teaching falsehoods in his name? Is it credible that the church, which is the dwelling-place of the Spirit of Truth, should wander from the revelation which radiates from his presence as a light from the sun? The church in the beginning knew the whole revelation of God, and knows it in every age with a perception which is never obscured, and a consciousness which is never suspended. The illumination which pervades its intelligence unites with the inspiration of the New Testament, as two lights pass into one.

The foregoing is predicated of the Romish Hierarchy by one of its learned champions. How beautifully true is it of the spiritual church of Christ!

CHERISHING UNION WITH CHRIST.

PLAN OF A SERMON, BY REV. M. W. FAIRFIELD, OF CHICAGO.

God intended that men should be closely united with *himself.* This is evident from—1st, Our *relation* to God—"his *offspring.*" 2d, Our *likeness* to God—"made in his *image.*" 3d, The representations of the *Scriptures*—"Our life is hid with *Christ* in *God.*"—"Abide in me."—"One in us."—"Without me ye can do nothing."

This union is intended to be *moral,* as well as natural—a union in moral character—a union of true, pure, benevolent *hearts.*

This moral union has been destroyed by *sin*—man's sin, not God's. God has ever been true. "Your iniquities have separated between you and your God, and your *sins* have hid his face from you." Isaiah lix: 2.

But in Jesus Christ this union is *restored* in the case of all *believers.* They are grafted into Christ. "I am the *vine,* ye are the *branches.*"

This union is the *source* of all man's *moral power.* This is the special statement of the text: "Without me [separated from me] ye can do *nothing,*"—nothing *good* or *useful.* 1st, Cannot live a holy life. The blood of a holy life is in Christ. "Our *life* is hid," etc. Out of Christ we are *dead.* "Made alive," and kept alive in Christ. 2d, Cannot *do good* to others—cannot make them better; can only bring *sin,* which pollutes like leprosy, into contact with others. This only *kills.* See John xv: 4—6.

The only redemptive force in the world is in Christ. There is the only *atoning* sacrifice. There, too, the only *elevating* power. Christ brought into contact with men is the only effective agency to lift them up. This is according to the teaching of the Bible and all experience: the weakness of commerce and civilization—the inefficacy of moral law. Illustrate—the Moravian experiment amongst the Esquimaux.

A *living Christ*, a Christ revealed in the *lives* of believers, is the power of God and the hope of the world. In this there *is* power.

This union with Christ is the condition of all *prevalence in prayer*. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." All the good coming in answer to prayer — and who can estimate it! — is to be set down to the account of this holy union. What a power here! Separated from Christ, and can do *nothing* in prayer! How *useless* are we thus rendered; for what can a man do who cannot prevail in prayer?

That man who is united to Christ is *always* a man of *power*, find him where you may—a monarch or a slave.

These facts reveal the vital importance of cherishing union with Christ. Hence, let us especially consider—

How this union can be cherished and maintained.

1. This union is constituted by faith, and it is "by faith we stand." Then cherish unwavering confidence in Christ. This or its opposite, unbelief, can be done. Count Him faithful. Refuse to question it, or even to discuss the matter with the mind. Act on the assumption. Don't yield this confidence for a moment. Do as did a good man, when Satan tempted him to disbelieve Christ, say, "Get out of the way, Satan!—*you are a liar!*"

There can be no union without confidence. Illustrate by marriage relation — friendship. "Let Christ dwell in your hearts by *faith*." Eph. iii: 17.

2. By prompt and universal obedience. "Ye are my friends, if ye do whatsoever I command you." This is an irrepealable decree.

3. By consulting Christ through his word and prayer. Recognize his authority. Make him the counselor, and follow all his counsel.

4. By much prayer. Communion. Meet him often, and the union is consolidated. Thus we come to know him.

5. By unfeigned humility and meekness. Pride is very offensive to Christ. "The proud he knoweth afar off."

"To this man will I look," etc. "The meek will he," etc. "I dwell in the high," etc. Isaiah lvii: 15. "Learn of me, for I," etc.

6. By cherishing careful conscientiousness. Keep conscience tender as apple of eye. Quick to see and eschew the wrong. With such a conscience Christ loves to dwell.

7. By fidelity to all moral duties to man. Christ is for man, and he will not be associated on terms of holy union with one who is not a philanthropist. All moral duties.

8. By working for and with Christ. We know a man better if we are associated with him in his work, and if he is a true man we love him more; so in respect to Christ. Then, Christ is a *worker*, and is only associated with workers.

Thus is this holy, blessed and fruitful union with Jesus Christ to be cherished.

REMARKS.

1. We see that nothing is so valuable as this union with Christ; and nothing, therefore, should be so earnestly sought and maintained. *Do you abide in Christ?*

2. How insane and suicidal to refuse to be united to Jesus Christ, the divine Lord and Saviour and Friend!

BAPTISMAL REGENERATION—HOW STATED.

Doctor Manning, an eminent Roman Catholic writer, on the "Temporal Mission of the Holy Ghost," says: "The church is gathered from the world by *baptism;* and into every soul, rightly baptized, the graces of faith, hope and charity are infused, together with the seven gifts, and a substantial union of the Holy Ghost with the soul is constituted."

If this be true, men are born into the kingdom of God by the will of man — made Christians by the efficacy of an outward covenant. The kingdom of Christ is like former dispensations and worldly kingdoms. Spiritual birth, regeneration, conversion, does not, upon this principle, constitute an individual a Christian, or a community a Christian church.

W. W. E.

REFLEX INFLUENCE OF FOREIGN MISSIONS UPON THE INTELLIGENCE OF THE CHURCH.

BY REV. S. J. HUMPHREY, OF CHICAGO.

It is a popish maxim that ignorance is the mother of devotion. A glory of our Protestant Christianity is, that it cultivates a large-minded piety, and makes learning a handmaid to religion. Ignorance tends to narrowness and bigotry. The uneducated easily become fanatical. It is greatly desirable, then, that the church have intelligence. Its piety is deepened by a consecrated knowledge. There is less liabilily to error. It more easily maintains that charity which is the bond of perfectness; and all its graces gain a finer culture, and have a more generous life.

Among the influences which are working to this end, those which are reflected back in the effort to convert the heathen world should not be overlooked. In this, as in other respects, it will be found that the church, in watering others, is watered also herself. The effort simply of the Christian mind to lift itself to the grand idea of recovering the unnumbered millions of a lost world to Christ is an educating power. It cannot habitually throw out its thought and heart over these broad reaches of human woe, exercising itself in the endeavor to relieve it, and remain unaffected in its mental life.

But the work of missions is a *positive educator*. It has introduced a large and attractive element into our Christian literature. Its maps decorate the walls of our lecture-rooms. Under its influence there have been established throughout Christendom regularly recurring meetings, where intelligence is imparted from all lands of the earth. Now and then it sends us back its far-traveled missionaries, who address public assemblies and lecture to the masses. It must be that its books and periodicals circulated through our congregations and scattered in our Sunday schools, filled with the details of life in other lands—their history, geography, natural objects, customs, condition of society, traditions, literature, arts and religions — that the frequent coming together of Christian people in companies large and small, to hear from the lips of ministers and missionaries, or from each other, these same things, and to receive them into minds quickened by holy sympathies,—it must be that the knowledge thus imparted—that the interest thus enlisted in behalf of distant islands of the sea and far-off shores of the earth, are powers in the church, silently operating—little noticed, it may be, but surely adding to its culture and building it up in a broad and various intelligence. If the Christian community is being liberally educated through its pulpit, it is becoming in some sort *traveled* by its missions.

It is to be taken into the account, farther, that the missionary work has brought back to us no inconsiderable *additions to the stores of knowledge.* Our missionaries are usually men of fine education and a wide range of study. Not a few of them would adorn any position in Christian countries. Some of the finest oriental linguists have been found among them; and through their channels, more than from any other source, perhaps, have these languages poured their wealth into the common literature of the world. Martyn was the prize scholar of an English university. Brainard was his equal in thought and graceful culture, and more than once have our first colleges sought to fill their vacant chairs with men who have turned from these posts of honor to a humble life in heathen lands.

Now we say that these men have made important additions to the stores of knowledge. Who have been more daring explorers than Livingston and Doctor Grant? What travels have thrilled and instructed our youth more than the many volumes of missionary researches in hitherto unknown regions? If Doctor Kane brought us back tables of observation from latitudes far up toward the North Pole, DeForest has given us the climatology of Mount Lebanon; Stoddard has swept the heavens with his telescope in the transparent atmosphere of Kurdistan, and his scientific records are among the treasures of Professor Olmstead and Sir John Herschel; while there is scarcely a cabinet in the land that is not greatly indebted to missionaries for specimens in natural history from almost every part of the world.

They have done much in philology, and the great German scholars gladly use the material which they have laid ready to their hand. They have reduced many tongues and dialects, which existed only in the breath of those who used them, to written languages, having their grammars, lexicons and literature. Through them mainly the Chinese has been made accessible to the learned world, and they have not been least among those who have explored that mysterious mother-language which enshrines the Vedas.

There is almost no department of knowledge which these men have not contributed to enrich. Spending their lives in lands little visited, and becoming intimately associated with the people whose spiritual welfare they seek, they have peculiar opportunities for observation. They have kept tables of meteorology; they have written of the wines of the East, of the cedars of Lebanon, of sacred traditions, of ancient sculpture, of Assyrian inscriptions and their testimony to revelation, of the cause and cure of the Asiatic cholera, of the religious sects of Syria and the ancient Parsee worship, of the sources of the Jordan, and of the rivers of Paradise. They have published volumes of scientific researches, collected large and valuable museums of oriental books, manuscripts, coins, shells and minerals. Their discoveries have settled questions in the classics. Vexed points of ethnology have been elucidated, and they have determined the position of lakes and mountains hitherto unknown. Humbolt, in his "Cosmos," pays them a generous tribute for their contributions to the natural sciences. The great geographer, Ritter, acknowledges in the handsomest manner the valuable help he has received from our American missionaries, testifying that he gains more reliable information from them in his geographical studies than from any other travelers. A complete file of the "Missionary Herald" is found in his library, showing marks of abundant use. Roediger, the first living authority upon the Semitic languages, gracefully compliments the books they have published on the ancient oriental tongues. Especially have they added largely to the stores of biblical literature, elucidating points in the original languages of the Bible, describing its customs, finding them, as they do, essentially unchanged, its cities, inhabitants, and natural history. Robinson's valuable "Biblical Researches" could not have been made in their present perfected state without the aid of the learned missionary, Doctor Ely Smith; and who of us has not been instructed and let into the very spirit of oriental scenes and scenery by Thompson's delightful volumes of "The Land of the Book." These are additions to the knowledge of the Christian world by no means small. They are not the less valuable because incidental to a higher end. We do well to give them a grateful recognition; and when all the beneficent results of this blessed work shall have been estimated and fully written down, there will be found among them, in an honored place, the reflex influence of missions upon the mind of the church.

THE AMERICAN MINISTRY.

I PRAY that no unjust word may drop from my lips in this connection. I look upon the American Protestant Ministry, in whole, as worthy of all respect and confidence. An infidel, whom I once visited for religious conversation, inquired for my opinion in this relation. Seeming to think himself that the duties of the ministry were generally performed only or chiefly for the sake of selfish interests, I was happy to inform him that I had every reason to believe, so far as my acquaintance with ministers extended, that they were perfectly honest in their devotion to Christ and his cause. So I think still, though my experience has much enlarged, and certain important discriminations have become necessary, between the large-minded and whole-hearted servants of Christ and his cause, in the Bible sense of such terms, and the unfortunately perverted and restricted champions and victims of our unworthy, un-American, unchristian, and happily declining system of divided, conflicting, and therefore comparatively inefficient sectarianism.

REV. T. H. STOCKTON.

CHRISTIAN UNION.

[The following letter from Professor Schaeffer, some time President of Iowa Lutheran College, breathes the spirit of a true Christian catholicity. It is a fair specimen of scores of others received by us, bidding us Godspeed in our humble efforts to promote greater harmony among the brotherhood of Christ. This good work must go forward, because God is in it, and good men feel its necessity. Let all who would honor the Master lend a helping hand.]

THE Christianity of the Bible is a *unity*. There is but one Christ, one Gospel, and but one *Door* into the church. As there was but one door into Noah's ark, so there is but one door into the ark of our salvation. Christ is also but one in himself, and can never be divided; and yet it is to be lamented that the professed followers of Christ are so terribly divided among themselves. And the most humiliating part of the whole system of denominational estrangement is, that they are divided about the *non-essentials* of religion—the *circumstantials* of Christianity.

What is the use of our embittering each other's feelings by insisting upon human *creed-points*, which can be either believed or not believed, and yet the individual be a genuine Christian. Let us talk more about the *one* thing altogether needful and absolutely necessary. Let us hold up Christ in all his loveliness, purity, and fullness. Let us preach *him*—first, last, middle, and all the time; talk about the fullness, completeness, and perfectness of the *Bible* system of salvation.

Let ministers of the Gospel present Christ as the only hope, the only refuge, and the only deliverer of a lost and perishing world, and soon much of the lost image of our Creator will be restored to the race. Preach *Christ* instead of *sect*—preach his Gospel instead of *man-made creeds*. I say of the Lutheran name, let it perish, but let Christ be honored. Christians—American Christians—must be more united. There must be more of a union of effort, a blending of purpose, a consolidation of aim, and a concentration of will, before the splendors of the Millennial morning dawns upon us. There must be a union of *hands* and a union of *hearts*. If ever the strongholds of infidelity are to be broken up, it must be by a combined attack. The rifle pits and breastworks of sin are to be stormed by the *united* hosts of Zion.

Now, beloved brethren in the ministry, let us lay aside *creed* for *love*—substitute the "graces of the Spirit" for the angry warfare of denominational dispute. "See to it that ye fall not out by the way."

Yours for God, humanity, and Christian union,

S. G. SCHAEFFER.

SHARON, WIS., April 17, 1866.

ROMAN PARADOX.

DOCTOR MANNING, in his "Temporal Mission of the Holy Ghost," declares, "Despite of indifference, infidelity in individuals, the French people, as a people, are Christian in faith and works." In the same connection, the same writer implies that in despite of individual faith, piety, and devotion, England, as a country, is not Christian. What deceptive use of language! A nation cannot be religious, believing, Christian, unless the people composing it are so. Considered in all the qualities of religion, reverence, faith, profound moral conviction, pious devotion, the cultivated mind of France is more irreligious than that of any other nation. Infidelity and superstition divide the kingdom. In offerings to religious faith, not exacted by law or custom, England is far above France. Does the maintenance of a religious establishment, from state policy, and as a means of political power and stability, constitute a king, a court, a kingdom Christian? Or do Christian faith ruling the moral convictions, and Christian charity ruling the life, make a Christian nation? Is Christianity a spiritual or an external kingdom? Is Christ's kingdom of this world, and to be identified commensurately by external order? W. W. E.

GENTLENESS OF CHRIST.

The Lord is not in the storm and the tempest, but in the soft, gentle sound. Thus are we addressed by the entrance of the Son of God into the world. How might he have appeared when he met a finite race! There rests concealed behind all the excellence of nature, there rests concealed behind every spectacle in history, there is ruling concealed in the depth of the earth, there is ruling concealed in the immensity of the starry world, the eternal Spirit, which we call God! There are hours when thou dost imagine thyself to come near him. Oh, there are wonderful hours in the life of man, when it is as if the great mystery of all existence would at once burst asunder its bar, and come forth, unveiled! Our inmost soul is agitated at such an hour. But how is it when the bar is actually burst asunder; when he who dwells in unapproachable light, where no man can draw near—when the infinite Spirit who sustains heaven and earth assumes a visible form, and appears among his finite creatures? Who does not now expect, what is written of the day of his second coming, that his heavens, which are his throne, will tremble; that this small earth, his footstool, will shake; that a foreboding sentiment, such as we have elsewhere discovered at the occurrence of great natural phenomena, will seize all tribes of the earth, and cause some to rejoice and others to weep? Soon after the affliction of that period, it is written, the sun and the moon shall lose their brightness, and the stars shall fall from heaven, and the powers of heaven shall be shaken, and then shall appear the sign of the Son of Man in heaven; and then shall all the tribes of the earth wail, and they shall see the Son of Man coming in the clouds of heaven, with great power and glory. Yet behold! as nature is every where still when she creates, and loud only when she destroys, so is she still—indescribably still—when the greatest of all who are born of women comes into the world. The sun did not stand motionless in the heavens when he came; it was night. He did not make his first appearance in the capital city, but in one of the smallest places of the land. No sleeper waked up at his coming, but only they who watched through the night had intelligence of his advent. The earth that night did not shake—the heaven that night did not tremble. Only a few child-like souls, who then kept vigil at his birth, trembled; yet their trembling was a trembling for joy. "The eternal light enters," says the poet, "and gives the world a new splendor; it shines clearly at midnight, and makes us children of the light. He whom the whole circumference of the world could not embrace, lies in the womb of Mary. He who alone sustains the universe has become a little infant."

PROFESSOR THOLUCK.

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THE CHRISTIAN'S CONTRAST.

HEAVEN, as a place of residence and a state of enjoyment, should always be viewed in contrast with earth. This is a state of pupilage and probation—that of dignity and promotion. Here is conflict—there victory. This is the race—that the goal. Here we suffer—there we reign. Here we are in exile—there at home. On earth we are strangers and pilgrims—in heaven, fellow-citizens with the saints, and, released from the strife and turmoil, the bitterness and regrets of earth, are incorporated forever with the household of God.

This is triumph! How striking the contrast! How must earth and its trials be lost sight of in the field of such a vision! How must this contrast strengthen the ties of confidence and kindle the ardor of devotion! What did Moses care for the perils of the wilderness, when from the storm-defying steep of Pisgah he viewed the land of promise, imaging forth the green fields of heaven's eternal spring! Look at Elijah, the immortal Tishbite, exchanging the sighs and solitude of his juniper shade for wheels of fire and steeds of wind, that bore him home to God! Look at Paul—poor, periled and weary, amid the journeyings and conflicts of his mission: the hand that once stretched the strong eastern tent, or wore the dungeon's chain, now sweeps in boldest strain the harps of heaven! What cared the holy John for his *departatio*, or banishment, into the rocky sea-girt Patmos, when his residence there was overshadowed by the flight of angels, and he looked forward to heaven as furnishing the rewards of persecution,—and what does he now care for the edicts of Nero and the cruelty of Rome! Look at the Christian of apostolic and early time, exchanging the clanking of his chains and the curses of his jailor, the dungeon's dew and the martyr's stake, for the notes of gladness and lofty anthem pealing from lute and harp, bedecked with eternal amaranth! The load of chain with which he went out to meet the descending car of his triumph, with its angel escort, was a richer dowery than the jewels of empire! The taper that flickered in the dungeon of the sainted hero shot a ray more glorious than ever spoke the splendor of full-orbed moon! What are the frowns or the diadems of all this world's masters or Cæsars, compared with the prospects of such an expectant!

REV. H. B. BASCOM, D. D.

THE STARLESS CROWN.

"They that turn many to righteousness shall shine as the stars forever and ever." DAN. xiii: 3.

WEARIED and worn with earthly cares, I yielded to repose,
And soon before my raptured sight a glorious vision rose:
I thought, whilst slumbering on my couch, in midnight's solemn gloom,
I heard an angel's voice, and radiance filled my room.

A gentle touch awaked me; a gentle whisper said:
"Arise, oh, sleeper, follow me!" and through the air we fled.
We left the earth so far away that like a speck it seemed;
And heavenly glory, calm and pure, across our pathway streamed.

Still on we went. My soul was wrapt in ecstacy!
I wondered what the end would be—what next should meet mine eye.
I knew not how we journeyed through the pathless fields of light;
When suddenly a change was wrought, and I was clothed in white!

We stood before a city's walls, most glorious to behold;
We passed through gates of glittering pearls, o'er streets of purest gold;
It needed not the sun by day, the silver moon by night—
The glory of the Lord was there, the Lamb himself its light.

Bright angels paced the shining streets, sweet music filled the air,
And white-robed saints, with glittering crowns, from every clime were there,
And some that I had loved on earth stood with them round the throne—
"All worthy is the Lamb," they sang, "the glory his alone!".

But fairer far than all besides, I saw my Saviour's face!
And as I gazed he smiled on me with wondrous love and grace.
Lowly I gazed before the throne, o'erjoyed that I at last
Had gained the object of my hopes, that earth at last was passed!

And then in solemn tones he said, "Where is thy diadem,
That ought to sparkle on thy brow, adorned with many a gem?
I know thou hast believed in me, and life through me is thine;
But where are all those radiant stars that in thy crown should shine?

"Yonder thou seest a glorious throng, and stars on every brow—
For every soul they led to me they wear a jewel now;
And such thy bright reward had been, if such had been thy deed—
If thou hadst sought some wandering feet in paths of peace to lead.

"I did not mean that thou shouldst tread the way of life alone,
But that the clear and shining light which round thy footsteps shone,
Should guide some other weary feet to my bright home of rest,
And thus in blessing those around, thou hadst thyself been blest."

The vision faded from my sight, the voice no longer spake;
A spell seemed brooding o'er my soul which long I feared to break,
And when at last I gazed around in morning's glimmering light,
My spirit fell, o'erwhelmed beneath that vision's awful might.

I rose and wept with chastened joy that yet I dwelt below,
That yet another hour was mine, my faith by works to show;
That yet some sinner I might tell of Jesus' dying love,
And help to lead some weary soul to seek a home above.

And now while on earth I stay, my motto this shall be,
"To live no longer to myself, but him who died for me!"
And graven on my soul shall be this word of truth divine—
"They that turn many to the Lord bright as the stars shall shine."

ANONYMOUS.

OUR BOOK TABLE.

"TEMPORAL MISSION OF THE HOLY GHOST; or, Reason and Revelation." By Henry Edward, Archbishop of Westminster. New York: Appleton & Co.

Doctor Manning, the author of the above work, thirty years ago was a high church Episcopalian—a fractious theologian, on his way to Rome. In 1838 he published on the "Rule of Faith," declaring that antiquity must be associated with Scripture in its authority. In 1841 he published on the "Unity of the Church," declaring that unity to be eternal and organic. Having taken such strides in 1838 and 1841, it is not strange that in 1850 or 1851 he reached Rome, and is now Archbishop of Westminster.

This book is an able defence of Faith against Rationalism, from the stand-point of Papacy. Bating some fallacies in the use and application of terms, the book furnishes the Protestant with armor against the same insidious and dangerous foe. First, the book traces the relation of the Holy Spirit to the church, as its undwelling soul and guide. Second, its relation to the individual reason, as its illuminator and authoritative teacher. Third, its relation to the letter of Scripture, through the church, determining its cause and defining its meaning.

W. W. E.

"THE CHRIST OF THE GOSPELS AND THE CHRIST OF MODERN CRITICISM: Lectures on M. Renan's 'Vie de Jesus.'" By John Tulloch, D. D., Principal of the College of St. Mary, in the University of St. Andrew; author of "Theism," "Leaders of the Reformation," etc. With an introduction by Rev. J. W. Wiley, D. D. Cincinnati: Poe & Hitchcock. Pp. 266. Price $1.25.

The author of this volume is well known to the Christian world by his works mentioned on the title page. It is a matter of deep regret that he has sullied his fair fame by erroneous views respecting the Sabbath, and the perpetual obligation of the decalogue. At least report accuses him of holding the views of the Rev. Dr. McLeod, of Glasgow. But whatever degree of error he may hold on other subjects, he has shown himself an able advocate of the truth in the work before us. It is both timely and necessary, its object being to discuss and protest against the false critical methods of M. Renan's "Vie de Jesus." As Strauss' "Leben Jesse" was the result of Hegelian speculation, so M. Renan's "Vie de Jesus" is the result of the Positivism of M. Comte, which "within the last quarter of a century has become an active and even fashionable mode of thought." Strauss, a disciple of Hegel, "appealed to certain Hegelian conceptions, and sought to bring Christianity within their conditions." His work, in which he "sought to turn the evangelical history into a series of myths, came from the mint of German Pantheism." M. Renan sets out with the "Positivist idea of *an unchanging material law governing all things—the world of history, as well as the world of matter.*" As a matter of course he pronounces the Gospels partly legendary, "for the reason that they are full of miracles." The miraculous origin of Christianity is opposed to the Positivist idea of "*an unchanging material law governing all things,*" therefore it does not come within the truth of history—it is legendary. Doctor Tulloch plainly shows that M. Renan's Positivism is at fault, and that his criticism is arbitrary and inconsistent. C. E.

"VIEWS OF PROPHECY CONCERNING THE JEWS, THE SECOND ADVENT, AND THE MILLENNIUM." By a Layman. Philadelphia: Smith, English & Co., 23 North Sixth street. For sale by W. G. Holmes, 170 South Clark street, Chicago. Price 75 cents.

This is a very excellent little treatise, written from a Millenarian point of view. Its author manifests a good spirit, and seems to have a good general knowledge of his subject. Of course, the great variety of subjects of which he treats can not be very thoroughly discussed within so small a space. A thorough discussion of them would fill volumes; therefore, if the reader thinks to find difficulties solved in this little work, he will be disappointed. Its chief use will be to lead those who have not the time to read larger works to inquiry upon a very important subject.

C. E.

THE

CHRISTIAN WORLD.

VOL. XVIII. JULY, 1867. No. 7.

ANNUAL SERMON

PREACHED BEFORE THE AMERICAN AND FOREIGN CHRISTIAN UNION, MAY 5, 1867.

JOHN xviii. 36—" Jesus answered, my kingdom is not of this world."

By REV. JOHN DOWLING, D.D.

WE are convened here this evening for the purpose of initiating the Eighteenth Anniversary of the American and Foreign Christian Union, a Society, the special object of whose labors is the enlightenment and the salvation of the people in our own land, and in all foreign lands, who are living amidst the bondage and the gloom of Papal darkness and delusion.

With the operations of this Society I have been familiar from its origin, and also with the history and labors of the three kindred societies, by the union of which it was formed under its present designation in 1849 ; namely, the American Protestant Society, the Foreign Evangelical Society, and the Christian Alliance.

I believe this Society to be truly evangelical in its labors, and truly catholic and kind in its character, and eminently entitled to the name it bears as a CHRISTIAN UNION of evangelical Protestant Christians of every name, banded together for the purpose, by means of Missions, Colportage, the Press, Sabbath-schools, and other appropriate agencies, "to diffuse and promote the principles of religious liberty, and a pure and evangelical Christianity, both at home and abroad, wherever a corrupted Christianity exists." Its faithful, devoted and godly missionaries and colporteurs, many of them converted Romanists themselves, going forth with the love of Christ in their hearts, the book of Christ in their hands, and the Gospel of Christ on their lips, can each adopt the language of the apostle Paul—" So much as in me is, I am ready to preach the Gospel to you that are at Rome also. For I am not ashamed of the Gospel of Christ ; for it is the power of God unto salvation to every one that believeth." Rom. xv. 16. Yes, to use the words of Paul in a somewhat wider application, we are ready, as a Society, to preach the Gospel "to you that are at Rome also," whether literally by local abode, dwellers in Rome itself, or in the classic land of which it was for ages the capital ; or figuratively, by ecclesiastical relation, " to you that are at Rome also," dwellers in any or in every land, who are subjects of that earthly kingdom, of which the sovereign and the head is the triple crowned pontiff of Rome.

The wish that Paul expressed was gratified a few years later, when he was taken to Rome as a prisoner for Jesus, and when he " dwelt two whole years in his own hired house, preaching the kingdom of God and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Acts xxviii. 30, 31. I will venture to say that if Paul were to arise from the dead, in our own day, and attempt in the same city to preach the same doctrine, he would not fare so well ; for if he were not delivered over to the tender mercies of the Roman Inquisition, he would, at least, be banished beyond the walls. For, in preaching the things concerning " the kingdom of God," he would unquestionably remind his hearers of the memorable saying of the Lord Jesus Christ—" My kingdom is not of this world," and tell them that that kingdom is a spiritual kingdom, and not a temporal kingdom, such as that which is ruled over by the Pope. He might even go farther than that ; and when some Romish Cardinal might tell him what Bishop Hughes told the people of New York a few years ago,—not only that the Pope is an earthly sovereign, and that all Catholics everywhere are his *subjects*, but also, that " there is no sovereign on earth counts so many subjects as he ;" the great apostle might even dare to tell " his eminence " that if so, then the Pope is no true bishop, and that his so called " church," is an apostacy from the faith and no true church ; and that Christ has said " one is your Master, even Christ, and all ye are brethren."

Now, although we believe that if Paul, himself, were to arise from the dead and preach his old doctrine in the nineteenth century in Rome, either Pius IX, or Cardinal Antonelli would kick him out of the city, as they have recently treated some of Paul's friends and followers who preached the same truths ; yet we maintain, and hold ourselves prepared to prove the truth of the Pauline doctrine, that Christ's kingdom is not of this world, and that the gigantic organization over which the Pope reigns and rules, is no church of Christ, and has nothing in common with the spiritual kingdom of Christ, simply *because it is* one of the temporal kingdoms of this world. The kingdom of Christ differs, *in toto*, from earthly kingdoms. That is a spiritual kingdom. These are temporal and carnal. The former is a heavenly kingdom, and shall never be destroyed. The latter are mere earthly kingdoms, and shall all soon pass away. These kingdoms differ in many essential and important respects.

1. In the *motives and designs of their founders*. The founder of one is the Lord Jesus Christ. He was prompted simply by pure and disinterested benevolence, pity for a lost and guilty race, the joy of saving souls. " For the joy that was set before Him, He endured the Cross, despising the shame, and is set down at the right hand of the throne of God." The founders of earthly kingdoms are generally actuated—and to this the founders of the Papal kingdom are no exception—by personal ambition, or avarice, or pride, or lust of power and dominion.

2. These kingdoms differ also in the *means of their establishment and extension.* Christ's kingdom is spiritual, and knows only of spiritual weapons. The weapons of our warfare, said the apostle, " are not carnal, but mighty through God." The simple preaching of Christ crucified ; the circulation of the Sacred Scriptures, and the searching of them by the people, because they testify of Jesus ; prayers for a blessing on these simple means ; Paul planting, Apollos watering, and God giving the increase. These are the spiritual and effectual means of the establishment and extension of Christ's spiritual kingdom on earth. The kingdoms of this world, on the other hand, are established by carnal weapons, by swords and spears, and munitions of war; by armies of soldiers such as the papal troops, which were let loose against the weak and suffering disciples of Jesus and members of His spiritual kingdom in the valleys of the Waldenses, when, in the words of Milton, "the bloody Piedmontese rolled mother with infant down the rocks ;"—and by Inquisitions and tortures, and racks, and faggots, and flames, such as have ever been employed by the Propagandists of the Papal kingdom, whenever and wherever they had the power to use them. But let it ever be borne in mind, that never has a true subject been won to Christ's spiritual kingdom by these carnal weapons. Many have, doubtless, been won to Popery by the fear of torture and death ; but persecution has never won a soul to Christ. That is a spiritual work and requires a spiritual agency. " Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

3. The kingdom of Christ and the kingdoms of this world differ, also, in the *character and qualifications of their subjects.*

The subjects of the Papal kingdom and of other kingdoms of this world, become so by virtue of their natural birth. Not so with the members of Christ's spiritual kingdom. They become so only in virtue of their spiritual birth. "Marvel not," said the great Head of this spiritual kingdom to Nicodemus—" marvel not that I said unto thee, ye must be born again. That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit."

4. These kingdoms differ, also, in *the laws by which they are governed.* In Christ's kingdom, all laws emanating from himself, who is " Head over all things to His church," and all found in His inspired word, which contains the complete code of the laws of His kingdom, and is the sole authoritative rule of faith and conduct. I need not pause here to show how widely different from all this are the origin and nature of the laws by which the Papal kingdom, and all other kingdoms of this world are governed.

There are other points of difference between the kingdom of Christ and the kingdoms of this world ; but these are enough to suggest to every thoughtful mind, the line of proof by which we might fully establish the fact—if our entire discourse were to be devoted to this demonstration,—that the spiritual kingdom of Christ and the temporal kingdoms of the Popes have nothing in common with each other, and that the so-called Catholic Church of Rome is no Church of Christ.

Allow us, then, to pass from this line of argument, suggested by our text, to the related topic which will chiefly occupy the remainder of this discourse, viz.—*the Papal kingdom not Christ's kingdom*, in which will pass before us in review, *the origin, and the growth, and the decay, of the temporal power of the Popes.*

Much has been said, of late, upon the temporal power of the Popes ; and some have enquired, with all ingenuousness and candor : Are the Popes, as they claim to be, the successors of St. Peter ? Have they all been temporal sovereigns ? Was Peter himself an earthly monarch ? If not, tell us what Pope was the first who claimed an earthly kingdom ? If this claim is a usurpation, when did this usurpation originate ? And who first dared to ally with an earthly kingdom the so-called Church of Him who said "my kingdom is not of this world ?"

These are fair questions. They are worthy of a fair and candid reply. We fear that not all, even of American Protestants, in this age of frothy and ephemeral reading, and we are sure that but few Papists could give an intelligent reply to each and all of these queries. Allow us, then, to furnish whatever information on these topics we may be able to condense into the remainder of an hour's discourse.

I. First with respect to the *origin* of the temporal power. It will be admitted by all that the Pope of Rome, notwithstanding his power, has recently received some terrible shocks, and his dominions have been very much contracted, yet is still, at this hour, a temporal prince. He ranks, and he has for centuries ranked among the most despotic of the crowned sovereigns of Europe. He professes to be the Vicar of Christ ; but Christ when on earth, refused to be made an earthly king, and solemnly declared in the presence of friends and foes—"my kingdom is not of this world." He avows himself the successor of St. Peter, but it is not pretended that Peter ever obtained or desired an earthly sovereignty. Had such an offer been made to that holy man, after the ascension of his Lord, he would have rejected it with abhorrence, he would have called to mind the agonies which Jesus endured in Gethsemane and at Calvary, and shrunk with holy tenderness from the idea of wearing a kingly crown, when his blessed Master, in establishing His spiritual kingdom, was content to be nailed to a rugged cross. Could St. Peter have gazed down the vista of futurity at the dazzling crown which should glitter upon the brows of the unworthy men who, in coming ages, would insult his memory by calling themselves his successors, he would have turned away with a bleeding heart, and with weeping eyes and exclaimed, "Give me the Cross of bitter agony with my loving Saviour, rather than the crown of earthly dominion with His betrayers and enemies !" Suffering however intense, in company with Jesus, that holy apostle would have deemed preferable to a crown, however glittering in company with those who crucify the Saviour afresh by their haughty assumptions and their worldly pride ; who thus unite a worldly, political sovereignty with a caricature of Christ's spiritual religion ; and then abuse the name of Christ by applying to the incongruous and hateful mixture, the name of Christianity.

If it is true, then, that the Pope is now a temporal sovereign, and since it is not pretended that either Christ, while on earth, or Peter, or any Christian bishop or pastor, for several centuries after Peter's martydom, either wore an earthly crown, or claimed or exercised an earthly sovereignty, it becomes an interesting inquiry—at what period were these assumptions made ? and what were the successive steps by which the Popes rose to the height of temporal dominion to which they attained in the dark ages when Popery was in its glory, when they swayed the scepter of dominion over monarchs and emperors, and reigned despots of the world ?

The spiritual religion of Jesus was never designed for alliance with the governments and dignities of earth. It was only when the "mystery of iniquity," as it is called by St. Paul, which finally ripened into the politco-ecclesiastical system of Popery was actually working in the time of Constantine, at the commencement of the fourth century, that this unholy alliance was commenced ; and it is only because, in some of the nations of modern Christendom, the reformation from Popery is incomplete, that in those countries this unholy alliance continues. Political union with the state is foreign to the genius of Protestantism, and it will yet ere long be shaken off as an incubus and a curse in every Protestant land ; as it has long since been shaken off in the land of Washington, and more recently by thousands of self-sacrificing champions of spiritual Christianity in the lands of Wallace and of Tell.

For many centuries it was almost universally believed, upon the authority of forged documents, promulgated and sanctioned by the Popes themselves, that the emperor Constantine, when he removed the seat of empire from Rome to Constantinople in 328, had bequeathed to the bishops of Rome the perpetual sovereignty of Rome and Italy. The base and clumsy forgery by which this belief was established, is known in history as "the Donation of Constantine," and appeared first in the eighth century, about the same time as the forgeries styled "the decretals of Isidore," with which it is sometimes confounded, though entirely distinct. The object of "the decretals" was to establish the *ecclesiastical* supremacy ; that of "the donation," the *temporal* sovereignty of the Popes of Rome.

The genuineness of these famous documents is now, no longer contended for even by Papists, and few will be found willing in the present day to stake their reputation by denying that they are notorious forgeries. Yet it is a noteworthy fact that the fabric erected upon these now universally acknowledged impostures, remains standing after the foundation upon which it rested has crumbled away. In the words of the eloquent historian of the Roman Empire—"The Popes, themselves, have indulged a smile at the credulity of the vulgar, but a false and absolute title still sanctifies their reign ; and by the same fortune which has attended the Sybilline oracles, the edifice has subsisted after the foundations have been undermined."

The author of the forgery called "the Donation of Constantine" is unknown. It was first introduced to the world towards the close of the eighth century by an epistle of Pope Hadrian I., who endeavors to excite the liberality of the emperor Charlemagne towards the see of St. Peter by alluding to this pretended donation of a temporal principality to the Popes of Rome, by the great emperor Constantine, more than four centuries before.

The following is an extract from this spurious "Donation of Constantine," in which it is pretended that Constantine made Sylvester, bishop of Rome, a temporal sovereign in the year 328, when he transferred the seat of empire from Rome to the city of Byzantium, or Constantinople : "We give to Sylvester and to his successors, our palace of Lateran, our crown, our mitre, our diadem, and all our imperial vestments. We resign to him the imperial dignity. * * * We give as a free gift to the holy Pontiff, the city of Rome and all the western cities of Italy, etc. To make room for him, we abdicate our sovereignty over all these provinces ; and we withdraw from Rome, transferring the seat of our empire to Byzantium, since it is not just that a territorial emperor shall retain any power where God hath placed the head of religion." Such was the flagrant imposture by which the usurped power of the sovereigns of the papal kingdom was confirmed at the time of its establishment, somewhat over a thousand years ago.

Notwithstanding this absurd legend, it is capable of historical proof, that the bishops of Rome for four centuries after the death of Constantine, so far from claiming the temporal sovereignty of Rome, quietly submitted to the jurisdiction of the emperors and the civil authorities. About the year 727, one of the most famous of these bishops of Rome, uses the following language, utterly repudiating all claim to temporal power or earthly sovereignty. "A pontiff," says Gregory II, "has not the right to decree crowns ; his eyes should not penetrate the palaces of kings ; it does not belong to him to meddle with political affairs any more than it does to a prince to teach religious doctrine." Such were the views of Pope Gregory in 727 ; we shall soon see how different this doctrine from that maintained by his namesake, Gregory VII, three centuries later.

The true date of the origin of the Papal sovereignty was about the middle of the eighth century. Its immediate occurrence was as follows—Pepin the celebrated mayor of the king of France, wishing to dethrone the feeble king Childeric, and to obtain in name, as he already possessed in fact, the sovereign power of the kingdom, proposed to Pope Zachary in 751 a celebrated case of conscience, in order to sanction by the authority of the Pope, his contemplated usurpation. The question was "who best deserved the name of king, he who possessed the *title without the power*, or he who had the *power without the title*." The cunning priest Zachary, who could not afford to lose so favorable an opportunity of securing the favor of the powerful Pepin, gave just such an answer as the usurper expected. Childeric was dethroned, Pepin became king, and was solemnly crowned and anointed in the name of Zachary, by Boniface, the legate to the Pope.

Such services were too valuable to be accepted without a befitting reward. Aistulphus, the king of the Lombards, had long been the scourge of Rome and the Popes. He had seized upon the exarchate of Ravenna, and laughed to scorn the admonitions of the Pope to restore it to its lawful sovereign, the emperor.

A promise was exacted from king Pepin that he would visit Italy, and wrest the exarchate from the hands of the Lombard conqueror, not for the purpose of restoring it to its rightful sovereign, the emperor ; but to bestow it. as a temporal sovereignty, upon the successors of St. Peter. Pepin kept his promise. Aistulphus was subdued. The province he had robbed from the emperor was retaken and bestowed upon the see of Rome, in the words of the treaty, "to be for ever held and possessed, by the most holy Pope Stephen and his sucessors in the apostolic see of St. Peter." And thus, in the year 756, the mitre of the Popes was united with the crown of the monarch, and the self-styled successors of St. Peter the fisherman, nearly seven hundred years after the death of Peter himself, were raised,—or rather *degraded*—to the station of earthly sovereigns, and the apostate church of Rome, to be one of the kingdoms of this world. The date of the *spiritual* supremacy of the Popes is A. D. 606 ; that of their *temporal* sovereignty is A. D. 756 ; and this latter date in my judgment is the true epoch of the full development of the papal antichrist.

There has been a curious specimen of the *pious frauds* which Papists have always employed, handed down by history in the shape of a pretended letter from St. Peter in heaven addressed to king Pepin, in order to hasten his approach to the relief of the city of Rome. This letter Pope Stephen actually professed to have received from St. Peter in heaven—whether by steamboat, railroad, or telegraph, history does not inform us—beseeching the immediate interposition of Pepin and his army, to succor Rome and the Pope against the incursions of the wicked Lombards. The superscription of this singular production is as follows : "*Simon Peter, a servant and apostle of Jesus Christ*, to the three most excellent kings, Pepin, Charles and Carloman ; to all the holy bishops, abbots, presbyters and monks ; to all the dukes, counts, commanders of the French army, and to the whole people of France : grace unto you and peace be multiplied." The letter then proceeds as follows : "I am the apostle Peter, to whom it was said 'thou art Peter and upon this Rock I will build my church.' All who hearken to me and obey my exhortations may persuade themselves and finally believe that their sins are forgiven them, and that they will be admitted, cleansed from all guilt, into life everlasting. Hearken, therefore, to me, to me Peter the apostle and servant of Jesus Christ ; and since I have preferred you to all the nations of the earth, hasten, I beseech and conjure you, if you are to be cleansed from your sins, and to earn an eternal reward, hasten to the relief of my city, of my church, of the people committed to my care, ready to fall into the hands of the wicked Lombards, their merciless enemies. It has pleased the Almighty that my body should rest in this city; the body that has suffered for the sake of Christ, such exquisite torments : and can you, my most Christian sons, stand by unconcerned and see it insulted by the most wicked of nations? Our Lady, the Virgin Mary, mother of God, joins in earnestly entreating, nay, commands you to hasten, to run, to fly to the relief of my favorite people, reduced almost to the last gasp, and calling night and day in that extremity, upon her and upon me." etc., etc.

Such are specimens of the flagrant and blasphemous impostures, by which the wicked men who called themselves the successors of St. Peter, succeeded, at length, in their ambitious designs of wearing an earthly crown, and reigning over an earthly kingdom. Then indeed, in the words of the apostle Paul, foretelling these events, was "that wicked fully revealed, whose coming is after the working of Satan with all power, and signs, and lying wonders * * * that Man of Sin—the son of perdition, who opposeth and exalteth

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himself above all that is called God, or that is worshiped: so that he as God sitteth in the temple of God, showing himself that he is God." (2 Thess. chap. ii.)

II. When the temporal sovereignty was once established, its development and *growth* were rapid; and the lofty assumptions and proud pretentions of these priestly monarchs, increased with every successive occupant of the Papal throne.

The grant which Pepin made to the Pope was enlarged by subsequent donations from himself and his celebrated son and successor, Charlemagne. In 774, the last named prince visited Rome, solemnly confirmed the donation made by his father, ordered a new instrument to be drawn up in which several places were added to the domains granted by Pepin, and then taking the deed in his hand, kissed it with great respect and devotion, and laid it with his own hand upon the tomb of St. Peter. But time would fail to record all the plots and intrigues by which the Popes of Rome succeeded, little by little, in enlarging their temporal dominions, and confirming their temporal power. Instead of an humble minister of Christ like Peter; the Pope had now become an intriguing worldly politician, chiefly anxious, like most of the sovereigns of that age, for increase of power and for his own personal aggrandizement. The *political*, had already become far more prominent than the *religious* element in the system of Popery. The fleece was cared for, rather than the flock; and if the popes with their pampered priesthood, could but enjoy their ill gotten power without molestation, the people might be cheerfully left to live uncared for in this world, and to take their chance for the next.

It was not, however, till the reign of the notorious Hildebrand, or Gregory VII, in the eleventh century, that the political designs of the Papacy were fully developed, and the lofty assumptions of the Popes reached the climax of their extravagance. The design of this haughty and ambitious prelate was, unquestionably, to establish an absolute and universal monarchy, of which Rome was to be the capital and the Pope the head, and to which all the kingdoms of the earth were to be subject. Had he lived long enough to accomplish his object, he intended to establish an annual assembly of bishops at Rome, before whom the contests which should arise among emperors and kings should be adjudicated, and the fate of nations should be decided. The principles by which his actions were governed are contained in his celebrated maxims, known by the name of the dictates of Hildebrand. Among these dictates are the following—"That the Pope alone has a right to wear imperial ornaments—That he has the right to depose emperors—That he can absolve subjects from their allegiance to bad princes—That he can be judged by no man—That his sentence no man can annul, but that he may annul the decrees of all;—and that all princes are bound to kiss his feet, and his only."

The whole career of Hildebrand is a commentary upon these maxims, and a proof that he intended to carry them into effect in a literal sense, and to the utmost possible extent; and had his success been commensurate with his wishes, all the kingdoms of Europe—perhaps all the nations of the earth

—would have been at the present day, subject and tributary to the see of Rome; and their princes, and presidents, and governors, nothing more than the obedient vassals and slaves of the now imbecile old man, who still calls himself the successor of St. Peter, and the Vicar of Christ upon earth.

How vast must have been the success of this lordly Pontiff, in his aims for political pre-eminence and supremacy, when a powerful emperor, Henry IV of Germany, trembling at his terrible frown, would cross the Alps in the middle of winter to seek his forgiveness; stand barefoot and fasting for three days before the gate of his palace; and then, upon his admission to his presence, kneel before him, kiss his foot, and humbly sue for absolution from the sentence of despotism which the imperious Pontiff had pronounced! What progress must Gregory VII have made in the establishment of his maxims of universal dominion, when after such a scene, he could boast in his letters to the different nations of the earth that it was his "duty to pull down the pride of kings!"

The principles of Pope Gregory relative to the universal dominion of the Popes were maintained and acted upon by most of his successors, for more than two centuries; that is from the death of Hildebrand in 1086 to that of Boniface VIII in 1303; a period during which it may well be said that the temporal power of the popes had reached its culmination, and they reigned despots of the world. I will mention a few instances in proof of this assertion.

In 1156, Pope Hadrian IV, pretending that "all *islands* which have received the Christian faith, belong of right to St. Peter, and the most holy Roman church;" made a gift of Ireland to Henry II king of England, upon condition that he should convert its inhabitants to the Papal faith.

In 1160, kings Henry II of England, and Louis VII of France, together led the horse of Pope Alexander III, at the castle of Toici in France; and in 1177, the great emperor Frederick Barbarossa, having been solemnly deposed by Alexander, and after waging a long and fruitless contest with the haughty Pontiff, performed the same humiliating ceremonial in St. Mark's Square, Venice.

In relating the former of these strange scenes, in which two powerful monarchs are seen acting the part of equerries to the Pope, Baronius, the Romish historian is at a loss for language to express his delight;—"a spectacle," exclaims the cardinal, "to God, to angels and to men, and such as had never before been exhibited in the world."

In 1174, king Henry II performed a pilgrimage to the shrine of Thomas a Becket, at Canterbury, and in order to conciliate the Pope and the priests, presented his naked shoulders to be scourged by monks before the tomb of the saint.

In 1191, Pope Celestine, after crowning the emperor Henry VI, raised his foot and *kicked off the crown from* the monarch's head, to show that he had the power of depriving him of his crown, as well as conferring it.

In 1211, Pope Innocent III issued a decree of excommunication and deposition against king John of England; and sent over his insolent legate, Pandulph, who published the sentence against king John, proclaiming with a loud voice that his subjects were absolved from their oaths of allegiance, that the king was degraded from his royal dignity, and that neither he nor any of his posterity should ever reign in England!

III. But the temporal power of the Popes, with the death of Innocent III in 1216, had passed its culmination, and now began its gradual *decay*. Many of the sovereigns and kingdoms of Europe awoke, as from a dream, and were astonished at the strength and the weight of the chains which priestly tyranny had forged around them, and soon the overgrown power of the Popes began to wane.

A reply, which king Philip the Fair of France gave to one of the haughty and insolent bulls of Pope Boniface VIII, about the year 1300, affords a curious illustration of this remark. In this bull the king was addressed in the following peremptory terms:—"Boniface, bishop, servant of the servants of God, to Philip, king of the Franks. Fear God and keep his commandments. We desire you to know that you are subject to us in temporal as well as in spiritual affairs; that the appointment to benefices and prebends belongs not to you; that if you have kept benefices vacant, the profits must be reserved for the legal successors; and if you have bestowed any benefice, we declare the appointment invalid and revoke it, if executed. Those who oppose this judgment shall be deemed heretics."

To this document, after publicly committting it to the flames, king Philip published the following equally laconic and decided reply. "Philip, by the grace of God, king of the French, to Boniface claiming to be Pope, little or no greeting. May it please your sublime stupidity to learn, that we are subject to no person in temporal affairs; that the bestowing of fiefs and benefices, belongs to us by right of our crown; that the disposal of the revenues of vacant sees is part of our prerogative; that our decrees, in this respect, are valid, both for the past and for the future; and that we will support with all our might, those on whom we have bestowed, or shall bestow benefices. Those who oppose this judgment shall be deemed fools or idiots."

The death of Boniface VIII, which took place in 1303, marks an important era in the history of the temporal power. From this time the political power of the Papacy began steadily and rapidly to decline. The might of the Romish Hercules had departed, and though he might still continue to imprison, and to burn, and to torture heretics, yet monarchs and nations no longer trembled at the sight of his club.—Henceforward, we behold him staggering, sometimes under the sturdy blow of some bold reformer, and sometimes against the fierce resistance of some puissant king, and still striving by efforts which may be compared to the convulsive death-throes of an expiring giant, to crush all assailants, and to hold the nations in chains.

Notwithstanding the temporal power of the Popes has been constantly dwindling, from the age of Boniface VIII to that of Pius IX, yet they have never renounced one iota of their claims to rule the nations with a rod of iron. Thus, in 1550, Pope Julius III issued a coin, stamped with his own image, and containing this remarkable inscription: "*Gens et regnum, quod mihi non paruerit, peribit;*" that is—the nation and kingdom which will not serve me shall perish. In 1570, Pius V issued a bull of excommunication, and deposition, against queen Elizabeth of England, in which he claims to be—"Prince over all people and all kingdoms, to pluck up, destroy, scatter, consume, plant and to build;" and declares the queen "to be deprived of her pretended title to the kingdom, and her subjects forever absolved from their oaths of allegiance and obedience." This bold attempt, however, to interfere with the political affairs of England came too late. The bull had, by this time, lost its horns; and his loud, but impotent bellowings caused infinite amusement to the descendants of those, who three centuries before had quailed at the stamping of his hoofs.

Even so late as the year 1809, Pope Pius VII attempted to use the rusty weapons of the Gregories and the Innocents, by fulminating against the great Napoleon Bonaparte, a bull of excommunication, but he soon paid for his temerity in a way that he little expected. Bonaparte at once ordered him to be placed under arrest, and he was carried a prisoner to France, where he was held in captivity for five years, till the restoration of the Bourbons to the throne of France in 1814.

The absurd attempts of the present imbecile Pope Pius IX, to borrow the thunders of the Papal despots of the dark ages, by his tyrannical manifestoes and encyclical letters, especially that of December 8th, 1864, and to terrify into submission the patriotic restorer of the Italian nationality, Victor Emanuel, by his bull of excommunication, are too recent to need description. The Pope's bull has proved a mere *brutum fulmen*, and instead of injuring the enlightened ruler who was its intended victim, has recoiled with terrible severity upon his own head. It has been received throughout regenerated Italy, by some with silent neglect and contempt, by others with shouts of laughter and derision, while many have regretted that Victor Emanuel did not literally follow the example of the great Napoleon Bonaparte. Pius IX seems to have forgotten that he lives, not in the eleventh, but in the nineteenth century. The dark ages have passed away. The light of the Bible has dawned upon Italy. The Gospel has been preached even "to them that are at Rome also." The temporal throne of the Pope is tottering to its fall; and the days of Popery are numbered.

In this hasty review which we have taken of the origin, growth and decay of the kingdom of the Popes, in distinction from the kingdom of Christ, which is not of this world; we have seen enough to prove that Popery is, and ever has been, in its character a *political*, far more than a *religious* system; its Popes, despots, rather than apostles, valuing their temporal more highly than their spiritual power, except as in ages of darkness, they could employ the thunders of the latter, to add to the strength of the former; its prelates, ambassadors of their temporal sovereign the Pope; not like the apostle Paul, "ambassadors for Christ, beseeching men in Christ's stead to be reconciled to God;" its priests, soldiers of the Pope, rather than soldiers of Christ; whose constant aim is to enslave the minds of their vassals, and to chain them, bound and blindfolded, to the car in which they strive to ride to political ascendency, rather than to improve their morals, to sanctify their hearts, or to save their souls.

It is sometimes alleged by lukewarm Protestants, as an excuse for indifference or inaction in this matter, that Popery has changed in its character. But no, that is impossible. Popery is unchangeable. What history shows that it ever has been, such it must continue to be; for in the words of Charles Butler, one of

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Rome's ablest advocates—"It is most true that Roman Catholics believe the doctrines of their church to be unchangeable ; and that it is a tenet of their creed, that what their faith ever has been, such it was from the beginning, *such it is now*, and *such it ever will be.*"

Rome has never abated one iota of her claims. Her principles remain the same ; and the assumed infallibility of the church forbids the possibility of a change. To avow that that is wrong which she once deemed to be right—which was enacted by her councils and performed by her Popes—would be an acknowledgment of error, utterly irreconcilable with the claim of an infallible church. It is not, therefore, the want of will, but of power, which forbids the imbecile and contemptible Pontiffs of the nineteenth century, like the Hildebrands or the Innocents of the middle ages, to place rebellious nations under interdict, and to drive heretical or contumacious monarchs from their thrones. We may rest assured that Giant Pope, as Bunyan calls him, looks with no satisfied eye upon the rulers and nations who repudiate his pretensions, and treat his mandates and his bulls against freedon, the Bible, and the press with contempt. There was a day when he would have made them suffer for their temerity. But, alas ! as the glorious Bedford dreamer tells us—"the old Giant has now grown so crazy and stiff in his joints, that he can do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them."

There is one consoling lesson taught us by the review we have taken of the rise, progress and decay of the temporal power of the Popes. That lesson is this : *Popery flourishes best in the dark, and the nineteenth century is an age of light.* The world has grown wiser since that midnight of the world, when the dogmas of purgatory, indulgences and transubstantiation, were invented, in order to exalt the power and to fill the coffers of the priests. Now, the Bible is circulated, the press is unfettered, and the schoolmaster is abroad ; and it is too late in the day to employ the miserable dogma of transubstantiation, for instance, as it was employed in the dark ages, as an engine of priestly exaltation and rule.` In the present age, even a Pope, we think would hardly dare to reiterate the horribly blasphemous language of Pope Urban, when he said "the hands of the Pontiff are raised to an eminence granted to none of the angels, of creating God, the creator of all things." Or if any should dare, in the nineteenth century, to reiterate such heaven-daring profanity, he would excite only contempt for the presumption, and horror for the blasphemy. An age of darkness might endure that a priestly confessor to the queen of Spain should rebuke the opposition of a statesman to his views, by saying—"You should respect the man who every day has your God in his hands, and your queen at his feet," but those ages of darkness are past, to return no more.

Mark these blasphemous absurdities of these lordly Papal priests ; and tell us, is it not true that Popery flourishes best in the dark? Yes ! and if there is one truth in history more prominent than all others, it is this—a truth, written in burning characters upon the dark background of the world's midnight, evident as the lines of forked lightning upon a dark and cloudy sky :—Ignorance and darkness are the native elements of Popery. Its most flourishing days were in the midnight of the world. The greatest blow that anti-Christian system ever received was the revival of letters and the invention of printing. The golden age of Popery was the iron age of the world, and its universal reign would be the iron age restored.

There is another consoling lesson taught us by this review, and that is the *cheering contest between the present and the past;* between the gigantic power and almost universal supremacy of the Papacy in the twelfth century and its comparative feebleness in the nineteenth.

It is doubtless true, that within a few years past there has been an apparent increase of papal power and influence in England and America. In the former country, a few hundreds, and in the latter a few scores, who for some time had been "going towards Rome," have recently left a church which was once adorned by a Hooker, a Jewel, and a Chillingworth, and taken refuge in the arms of the Church of Rome, for the embrace of which they had long been pining.—It is also true that in the United States, the number of Papists has of late, almost entirely by immigration, largely increased. It would be strange if it had not, while papal Europe has been pouring her surplus population upon our shores at the rate of about a thousand per day. Nor can it be doubted that the priests of Rome are making almost superhuman efforts to regain in the new world, what they have lost in the old; and that, therefore, the Protestants of the United States should be watchful and active, and united in their efforts to defeat these attempts against their liberties and their faith.

And yet, it is no less true, that taking a wide and comprehensive view over the entire world, the influence of the Papacy is steadily and surely diminishing; and that the Popery of the present day, compared with that of the middle ages, is but a pigmy compared with a giant. Then, the Pope could hurl the mightiest monarchs from their thrones; now, he can only retain his own by surrounding himself with a foreign soldiery, to keep under that spirit of liberty, which would otherwise burst forth, drive him again, and finally from his tottering throne; and deliver his oppressed and priest-ridden subjects from his unwelcome and hateful rule. How true is the remark of Hallam, the eloquent and learned historian of the middle ages—"A calm, comprehensive study of ecclesiastical history is, perhaps, the best antidote to extravagant apprehensions. Those who know what Rome has once been, are best able to appreciate what she is. Those who have seen the thunderbolt in the hands of the Gregories and the Innocents, will hardly be intimidated at the sallies of decrepitude, the impotent dart of Priam amid the crackling ruins of Troy."

The Society on behalf of which we speak to-night, or rather the Christian Alliance, one of the three Societies by the union of which it was formed, enjoyed, a few years ago, the special distinction of being the target for one of these "impotent darts of Priam," in other words, a bull of the Pope by which it was solemnly condemned, anathematized, and cursed. I will quote a few sentences from this bull as specimens of the whole.—"Among the sectarians of whom we are speaking," says the Pope, "deceived in their hopes, and in despair at the immense sums which the publication of their Bibles costs them, without producing any fruit, some have been found, who giving another direction to their manœuvers, have betaken themselves to the corruption of minds, not only in Italy, but even in our own capitol. Indeed, many precise advices and documents teach us that a vast number of the sects in New York, in America, at one of their meetings have formed a new association which will take the name of the *Christian League;* (In the Latin of the bull, *Fœderis Christiani,)* a league composed of individuals of every nation, all having the same object, viz., to propagate amongst Italians, the principles of Christian liberty, or rather, an insane indifference to all religion."

"This Society," adds the Pope, "strains every nerve to introduce among them, by means of individuals collected from all parts, corrupt and vulgar Bibles, and to scatter them secretly amongst the faithful. At the same time, their intention is to disseminate *worse books still,*" (mark these words of the Pope—"worse books still" than the Bible!) "or tracts designed to withdraw from the minds of their readers all respect for the Church and the Holy See."

"Wherefore we again condemn the Bible Societies, reproved long ago by our predecessors, and by virtue of the supreme authority of our Apostleship, we reprove by name, and condemn the aforesaid Society called the *Christian League,* formed at New York; it, together with every other Society associated with it, or *which may become so.*"

At the close of this bull, the Pope invokes the aid of the princes and sovereigns of Italy, to defeat these designs of this Christian League; warning them that there are "no means more certain of rendering people disobedient to their princes," and avows that "*liberty of interpretation* once obtained, and with it *liberty of conscience* amongst Italians, then these last will naturally soon acquire *political liberty.*"

Let every American Protestant, and every patriot mark these words of the Pope, by which he strives to enlist the sovereigns of Italy to join with him in suppressing Bibles and crushing Bible Societies, and Christian Leagues! "Liberty of conscience" once obtained, then adds the Pope—hear it for your warning, O princes of Italy! think of the terrible consequences, and beware!—"Liberty of conscience once obtained," then be assured of this, oh horrible! most horrible result! "then these Italians will soon acquire political liberty."

In this instance, we must admit the Pope has proved himself a true prophet. The Bible has found admission to Italy. The Christian Alliance, though cursed by the Pope, has grown to a threefold cord that cannot be broken. The power of despotism has been shaken; and alas for the Pope! constitutional liberty has been obtained throughout nearly the whole of Italy. "These Italians," as the Pope feared and predicted, have indeed obtained "political liberty;" and what is better still, thousands of them have come out from the papal Babylon, and been made free with the freedom of the Gospel, and the Pope with all his cardinals, bishops and priests, cannot prevent it!

But why should the Pope so dread the Bible, and stand aghast at the very thought of freedom of conscience and political liberty? Why? Because he knows full well that the spread of Bibles which the people can read, and the acquirement by the people of freedom of conscience and political liberty, will soon topple over his own tottering throne, and scatter to the winds the triple crown which sits so insecurely on his head. As a Society, therefore, we need be neither surprised nor distressed at the Pope's curses. We can even afford to smile at them. They are a proof that we are on the right track. They show that our weapons are apostolic; not like the Pope's "carnal," but "mighty through God." The Pope's curse God has turned into a blessing.

The Pope knows the keenness of the weapons, the effectiveness of the agencies employed by this and kindred Societies, and therefore, he dreads them, hates them, curses them. What are they? The chief of them, the Bible, the Colporteur, the Gospel preacher.

The *Bible.* Fifteen years ago, Dr. Murray was traveling abroad and could scarcely find a Bible for sale in all Italy. How wonderful the change! In 1861, 32,000 copies of the Scriptures were circulated in Italy; since then, at least 150,000 more! In 1852, Dr. Murray, the illustrious Protestant champion, "Kirwan," wrote as follows: "The Bible, as a rule, is unknown in Italy. I have conversed with a noble Christian man, who was exiled from Rome for introducing into that city some copies of the Latin Bible. After having in vain sought for a Bible in many shops in Naples, I said to my valet, a sensible man of fifty, 'John, have you ever read a Bible?' 'No, sir,' was the reply. 'Have you ever seen a Bible?' Again he replied, 'No, sir.' 'As God has given the Bible to man, why is it not to be found in Naples?' 'The bishops and priests forbid its circulation, sir, and forbid us to read it.' 'And why, John, do they forbid your reading of it?' 'O,' said he with that shrug of the shoulders so peculiar to the Italian, 'they think that if we should read the Bible, we would become Protestants, and they would not like that.'" "And here," adds Dr. Murray, "is the revelation of the whole secret."

Now, thank God! The Bible—and even "worse books still," as the Pope said, by which he meant evangelical religious tracts and volumes, such as are published by the American Tract Societies,—carried throughout the land by colporteurs of the American and Foreign Christian Union, and kindred Societies—may be obtained as readily, and read as safely, in Florence, (whence the Madiai were driven a few years ago for reading the Bible,) in Turin, in Milan, and even in Venice and Naples; and in all these cities, and scores of other Italian cities and towns and villages, the humble and faithful evangelist may follow in the track of the Bible and the colporteur and preach that glorious Gospel of the blessed God, which declares that "the blood of Jesus Christ," not penance, and pilgrimages, and absolutions, not prayers to the Virgin Mary and the saints,—but the blood of Jesus Christ, and that alone, cleanseth us from all sin.

The *Colporteur.*—"Next after the Bible, among the agencies of Italy's evangelization," says a recent and competent eye-witness, * "is the colporteur. Unobtrusive and unofficial, the colporteur is permitted to enter at the doors which would be shut against the preacher. He is the pioneer of the pastor. Hearing of his arrival, the priest hastens to ring his bell, and assembling his parishioners, tells them that the heretics have invaded their town, bringing with them the devil's books, which they must not buy, nor even touch, under peril of eternal damnation. Going a step further, the priest sometimes purchases a few copies of the Bible, and carrying them to the public piazza, there burns them. The people thus advertised of the character and mission of the stranger who has appeared among them, crowd round him, begin to buy his books, and the disposal of his whole stock is now a matter of little difficulty. Possessed of the Bible, these people retire, singly it may be, or in twos and threes, to an olive wood, or a river's bank, or to a private room, to read the strange book. They open it timidly and mistrustingly. It is found to have a strange power. It says nothing of saint or Madonna ; it is silent on penance and purgatory. They continue to read ; the book searches their hearts ; they begin to feel the burden of sin ; conscience is awakened ; and now the evangelist is sent for to expound the way of life more perfectly to them."

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* Rev. Dr. Wylie, in "The Awakening of Italy and the Crisis of Rome." Page 236.

Now the way is open for the *Gospel preacher*. Usually, he comes in the wake of the Bible and the colporteur. Upon his arrival, a dozen, or a score assemble to listen. Soon the matter comes to the ears of the priests. They are greatly excited. The pulpits begin to thunder. The priests look grave, as if pestilence had entered the town. They flit from house to house, inflaming the people, and set the bells ringing to exorsise the devil. The citizens now come to know that the Gospel has reached their town ; curiosity is awakened, and, in spite of the priests, the attendance becomes larger. After a while curiosity subsides, the attendance thins, and those only remain whose hearts the Gospel has touched. The station seems to be dying : it is in reality taking root : from this time begins the real growth of the little church. Such is a true picture of the beginning and progress, in almost every instance, of the evangelical stations in Italy."

Again I say—thank God for an open door for the Gospel, even in Italy ! and for His rich blessing upon the faithful labors of the colporteurs and evangelists of this Christian Union, in winning multitudes from Popery and its soul-destroying errors, to trust in Christ alone, not only in Italy, but in France, and Belgium, and Mexico, and Chili, and Peru, and other Papal countries, both on the old and the new continent, as well as in our own dear and still UNITED States !

There is one city, once the proud capital of the ancient world, from which the Pope, as yet, has succeeded in raising a barrier to keep out the light of the true Gospel of Christ,—a city with its contracted territorial domain, more famous than any I have named for its ancient glory and its classic recollections ; and more *infamous* than any other, for the present wretchedness and the degradation, and the vices of its people, consequent upon the crushing tyranny and the corrupting example of its priestly rulers.

Let that barrier fall, as soon fall it must; let the American churches rally around this Christian Union; let them cheer us by their sympathy and their prayers ; let them furnish us with an adequate supply of Bibles, and with colporteurs and evangelists, and means to sustain them ! and we are ready not only to expand our labors, and multiply our stations in other parts of the world, but to "preach the Gospel to them that are at Rome also."

* * *

THE MINIMUM CHRISTIAN.—The *minimum* Christian ! And who is he ? The Christian who is striving to go to heaven at the cheapest rate possible. He is friendly, very friendly to all good works, but it is not in his power to do much for them. He is in favor of Home and Foreign Missions, and gives his mite. He thinks there are too many appeals, but he gives, if not enough to save his reputation, pretty near it. The true child of God does not say, "How little," but "How much may I do for my God?" He is ever exclaiming, "What shall I render unto the Lord for all His benefits?"—*Christian Press.*

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A PLACE OF REST.

Weep not, thou heavenward pilgrim here, upon whose changeful way
The shades of many cares are thrown, where'er thy feet may stray;
Within whose heart some tender pulse must feel a thrill of pain,
When tried in this cold world of sin, whose brightest dreams are vain.
Weep not! though o'er the living glow of pleasure's gorgeous wreath,
Fate's cold and eddying whirlwinds bring the staining cloud of death;
For endless raptures will be thine in mansions of the blest,
Where the wicked cease from troubling and the weary are at rest!

Thou must bend unto the chastener here—and see the fondly loved,
The pure and beautiful of Earth, by early death removed;
Thou must feel the oppressive thraldom of thy prison-house of clay,
'Till thy fetters are all broken, and thy spirit soars away:—
Thou wilt mark on many a blighted cheek life's autumn mildew cling,
Thou must bend beneath time's shadowy frown, where sorrows are on his wing;
Till the bright and golden streets of Heaven, are by thy feet impressed,
Where the wicked cease from troubling, and the weary are at rest.

How many flowers rise and bloom, their floods of sweets to pour
Across the mazes of thy way, that earth may not r estore;
How many fond eyes full of love, will in the grave be hid—
How will the cold funereal pall lie on each folded lid!
Thou must pile the vales' remorseless clod upon each settled brow—
Thou wilt list the chant of winds at eve, in the dark cypress bough,
Till with a pale and deluged cheek, and with a yearning breast,
Thou wilt long for pinions of a Dove, to sore and be at rest!

Yet it is but for a moment—and thy trials are all past—
And then upon the empyreal air, thy spirit wings are cast:
The bonds of Earth will sunder—and thine ear will drink the song
That swells the ambrosial pastures green, and chrystal waves along:
Thou wilt join the lost and lovely that have gone before to God,
In a glad "continual city," by the world's redeemed ones trod:
Where each angel's plumes are folded o'er a peaceful brow and breast,—
Where the wicked cease from troubling, and the weary are at rest!

SUNDAY-SCHOOL DEPARTMENT.

MR. CONSTANTINE'S LETTER.

Athens, Greece, March 23, 1867.

Rev. Dr. Few Smith.—Although the donation which your Sunday-school sent us comes after others, yet I would yield to my inclinations and write you first. Could your Sunday-school children look into our chapel where the Sunday-school is held, they would verily grin from ear to ear; yes, they would smile loud enough to be heard out of doors. The maps they had sent us are the admiration of all. We use them while preaching, or reading the Scripture before preaching, use them at the missionary meetings, use them at the Sunday-school, use them at the Bible-class, use them for consultation, both privately and publicly. Those maps have become the commentary of our Bible, and we can neither talk about the Bible nor read it but must use those maps. We now occupy another house: took the parlor, the largest room, and made a chapel out of it, hung up the maps, put in some benches, an organ and a pulpit, and people now come no longer, as in the other house, through the back door; but through the front gate, and sit in the largest room to be taught of Christ and His love. Often I have seen the tear of penitence drop, and the head tremble with sin, bowed down, seeking relief in Christ. Oh, glorious privilege! Oh, how beautiful upon the mountains are the feet of those who preach the glad tidings! I often wonder that I am myself, and doubt my own identity when God so unreservedly, so abundantly blesses me with the privilege of preaching Christ to these people.

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A young man had wandered from the fold for six months, and while we felt that we were powerless in bringing him back, we went to the good Shepherd and ceased not to trouble Him till upon His shoulders he brought the wandering lamb, torn and hungry, yet living. We felt that there was joy in heaven, and then that there was joy upon the earth. We mingled our tears and clapped our hands together for gladness. He is in the foremost, though humble and gentle.

The little ones, who almost doubled in numbers, have made much progress in the Sabbath-school, and the few ugly and superannuated books we had for the Sabbath-school library, have done a good work. A mother said, one day, "we all wept like children when the little girl read the 'Young Betrayer.'" It softens and mellows the hearts of the roughest, and leads them to the cure of all—love of Christ. The cry for such books is great, and we try to do all we can. We shall soon publish a child's paper with pictures, like the "Child at Home," which we have every reason to believe will gladden the heart of many a child throughout the land. The money you have sent, is paid; part of the expense of a Bible-help I published, and you will be pleased to know that this pamphlet has been the means for two schools, both girls' schools, to begin a weekly Bible exercise. The teachers gave up one recitation and devoted the time to Bible studying. It is delightful to see the young whom we cannot reach directly, there taught in the Bible. In short, the whole school is at once changed into a Sabbath-school. The Cretan war has brought many families from Crete, and many destitute women and children. Brothers Kalopothakes and Sakelarius gave some time to them in teaching them to read, and those who can read, are reading some of the little books we had published for children. We hope that some of them will return better people, and carry a Bible with them where they can learn the wonderful love of Christ.

Please thank the Sabbath-school for myself and brethren in the work, and tell them that just now, it was a gift most acceptable. Yours in Christian love, * * *

[The following is a letter from Mrs. Kalopothakes in reference to the Sunday-school under her care. Our friends in Greece have commenced a child's paper, in behalf of which they appeal strongly for funds, stating that it can be widely circulated through Greece, Crete and some portions of Turkey. Our latest accounts aret hat the enemies of the truth are endeavoring by noise and other means to disturb the Sabbath-schools while in session. We have received some intensely interesting letters in reference to this disturbance, but by request, we are obliged to withhold them for the present.]

My dear Sir:—I have been in the field some eight years—but have been so confined with family cares, having constantly a little one in my arms—that although I have gathered children together at different times, yet I have never been so successful in having anything like an organized Sunday-school, as this past year.

Our heavenly Father took from us our youngest, a babe of nine months, and we went in summer, for change of air, to my husband's native place, Anapolis, a small town in the Peloponnesus, where thirty years ago some missionaries of the American Board labored, and were the instruments of planting in his heart (then a boy) the seeds of truth which have since sprung up, and by God's grace made him what he is. There I immediately begun to collect the children, and through the four months of our stay, had not only a Sunday, but a week-day school, the only difference being that during the week I taught them sewing and a little elementary knowledge; but the Bible, and singing of hymns constituted the main employment. I had in this the assistance of a Protestant Greek girl, a member of our household, and since her residence with us has become a true and active Christian. I cannot but hope that some good was accomplished: certainly the affection and gratitude of the people was very warm, although some suspicion was aroused in those who could not understand our motives for such gratuitous and self-denying labor. Since our return to Athens, we have got into operation and with very little effort a Sabbath-school, which already numbers ninety scholars. We have it in the basement of our house, where my husband holds his Sabbath-evening services, and which, although not a very elegant apartment, serves to answer the purpose very well. We have now five female, and two male teachers, among whom are our co-laborers, Mr. and Mrs. Sakelarius, besides a librarian ; though rather limited in the quality of our Sunday-school books, yet we find them a great attraction to these intelligent and ambitious Greek children.

The Sabbath before the last, we invited the parents and friends of the children to come and hear what they learned in the school, and it was a very interesting occasion. The room was crowded, over 120 persons being present. The children commenced by reciting the Lord's prayer together in Greek, then one boy read aloud the story of Christ's birth, while all who could read had their Bibles before them and were ready to answer, simultaneously, the questions which were put on each verse. After singing one of their little hymns in Greek, (a translation of "Come to Jesus, come now,") I called on all who knew the 5th chapter of Matthew, to rise and repeat a verse in turn. After singing again, we had the infant class, who learn orally to recite the verses of Scripture they knew ; another hymn was sung, and then several addresses were made by gentlemen present, three of them Professors in the Gymnasium here, who saw these things for the first time and gave their spontaneous testimony to their appreciation of such an institution. Altogether, it seemed to please both parents and children, and we have resolved to repeat very much the same thing one Sabbath of every month, a sort of Sabbath-school monthly concert, that the parents may see that what we teach we have no wish to conceal, and that they may lose their prejudice against all such efforts, as being means of proselytism. It is to me a delightful work, for I have been in the Sunday-school, either as a scholar or teacher, from my earliest childhood, and was, before I left home, for many years a correspondent with Miss Fisk of Oroomiah, my class contributing to her schools, so that this work on missionary ground is a familiar one to me. We are very enthusiastic on the subject of a Sabbath-school library, and are willing to do what we can in the way of translating, if we can only get help in the way of publishing. We are proposing too, the Child's Paper in Greek, which we think will be very popular if once started, and made cheap enough to be within the reach of all. We trust that God will incline some generous heart in America to take an interest in the work, and supply the need which, by His providence, He is creating, and which we cannot but believe is only the development of His plans and purposes of mercy to this people. Yours very truly,

M. H. Kalopothakes.

[We hope many children may read in this letter what the little boy said to his teacher.]

Cincinnati, April 27th, 1867.

Rev. W. D. Rossiter, Sir—I again submit to you my Report, which is as follows: During this month I made one hundred family visits. In these visits I conversed with 70 individuals, personally, about their souls, and read the Word of God in families and offered prayer. On a visit to the Commercial Hospital, I had a very pleasant time. Some of the poor suffering little ones came around me and sung several of the beautiful Sabbath-school songs. I read and spoke of the dear Saviour. The Sabbath-school at Fairmount is doing well; it has increased in interest, and I hope it will also in numbers now, as roads are getting better. Our Sabbath-school is the first one that has been kept up all winter at this place. Last Sunday as I was on my way to school, a little boy came running to me and said, "Teacher, can I go with you to Sunday-school?" I said, "I would be glad to have his company;" he conversed with me all the way. He said, "Some boys fight on their way to school, but the Lord Jesus sees and hears them, and has a big, big book, and He writes in that book every thing we do and say, and when judgment day comes, Jesus will punish them. But I pray every morning and evening." The sewing-school is doing well. During this month I distributed seven hundred pages of tracts, and one hundred and twenty Sabbath-school papers. Dear Christian friends, remember me and my field of labor in your prayers. Yours in Christian love, A. S.

LOUISVILLE, May 1, 1867.

DEAR SIR—Our schools, four in number on the Sabbath, and our Industrial schools are in a good condition. Our superintendents and teachers strive hard, with my assistance, to keep the poor, ignorant children in the schools and under a good influence.

The average number is about 550. And there is no less than ten other mission-schools, some very large, all grown up since your mission commenced here, and nearly all since I came here. The industrial school enterprise is also taking a stronger hold upon benevolent hearts, and doing great good.

I meet the children half or three-quarters of an hour before this school is regularly opened for work, and address them about Jesus' love to them, and their obligations to Him. Last week they nearly all readily promised to pray for myself and the teachers every morning when they first woke up, giving their own hearts at the same time to Jesus, and crying, "God be merciful to me a poor sinner." From their decided and intelligent answers to my searching questions, I do believe that many of them have "chosen the good part which shall not be taken away from them." I think they are little ones indeed, and should they be called away from the earth, would be as angels are, of whom they have so often sung: "I want to be an angel."

5th. I had a precious time this morning in talking with the children of the industrial school. To-day, a woman called in great distress for our aid in recovering a dear child, who had been abducted by the Roman Catholics, to some place in a Roman Catholic family far in the country. I obtained for her a free pass to go and return: she obtained the child—how happy she was!

8th. To-day a young lady, the daughter of an ex-mayor, spoke to me on the sidewalk, with emotions of great joy, and took out a little book, which I had given her, and she said it had been blessed to her conversion. I. M. SADD.

THE FOREIGN FIELD.

ITALY.

MILAN, May 13, 1867.

SIGNOR ZAHIER writes from Vercelli as follows:

"In Vercelli, Livorno and Casale there is nothing extraordinary. Matters proceed according to the laws imposed by the moral constitution of the Italians. Things move forward at a slow pace, but yet there is progress. The brethren, everywhere, are firm in the faith and bear a good testimony to the Gospel. They would wish to see a movement more general and energetic towards the truth, but for this the Italians are not yet prepared; still, progress in religious reform is more marked and rapid than progress in the civil and political condition of the people. There are many indications of hope and encouragement.

"Bassignana makes an important exception to the places mentioned above. There the popular movement is on a vast scale: the whole country around is awakened, some for and others against the truth, but of the former, there are many more than of the latter. The place of worship is always crowded to excess with attentive hearers. The brethren of the Church are active and zealous in the defence and spread of the truth. So important is the work here, I have thought it my duty to be present with the people every day I was free from the other places under my charge."

The marked religious movement referred to above by our evangelist, has been in progress for some months. Indeed, from the time the former evangelist, Sig. Musso, left with many evangelical families to emigrate as an Italian colony, to the United States, there has ever continued a most interesting state of religious awakening. Though deprived of their pastor, the people would not remain deprived of the Gospel. The evangelist at Vercelli has frequently visited them, and his efforts, together with the labors of others, have been greatly blessed.

The evangelist, Sig. Bajile, writes from Verona:

"Our first meetings, after the opening of the chapel, were so numerous, that the enemies of the Gospel were soon awakened to make opposition. Tuesday, the 7th, we had a meeting of some 500 persons, and during the service everything passed off quietly, but some of the lower classes had been excited by the priests, and were present at the close, to make disturbance. A Garibaldian, and a brother in the church, in leaving the chapel and seeing this crowd got together by the priests, had the imprudence or the courage to address some words of reproof to those around him. In a moment he was attacked by the mob, stoned, and finally by a blow struck to the ground. With difficulty, the police were able to convey him to a shop near by, where a physician was sent for to attend him.

"This tumult has caused great excitement in the city, and the emissaries of the priests now frequently insult us in the streets."

BIBLE WOMEN.

EXTRACTS FROM THE REPORTS OF THE BIBLE-WOMAN, MARY ANN.

Several months ago, while I was reading to some women, a man came into the house, sat down and listened very attentively, and when I came away, asked me to visit his house and talk with his wife who, he said, was very bigoted and would not listen to reason. I promised to go, and did so very soon, but she received me so coldly and even scornfully, that I did not feel free to repeat the visit. I saw no more of either of them till about three weeks ago, I met the woman on the street. I was passing her without speaking, thinking she might not wish to recognize me, but she stopped me saying she was so thankful to find me at last, that she had been seeking me a long time, and that her husband had been ill in bed for many weeks, and wished to see me. I had other engagements that day and could not go, but improved the first opportunity to visit him. He was much prostrated by his disease, and had no hopes of recovery, but he did not speak so much of that. His great desire was to know more about the Gospel. He said his friends and neighbors advised him to pray to Mary, but as they saw he had no faith, they ceased to visit him. And the priest came a few times, telling him to turn his thoughts to Joseph and Mary, but he also grew tired of always saying the same things, and came very seldom. "Now," said he, "I wish you would talk to me about something better, and read me something from your book." I read the 11th chapter of Matthew, and he received it as the hungry man receives food. After that I visited him nearly every day, and saw, with joy, that his interest in the Word of God increased, and that his heart was really affected by its truth. He persuaded his wife to buy a Testament so that she might read it to him when I was not there. Very often he told her that in that book was the only consolation for sinners, that all the saints could not save her, and nothing but the righteousness of Christ would make her acceptable at the last day. I was with him in his last moments, and though his wife entreated him to call the priest, he refused; saying, "that while he had life and health he would give all the glory of his salvation to Jesus Christ." He said, "you can do what you please with my poor body after death, but I wish to die trusting in Christ alone." And so he testified to the last. His wife was much affected, and we hope that all the Gospel truth she read and heard during her husband's illness will not be in vain. She invited me to continue my visits to her house.

Had a long discussion with several persons who believed that baptism makes man a Christian. I referred them to the first chapter of John, where he says "I baptize with water," but he pointed to one who should come after him, who would baptize with the Holy Ghost. It is this latter baptism which cleanses the heart of man and makes him a true Christian. I remarked that we believe the baptism by water to be commanded by Christ, and emblematical of the cleansing of the heart by the Holy Spirit. For if the outward rite could regenerate man and prepare him for heaven, there was no need that Jesus Christ should come and suffer and die and ascend to heaven and then send down the Holy Spirit upon His apostles and others on the day of Pentecost, and afterwards upon all His believers. They confessed they had not examined the subject themselves, but had believed what they had been taught.

In another family they desired to know our reasons for not worshiping the Virgin and saints, saying that if Jesus had exalted His mother to such a high position as queen of heaven, we surely ought to worship her. I read the reply of Jesus at the marriage in Cana, "Woman, what have I to do with thee? Mine hour is not yet come;" and again, "My mother and my brethren are they that hear the Word of God and keep it." From these quotations it appears that Jesus places His mother in the rank of those who hear and obey the Word of God, and not in the rank of a queen. And she herself recognizes her own position as that of a servant of the Lord, and invites others to do, not her will, but the will of her Son. He also says, "Come unto me all ye that labor, and are heavy laden, and I will give you rest." They proposed many other questions, and desired to continue the discussion another time.

While I was rendering some service to a member of the church, who had been ill, a relative of her's came to visit her. Seeing me busy in the work of the house, she asked who I was, and the sick woman replied that I was a sister of the church. She appeared surprised, and demanded if that was the way we evangelicals cared for each other. Being answered in the affirmative, she said "Well, I think you all do wrong to leave the religion of your fathers, but this love among you is a beautiful thing." After this we conversed two hours on religious truth, in which she manifested great interest, and said, when she went away, "I believe you have the true religion."

In a family of good standing and education, I was one day asked such questions as these: "Why did God sacrifice His only Son for mankind? Could He not save him in any other way? When man sinned was his nature changed?" The conversation was too long to write; but, it can be seen that these questions gave me the opportunity to speak of many fundamental doctrines, and to show how the great love of God is manifested in man's redemption, and how necessary is the work of the Holy Spirit in changing the heart, so that we may become obedient, loving children, instead of remaining rebels against His authority. They purchased a Testament and thanked me for the explanations which I had made them.

[We give the following, that friends may see the character of the letters we often receive. Will not the churches of our land answer the calls of Europe and South America ?]

LISBON, March 21, 1867.

I feel it is necessary for us to address you these few lines. The work of reformation is indeed begun in Portugal, by the great mercy of God. I have been working in Azores, where I live, and there we have already a Portuguese congregation.

I came here and met another Portuguese Protestant congregation, of about sixty members, that meet secretly on Sundays for Divine service for fear of persecution, as they are poor most of them. In these circumstances I have to apply to that free, generous, and truly Christian people of the United States of America to assist this work of God. We want here and in Azore evening schools for workmen and poor boys that cannot read at all. In Azores I offer house and furniture, but it is necessary to pay the master and to get books. We desire also to have in Lisbon and in the islands a room opened in the evening for Protestant catechism and Sabbath meetings.

We have here two priests who have left secretly the Roman Catholic Church, and who desire to make public their belief, but how can they do it? If they are not helped in some way by Protestant Societies, they must starve. They could be employed in these two congregations, one in Lisbon, another in Azores, but who can pay them to live? Please, then, to tell me what your Society can do for us,—and if you can do nothing at all, tell us at least to which American Societies we can apply, as we do not know the names.

If particular information of what has been said is necessary, you may obtain it of my English pastor, Rev. Brown, Chaplain at Lisbon. I pray God to enlighten your minds, and move your hearts, in behalf of these poor people.

I am, sir, respectfully yours, G.

[We publish the following, to give some small idea of what our missionaries in Greece have to bear, in their endeavors to preach the truth. It is evidence, however, that the truth is reaching the hearts of many.]

TRANSLATION.

KINGDOM OF GREECE.

"*To the Holy Synod of the Church of Greece.*

Concerning the Sermon preached by the Preacher.

"My health being impaired, I was compelled to go to Calamas for the purpose of consulting some one of the physicians there. This has delayed my return to Areopolis longer than it ought. However, as soon as I arrived here I wrote to the preacher of the Province to come, and he did come; and yesterday, about the 8th hour in the morning, he spoke in the Square of the town nearly two hours before the magistrates, both civil and military, and a large audience of people, both of men and women, all of whom were pleased with his discourse concerning the true dogmas of the Anatolic Church. A few only of the followers of the heretical religious views of Kalopothakes manifested some signs of disapproval. The chief among them is the notary of the town, G——, and it would be well for the Synod to speak about him to the proper minister, orally and confidentially through the royal commissioner, that such men should not be entrusted with public offices; for to the abjuration of their faith, they add scorn towards the men sent by the Government.

(Signed) O. P., Bishop of Oetylos.

Areopolis, Nov. 15, 1867."

[Translation.]

CONFIDENTIAL CONCERNING KALOPOTHAKES.

"Having torn off the mask of hypocrisy, Kalopothakes is endeavoring by various ways and means to spread his heretical opinions. Here he promises to the young men public offices through his friends, &c.

In leaving Areopolis, he took with him both mother and daughter, sufficiently educated, and he has kept the former in his house, and put the latter into the seminary for girls, (by whose expenses I know not,) with the intention of sending her as a public teacher to Areopolis next spring. It is manifest, therefore, that he would not have taken her if she had not embraced his pernicious views.

If then the church do not adopt proper measures to prevent his efforts, the chief object of which is to spread his heretical opinions, my position here before all will become very difficult, and the consequences grievous to the country."

[This letter bears no signature; but it is written in the Bishop's own hand-writing, and copies of both were sent to me by a friend without asking for them and in a way unknown to me.

Kalopothakes.]

SOUTH AMERICA.

Valparaiso, April 2d, 1867.

Rev. Dr. Scudder,—Just now during the season of Lent, some of the Roman Catholic churches here are being favored (?) with occasional sermons and lectures from the clergy. Among the most famous in the city, and generally admitted to be now the most eloquent man in Chili, is Senor Casanova from Santiago. He is a man of commanding personal appearance, and fine address, has a powerful voice, uses choice as well as forcible language, and wields considerable influence among the people.

That you may understand something about priest-teaching in this country, let me give as a specimen, an outline of one of his lectures as reported to me by a friend, a Protestant Chileno, and a member of our church.

The first topic upon which he dwelt was, The duty of confession, not touching upon the nature or grounds of the same. He exhorted the men, especially, to perform this necessary duty. It was a notorious fact, he said, that few *men* came to the confessional, though it is a rule of the church that one must confess at least once a year. If this order is not complied with, the transgressors have no right to partake of communion. Now, he continued, it is only by eating the body of the Lord that God can dwell in us. Take away that altar, with the host, (pointing to it,) and you take away God from our midst. Without the Eucharist, we are as a church without God; and without confession, you are personally without the Eucharist and without God.

Having finished these remarks, he sat down for a few moments, and then rose again to speak upon two commandments—concerning the Sabbath, and obedience to parents. As to the Sabbath, his instruction would be considered orthodox by the majority of evangelical churches at home. He insisted on a more strict observance of the day, recommending regular attendance upon morning service, advising further, to be at home on that day to converse with their families and instruct them in religious matters. He censured the practice of drinking immoderately on the Lord's day, or the night before, and gave a gentle reproof to those females who came to church in gay attire to attract attention. (The usual church costume for females is a plain black dress, with a black shawl thrown over the head.) He referred to a London Sabbath, and spoke of the usual quiet there, mentioning the fact, that many observe the day so strictly that they even made their bread the previous day.

Concerning the fifth commandment, (or fourth, according to his version,) his remarks were chiefly directed to parents. While speaking of education, he said, they were doing their children great wrong by sending them to Protestant schools, where there was either no religion taught or a false one insidiously imposed upon the young. Thus he was led naturally to make a few remarks upon the authority of parents, and from that glided easily into a short essay upon the authority of the church,—urging all his hearers in these days, when it is so fashionable to ridicule the aged Vicar of Christ, to gather with reverence and determination around his standard.

He reminded them that Pius IX., having once been secretary of a Legation to this country, cherished more affection for Chili than for any other country, except Italy; and besought old and young to show their appreciation of that affection by a staunch adherence to the rites of that church, of which the Pope is the head.

Thus ended the lecture. You notice there is a grain of wheat now and then thrown in among the tares; but can you call this *Gospel* preaching? Let me add, that Senor Casanova, in conversation with my friend before the lecture, said to him,—(supposing that he was a Catholic,) that he had recently visited England, and thought matters were progressing very favorably there for the interests of the Mother Church. The high church party, he thought, was approaching nearer and nearer the true fold. As to Dissenters, they were weak and few, and could offer little opposition.

The last report of the Valparaiso Bible Society is highly encouraging. It shows that during the past year, five hundred Spanish Bibles have been sold and distributed in the country. The colporteur's report gives evidence that there is increased interest, and earnest inquiry among some who have lately come into possession of the word of God. And the Society makes a loud appeal for more religious tracts and books in Spanish, the circulation of which will call attention to the Bible.

The Missionary Society, the proposed formation of which was mentioned in my last, was organized during the past month, and is called The Union Church Missionary Society. Its object is to advance the cause of Christ in Chili among foreigners and natives. These two organizations are under the direction of Dr. Trumbull's church.

Last Sabbath eve we had the pleasure

of listening to Rev. Thomas Beecher, of Elmira, N. Y. He occupied our pulpit, and spoke most forcibly on the workings of the Holy Spirit—His silent yet powerful influences—ending with an earnest appeal to Protestants to let their light shine amid prevailing error and superstition.

I have made several calls upon native families lately, and find that it is possible to understand and make myself understood a little. One lady, though a staunch Catholic, reads her Bible daily. A lawyer, to whom I had a letter of introduction, received me most kindly. He is desirous to have the old forms torn down, but not so earnest for having the pure truth built up.

Sincerely yours,
A. Moss Merwin.

P. S. I fully intended to have made out my ideas of a good missionary report, but it occurred to me that by this time you must have drawn up one suitable for us, and would not need our suggestions.

Sayre is well and sends kind regards to yourself, Dr. C., and Mr. Woodruff, in which I unite most heartily. M.

Carthagena, S. A., 1867.

Rev. Joseph Scudder, Sec. of
the Am. & For. Ch. Un.

Dear Sir:—To-day I shall give you a little account of my daily duties. With my two sons I visit every morning the embarcation in this port; I speak to the people of the love of God manifested in Jesus Christ, and I place in their hands some religious tracts, so that they may distribute them in the interior. At 10 o'clock, school commences by singing and prayer and reading the New Testament. At 11 o'clock, Mr. Yances takes charge of the three exercises of education until my return at 3 o'clock, for Bible-class and prayer.

From 12 o'clock until 3, I visit the sick persons, and the remainder of the day I usually visit the families and distribute among them several tracts.

To some I entreat the perseverance of the communion of the saints, and to others to accept without delay the grace which is offered by the One who came to save those who were lost. On Thursdays I visit the hospital and prison.

We celebrate every Sabbath with public worship in the same location that we have school. We meet at the close of Sabbath-school, about 100 persons. I should have a great many more, but the location is so small that it can scarcely hold as many as one hundred.

You can send me religious tracts by tons if you wish, for I shall distribute them all; and they are free from duty, but not so with books.

I wish Bibles and Liturgies, but I must deprive myself of them, as they cost 35 cents a quilogeamoe without other expenses of freight and discharge.

I am sorry that my daughters cannot help me more in the evangelization of the youth. They yet have not had an opportunity of announcing themselves to the public as teachers of music, and English; and will not be able to do so, until I am in a better position. Yours, etc.,

R. Monsalvatge.

MISSIONARY INTELLIGENCE.

MISSIONARY OPERATIONS OF OTHER SOCIETIES.

CHINA.

A missionary of the Church of England writes from Ningpo:

"During the latter part of the year several of our people have been passing through a good deal of positive, though not very violent, persecution. In Sœn-poh, a young man has been sorely tried by the passionate abuse heaped upon him by his father because the son refused to subscribe to the restoration of the village temple. The father, after much violent abuse, paid the money himself, and then broke pots and pans freely in his fury; but the son quietly and firmly held his ground.

"An old man is with us now for a few weeks diligently learning to read, that he may tell to others and read to others about the Saviour in whom he trusts himself.

"A young catechumen in Sœn-poh, whom I hoped to have baptized last month, but was unavoidably prevented from going down, has just been to his native place, some sixty or seventy miles away, and he returns with joy, saying that a scholar and an incipient monk, and several others, have believed through his preaching.

"There is no great stirring of the dry bones, but an increasingly rapid spread of the leaven of Christian truth. It is quite rare to meet with people in and around Ningpo who have heard nothing of Christianity at any time. It is talked about amongst the people, and signs are apparent that our arch-enemy is disturbed and uneasy, though the number of Christians is at present insignificant, and our apparent success is small. There is enough Gospel knowledge in thousands of hearts, I believe I may truly say, to save them, when applied by the teaching of the Holy Ghost."

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Another missionary from the same society writes from Hang-chow:

' Of the baptized, the most interesting was P'un-sinseng, who, having practised as a doctor, was christened Luke. He belongs to one of the best families of old Hang-chow. His immediate ancestors, on both sides, filled very high offices, one grandfather having been special envoy to Annams, in the reign of Taakwang, on the occasion of conferring the regal investiture on the Annamese king; and the other grandfather, still living in Hang-chow, having had the doubtful honor of commanding as Futai in Soo-chow when it fell to the Taepings. He is now about thirty-seven years of age. At the time of the first invasion of this provence, and capture of this city in 1860, he was living here a life of ease and sensual pleasure, with his mother (his father as well as elder brothers having died long before). At the very eve of the capture of the city his wife died, leaving him two little boys. Next day, before her funeral could be performed, the city was sacked, and he was carried off to a six years' captivity.

"In the interval his mother died of starvation, and his little boys—he knew not how or where. The bones of his mother were buried by the faithful old nurse, who is now, like her master, a Christian. P'un did not regain his liberty till the spring or summer of 1865, when, being somewhere north of the Keang, he attached himself to a relative of his late wife's, who held high office in those parts. He had been a lover of pleasure from his youth, being specially addicted to conviviality, and, when with his relative, he became for a short time an opium-smoker, but on the relative's death, having no means, he thought it prudent to leave off the habit, which he did successfully, with the aid of a prescription he was possessed of."

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Dr. McCartee, of the American Persbyterian Mission, (O. S.), writes from Ningpo regarding the death of a native Christian woman. He says:

"She was the most accomplished woman ever educated in our school, and had read quite an unusual amount of the ordinary Chinese literature. When her husband was taken under the care of presbytery and commenced his studies as a student of theology, she studied with him, and was as thoroughly prepared, and could have stood the examinations as well as he."

—

Another missionary of the same society writes from Zungchow:

"Yesterday Mr. Mills baptized two women and an old man from Tsi Hea. This old man came once to be Mr. Nevius' teacher, but got greatly offended at Mr. Nevius for saying something against Confucius, and went off in a passion. The truth stuck to him however, and now, after four years, has brought forth fruit. Brother Nevius felt grieved for the man, and prayed for him, and his prayers have been answered. He is quite old, but still strong and hale. He has a literary degree, and is greatly respected throughout the region. He goes home just at the Chinese new year, and will meet strong persecution, but I trust he will be found faithful. Two young men were baptized a few weeks ago, and there is still a number of inquirers, and some of them decidedly hopeful. One old broken-down opium-smoker is trying to break off and learn the doctrine. He has been a man of very quick mind, and if restored to health and really converted, will be a useful man. One old man was yesterday excluded from the church for complicity in worshipping ancestors, and for Sabbath-breaking. On the main, however, we are much encouraged, and are both hoping and praying that a far greater blessing may be given.

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INDIA.

The American Presbyterian missionaries of Northern India recently made a tour of exploration to Gwalior, a province hitherto unoccupied by any Society. The vehicle, in which the journey was performed, was a covered wagon, with seats running along the sides. Mr. Broadhead says: "By placing boards between the seats we secured a good foundation for our beds, and underneath sufficient, if not ample room for stores, books, etc. Our 'gari' was drawn by oxen, by the help of which we could travel from fifteen to twenty miles a day.

"Having made our day's march; we would 'outspan' underneath some wide-spreading tamarind or mangoe tree, and lighting our fire, would soon have a meal prepared, after which it would not be long before we had stowed ourselves away in our wagon-bed, which afforded most refreshing sleep. Early in the morning again, before the stars had disappeared from the sky, we would take our cup of tea, and be off on our march; here crossing the bed of a stream, or now clambering some steep acclivity where every man's shoulder must be at the wheel; again halting at a village where the wondering peasants would hear for the first time of a Saviour crucified and risen; then crossing a broad plateau, where the eye looked off for miles over waving fields of grain, and little hamlets, and pleasant groves."

The immediate results of the journey are not all that the missionaries had wished. Mr. B. continues: "Reaching Gwalior we found no door open to these Gentiles. True, we were permitted to preach in the villages by the way, and in the crowded streets of the city, but when we approached the Political Resident, through whom alone the ear of the Maharaja can be reached, he gave us no encouragement to prosecute our endeavors. He represented to us that Scindia was exceedingly jealous of the occupancy by Europeans of any part of his territory, and that he was a bigoted Hindoo, proof of which we had on our way in seeing long trains of oxen, laden with vessels, and going to sacred Gunga, one hundred and thirty miles distant, to bring water for his majesty's bath. It was with sad hearts that we turned away from this goodly though Godless land."

FEEJEE ISLANDS.

THE English Wesleyan Missionaries send to their Committee the account of a Quarterly Meeting:

"When the question was put, 'Does any heathen tribe or town ask for Christian terchers?' one of our Native Assistant Missionaries rose, and said, 'I come, sir, with good news this time. Two whole tribes have just given up heathenism for the religion of our Redeemer. Often have I gone to the chief of the Sabeto tribe, to beg him to become a Christian; but I got nothing but point-blank refusals. Strange to tell, however, he came a few weeks ago to the town where I live, and, while there, declared for the Christian Religion.

"'The tribe of Nadi-i-ra also, a notoriously savage tribe, has thrown open its doors to the messengers of the Cross. One Sunday I preached in their land to *seven* people; the next time *seventy* attended; and when I went a third time, *six hundred and thirty-seven* threw up their devil-worship for that of the true and living God. These people have already begun to destroy their heathen temples; but some of the best will be saved for the teachers of the Gospel to live in.'"

A missionary communicates an account of the death of a converted Feejee-islander. It is translated into English from the native language, having been perused by one of the native teachers. The writer says,

"While we were thus talking together, he said, 'Near now is the time of my going.' And when we saw that he had but a little while to live, we thought we had better take him to the great house, because he was of the blood of the chiefs, and many people were coming to see him, so that the house wherein he lay was crowded. Nor was it long after we had carried him to the great house before he died, (as we thought,) while his friends were gathering together, that they might kiss him, and perform upon him 'the custom of the dead.' Great, then, was their weeping because of their grief that their friend was dead,—a man so useful in their land.

"But in a little while we saw that he breathed gently. Then he opened his eyes, and, lifting up his hand, beckoned us to be silent, and said, 'Weep not! weep not!'

"When we saw him moving, and heard his voice, there was a great silence in our midst, and we feared, for we thought he had been dead. Then the dying man spoke again, and asked, 'Why are you weeping?'

"'We are weeping,' answered one of his friends, 'we are weeping because of your death.'

"'Weep not for me,' he said. 'Weep for yourselves. As for me I live! The Lord and His angels are hastening to take me with them. Yet once more will I speak a little to you. Be earnest in religion. If you love me, hold fast the *lotu*. While I was in health I believed that which is told us in the Bible, and thence came to me pardon for all my sins. I read of heaven in the Bible, and believed it; and now to-day shall I look with mine eyes upon the things that I believed, though I saw them not; those things that Paul speaks of, whose words I have so often read, wherein he tells of heaven and my Saviour. Now I am going to possess them all. Do you not see the Lord? Look! This house is full of angels. My Saviour is hastening me away. Farewell. Great is my love to you.'

"Thus ended his mortal life in this world; but angels took the hand of his soul, and led him up to heaven."

MISCELLANEOUS.

Appeal in Behalf of Evangelization in Spain.—On the Evening of May 27, 1867, the services at the Broadway Tabernacle were in aid of the cause of Evangelization in Spain, Mexico, and the Spanish-speaking countries of South America; representatives of the Protestant cause in these various sections being present and taking part in the meeting.

After reading the second chapter of Romans, Dr. Thompson, pastor of the church, who has just returned from a European tour, made the first address of the evening. He began by saying that six weeks ago he had visited several of the meetings of the Bible Christians in Spain in company with the brother who was then in the pulpit with him, and who had only arrived from Spain on Monday last, but whose name he would not mention, as the brother wished to return to Spain again and re-engage in the work, and were it known that he had been here engaged in this cause he would be thrown into prison as soon as he reached the Spanish frontier. Dr. Thompson then went on to say that should the apostle Paul to-day attempt to enter Spain and preach Christ and Him crucified, he would meet with less toleration than he did in pagan Rome when discharging his mission there. To-day there is less of religious freedom, less of tolerance in Spain, than there was in pagan Rome; less than there was in Spain under the Moors. Although the inquisition and many other of the frightful aids to persuasion so potent under Philip II. now no longer existed, yet there is practically as little religious freedom now as then. Even so late as 1851, Spain, resolutely resisting the logic of the age, entered into a concordat with the Pope, by which she bound herself not only to sustain Roman Catholicism as the established religion, but to allow of the existence of no other religious worship whatever, and to this day the terms of this concordat are rigorously enforced. The printing of the Bible in the vulgate, the observance of any religious rites save those of the Roman Catholic Church, are positively prohibited, and any persons discovered in an infraction of these laws are sent to the gallies or visited with other severe punishment. As a consequence of this intolerance an abject superstition had seized upon the people, and several instances of the worship of images, faith in relics and the power of religious talismans, that had come under the speaker's observation during his recent tour, were given, and he gave it as his opinion that the hold of the Papacy upon the mass of the Spanish people was as strong now as it had ever been, and stronger than it had ever been in Italy or any other country. Stronger now by far than in Rome itself. Despite this, however, there is the nucleus of the Reformed faith in Spain—a small band of devoted Christians, who meet by stealth at night and in by-ways, and obliged to take all the precautions against observations that the earliest members of the Church were obliged to adopt. These people, who are scattered throughout Spain, are about 2,000 in number, are all known to each other as Bible Christians, abjuring the term Protestant, and carefully abstaining from everything that could by implication even be considered political agitation. For greater security they rarely assemble in larger numbers than ten or fifteen; their meetings are always at night; their preaching is in a conversational tone, and singing seldom indulged in, and when ventured upon only in a low tone of voice. The printing of the New Testament in the Spanish tongue —a copy of which was exhibited, which is a penal offence—is done at midnight in a deep cellar, carefully arranged to prevent any intimation of the work being carried on from the outer world, and it is circulated by means the speaker did not feel at liberty to divulge. Several of the meetings of these people which the speaker attended a few weeks ago were graphically described, and a letter read from a large number of them indorsing the messenger present last evening. Dr. Thompson then made an urgent appeal to his congregation to help these Bible Christians of Spain—help them with sympathy, but more than that, with funds to enable them to keep on printing the Bible, and to send preachers from conventicle to conventicle nourishing the seed that had been sown. He hoped the day of religious liberty in Spain might soon come, as it had already come in Italy, and he closed by narrating his experiences in the city of Florence fourteen years ago, and again a few weeks since—the former showing the most bigoted intolerance, and the latter evincing the most absolute religious liberty. This great revolution was quickly wrought in Italy and who can say that the same happy fate does not await Spain in the near future. The day of deliverance will come sooner or later, and meantime it is the duty of liberal Christians throughout the world to help these Spaniards bear their cross.

Dr. Thompson was followed by the gentleman recently from Spain, whose name is withheld for prudential reasons. He speaks English very fluently, and in his remarks substantiated all the statements of Dr. Thompson and pleaded eloquently in behalf of his oppressed brethren in Spain.

After him followed Mr. Rivera, a native of Mexico; and Rev. Mr. Riley, who was born and brought up in Chili.

Few meetings have been held of late in New York, that took so warm a hold upon every person present. We trust the cause may have a similar hearing in many of our churches.

Dr. Ireneus Prime gives the following interesting and encouraging testimony in reference to our work in Italy :—

> The American Mission in Italy is under the auspices of the American and Foreign Christian Union. Its reports will furnish the statistics of their operations here, and I will not repeat them. It is, perhaps, not advisable to attract any attention to the points where they are laboring with efficiency and some measure of success. But I may say, that their plan is to establish at commanding and convenient stations, a wise and energetic American missionary, who, with a knowledge of the language, is able to organize a corps of native colporteurs and teachers to reach the native mind by the means of printed books and schools, while the gospel is preached by the missionary and assistants as he may find opportunity and aid. It is substantially the same system pursued in heathen countries. As this Italy is sending ministers of its religion to America, and Rome is doing her best to get spiritual possession of the new world, so we ought to labor earnestly to give this country to the Lord Jesus, to whom it rightfully belongs. And as the Americans have a peculiar faculty for getting ahead in the world, so their missions here and elsewhere take their character from the practical and energetic nature of the people they represent. And I have been assured here in Italy, and the natives express a decided preference for American missionaries over the Waldensians. Whether there is a hereditary antipathy against these interesting people, who have been hated and persecuted by the Romish Church from time immemorial, I cannot say; but it is certain that there is in all Europe, among the less elevated classes of society, a yearning for civil and religious liberty, and with this desire is always and everywhere associated the name and the charm of American independence. It is not strange that Italians love to be led by Americans, even in the pursuit of religious knowledge. They admire Garibaldi, and he represents America. They have heard of Columbus. The Florentines have statues and portraits of Americus Vespucius. Washington is the saint of liberty. And all these associations help to strengthen the hold which Americans have on the minds and hearts of this people. The mission to Italy deserves the support of the American churches. I have taken pains to enquire into the nature and progress of its work, and am satisfied that it is conducted with prudence and commendable energy, and that its efficiency is limited only by the means it has to enter upon the many fields of useful labor that are wide open and inviting.

A Roman Catholic view of Religious Schools.—The Organ of the Romanists, the New York Tablet, gives the following extraordinary view of Religious liberty :—

> If Protestantism had any pretension to be the Church of God, or if its ministers went to Rome, as did Saints Peter and Paul, with a divine and apostolic mission, the case would have been different. But they have no mission, their societies are all self-created and self-commissioned, and against the ministers of such societies the national religion, even though false as was Roman or is Chinese Paganism, as the higher authority, may without any breach of religious liberty exclude them, if it chooses. No self-appointed missionaries of self-created societies, have any rights against the national religion of any country, and no claim even to toleration. The Catholic missionary has the right to freedom because

he goes clothed with authority of God, and because he is sent by authority that has from God the right to send him. To refuse to hear him is to refuse to hear God, and to close a Catholic Church is to shut up the house of God. The Catholic missionary is sent by the Church that has authority from God to send him; the Protestant missionary is sent by nobody, and can oblige nobody in the name of God or religion to hear him. Our Protestant friends should bear this in mind. They have as Protestants no authority in religion, and count for nothing in the Church of God. They can in no case have any authority higher than the political or national authority, and can do at best only what the political society may do. They may retain some Catholic traditions, some fragments of Catholic truth, as well some precepts of Catholic morality, and so far be better for the world than ancient or modern paganism; but as they have no divine authority to teach or govern, they have no right to send missionaries or to open places of worship where the national authority forbids it. They have from God no right of propagandism, and religious liberty is in no sense violated when the national authority, whether Catholic or Pagan, closes their mouths and their places of holding forth. They are of those of whom our Lord says, and will say, "I never knew you."

The Sunday Services in the London theatres have been successful. Six theatres are opened every Sunday, preachers of all denominations conduct the services, and the attendance average about 2,000 at each place. There is evidence that many have been benefitted, and that the classes in attendance are such as would not be found in the churches. Miss McFarland, a Scotch lady, is preaching in London, and draws crowds. She is said to be well educated and quite eloquent.

Presbyterian, O. S.—The Presbyterian Board of Foreign Missions has in its employ 70 ordained ministers, 20 ordained natives and licentiates, 240 teachers, colporteurs, catechists, &c., including the wives of missionaries. There are 40 organized churches, with a membership of 1,200; and there are 7,000 youths in the schools. Last year there were large additions to the churches, and the schools were fuller than ever before.

Decline of Rationalism in Germany.—Rev. Dr. Hurst writes to the N. Y. Christain Advocate from Germany that the piety in the German Universities is greater than it was twenty or thirty years ago. In the two English Universities of Oxford and Cambridge there is as much rationalism as in all the German Universities together. There is hardly one University in Germany where there are not faithful professors; in fact, there are a number of universities in which nearly every chair is occupied by an evangelical theologian. Thus it comes, that in all the young clergy of Wurtemburg, there is a large number of believing pastors who preach the Gospel faithfully, and have their churches full, to overflowing, while those who cling to rationalistic views have no hearers. In the low order of society, simple peasants and artisans meet during the week and read and explain the Scriptures as those of olden time in Berea. These little meetings are called "communions." They speak to each other of their spiritual experience.

Should a Moslem, when praying, feel himself disposed to gape, he is ordered to suppress the sensation as the work of the devil, and to close his mouth, lest the father of iniquity should enter and take possession of his person. It is curious that this opinion prevails also among the Hindoos, who twirl their fingers before their mouths before gaping, to prevent an evil spirit from getting in that way.—*Griffiths.*

Mt. Holyoke, Mass.—The seminary has been blessed with an almost constant religious interest since last September. Of nearly sixty who were without hope last September, not more than twelve or fifteen still belong to that class.

The prospects now are that the prohibitory liquor law will be rigidly inforced throughout Massachusetts. The State constables notified all the saloon keepers in Boston, that they must close up the sale of ale and cider on and after April 1. The sale of stronger liquors is of course forbidden.

A rather good thing is attributed to Prince Napoleon in the Parisian *salons*, viz: "The Emperor has twice deceived France—first, in 1848, in making her believe he was a fool; next, in 1866, in making her believe he was a genius."

MAHOMET the Second sent to Venice for Gentil Bellini, a painter, whose works he had seen and admired. When he arrived at Constantinople, Mahomet pointed out to him some fault in the beheading of John the Baptist, which he had painted, and, to convince him of his mistake, he sent for a Greek slave, and in a moment struck off his head with his royal scymeter. Bellini acquiesced in the criticism, slipped away to the harbor, and set sail for the Adriatic the same evening.

THE varieties of the tomato should be grown as remote from each other as the extent of the grounds will admit of, for the reason that their fructifying influences, when they are in bloom, injure each other, and make the varieties impure, just as cucumbers and muskmelons destroy each others flavor when growing close together. Cucumbers will taste of melons, and melons taste of cucumbers.

BOOK NOTICES.

STEPS IN THE UPWARD WAY; THE STORY OF FANNY BELL. By Mary Barrett, author of "Shooting at a Mark," etc. American Tract Society, 28 Cornhill, Boston.

In her preface, Miss Barrett thus announces the object of the book:

"We sometimes hear the remark, 'I don't believe in doing things *from a sense of duty.*' In that case, nothing remains but sink lower or rise higher. We must either drop religious principle altogether and act from mere impule, lead whither it may; or we must gain that higher level of Christian experience where the divine love becomes the master passion, and we find it our meat and drink to do the will of God."

After giving this extract, we need hardly say that Miss Barrett's style is marked by clearness and simplicity. We predict for this writer a career of usefulness and success.

Receipts

IN BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1ST OF MAY, 1867, TO THE 1ST OF JUNE, 1867.

MAINE.

Portland.	State St. Cong. Ch. by Dea. Thos. R. Hayes, to constitute Joshua Maxwell and Dennis W. Maw, L Ms	78 00
Mercer Village.	Elizabeth Fogg for Bible work in Mexico	1 00

NEW HAMPSHIRE.

Gilsum.	N. O. Hayward, Esq., Ex. bequest of the late Dea. A. Hayward	187 25
Nashua.	1st Cong. Ch. and Soc	82 87
Henniker.	Religious Charitable Soc'y to complete L Ms for Rob't C. Hale and Mrs. Sally Goss	50 00
Keene.	Mrs. Z. L. Barstow, for Ch'n Lit. for So. Am. $50, & $10 for Miss Rankin's work	60 00

VERMONT.

West Rutland.	Luke Ward	12 00
St. Johnsbury.	South Cong. Ch and Soc'y	69 03

MASSACHUSETTS.

Monson.	A. W. Porter, for Miss Rankin's Seminary Building	150 00
"	Ladies' Benev. Soc'y for Miss Rankin's work	90 00
Winchester.	Dr. A. Chapin, one case of Surgical Instruments for Dr. Kalopothakes	30 00
Boston.	Frederick Jones, for Miss Rankin's Seminary Building	100 00
Hadley.	Helen M. French, for Miss R.'s School	5 00
Springfield.	North Church	26 28
Brighton.	Evang. Church and Soc'y	41 77
Clinton.	Evang. Church and Soc'y	67 70
Great Barrington.	1st Cong. Ch., to constitute Dea. E. W. McLane and Dea. Beckwith, L Ms	60 00
Roxbury.	Eliot Church and Soc'y	130 23
Westboro.	Evang. Ch. and Soc'y	44 00
South Malden		1 00
E. Boston.	Maverich Church & Soc'y, of which $5 ea. from Paul Curtis, Luther A. Wright, Luther Hall, and Sam'l Small	94 79
Boston.	Old South Church, add	15 00
Beverly.	Dane St. Ch. and Soc'y	44 48
Westford.	Cong. Ch. and Soc'y, by Rev. E. A. Spence	75
Charlestown.	Winthrop Ch. and Soc'y, of which $10, by Mrs. Wm. Abbott, for Miss Rankin's work	188 29
Cambridgeport.	E. D. Goodrich, for the Hungarian Mission	400 00
Williamsburg.	Cong. Church and Soc'y, which makes Wm. E. Thayer L M	32 70
Monson.	Sabbath-school	20 00

RHODE ISLAND.

Providence.	A Friend	15 00
"	Central Cong. Ch. and Soc	87 57
"	High St. Church and Soc'y, of which $50 by the Hon. A. C. Barstow, for L M of Amos C. Barstow, Jr., and $25 from Thomas Murfit, L M	135 64
"	Robert H. Ives	25 00

CONNECTICUT.

New Haven.	1st Church, by John Ritter, Treas'r	221 96

Lakeville.	Mrs. M. A. Holley	20 00
Round Hill.	Meth. Epis. Ch	5 66
Willimantic.	Cong. Sabbath-school for S. S. work	6 12
North Haven.	Cong. Church, add	2 00
Middletown.	1st Cong. Church, which makes E. A. Russell, Miss Birdsey and Miss Jane E. Huntington, L Ms	133 24
New Haven.	3rd Church, Rev. D. L. Gregory, Master, Marion Wilcox, L Ds, and Mrs. Theodocia D. Wheeler, Miss Nancy Ann Bradley, and Robert Allen Hume, L Ms	290 28
Waterbury.	1st Cong. Church, Rev. Jos. Anderson, Dea. E. L. Bronson, & Dea. John M. Stocking, L M	98 00
"	2nd Cong. Church, $21 of which, for the work in Spain, to make Dea. D. F. Maltby, and L. S. Davis, L Ms	70 43
Windham.	Luther Humphrey, for Bible work in Mexico	1 00

NEW YORK.

New York.	14th Pres. Church, by L. M. Keeler, Tr	214 21
Brooklyn.	2nd United Pres. Church, to make Rev. David J. Paterson, L M	30 00
New York.	Mrs. Stephen Griggs' half-yearly Subscription $25, & for Ch'n. Literature $10	35 00
Adriance.	Jaques Cortelyou, to make Rev. O. E. Cobb a L D	100 00
New York.	Henry J. Baker, for Miss Rankin's Seminary Build'g	200 00
Kings Ferry.	1st Pres. Ch., by Samuel Adams	21 85
Brooklyn.	Mrs. James Sheldon	5 00
New York.	A. G. Phelps, Jr., Legacy	189 00
Oswego.	Church of the Evangelist, for Italy, Rev. J. H. C. Bonte	29 19
New York.	Mrs. Atterbury $50, H. I. $60, Rev. Dr. Stryker's Sabbath-school, for Miss Rankin's work	116 00
"	Broadway Tabernacle, for the Spanish Mission	195 57
Albany.	Clement Warren $1, Ja's Nicholas $1, Mrs. J. G. White $1	3 00
Greenbush.	1st Pres. Ch., in part of L M for Cha's Mack	22 10
Albany.	3d R. D. Ch., to make Rev. Wm. Bailey, L M	31 00
"	U. Pres. Ch., in part of L M for Rev. F. F. Morrow, Wm. Brooksby $5, Others $12	17 00
"	Washington Av. M. E. Ch. in part of L M for Rev. R. Meridith	18 75
"	Jas. Gould & Co. $5, Wm Van Antwerpt $5, Dr. H. M. Paine $2	12 00
New York.	H. M. Cash $50, H. S. Terbell $50, W. Walker $30, A. K. Ely $100	230 00
Yonkers.	1st Pres. Ch., by W. C. Foot	105 00
Avon.	O. Comstock, in full of L M	10 00
Avon Springs.	Pres. Church	18 79
New York.	Pres. Sabbath-school cor. 19th St. & 5th Av., for Library books for Italy	32 00
"	Wm. E. Dodge, Jr. $250, Wm. E. Dodge, Sen. $100, for Miss Rankin's Seminary Building	350 00
Canandaigua.	Cong. Ch., to constitute Mrs. Gregg, Mrs. G. Granger, Mrs. E. W. Daggette, and Mrs. H. Stowe, L Ms	138 00
Syracuse.	1st Ward Pres. Ch., to constitute John Hartshorne, L M in part	23 36
Livonia.	Pres. Church, add	1 75
Mt. Morris.	Pres. Church	15 51
Geneva.	Ref'd Dutch Church	21 00
Enfield.	R. Talmadge, M. D	5 00
New York.	H. I. for L Ms	200 00
Governeur.	Pres. Church	27 33

NEW JERSEY.

A Lady in New Jersey		10 00
Newark.	2nd German Pres. Church	5 00
"	Park Pres. Sabbath-school, for Greece, and to make D. C. Dodd a L M	31 00
"	J. Wolcott Jackson, to make his mother-in-law, Mrs. Nancy F. Nye, L M	30 00
"	Lewis C. Grover, Jr., L M by his father	30 00
"	Central Pres. Sabbath-school, for Mrs. Constantine, and which makes Rev. W. C. Scofield a L M	30 00
"	Orson Wilson, to make Mrs. Ellen M. Wilson, Orson S. Wilson, and Ella V. Wilson, L Ms	100 00
"	Mrs. Mary Hine, in full for L M	10 00
Caldwell.	Pres. Church for L. M	38 00
"	J. Provost	5 00
Newark.	Central Pres. Church	153 68
Blackwoodtown.	J. Livermore	10 00
Camden.	Messrs. Woodhull, Stevens, Scovell, Voorhees $5 each ; Cash $2	22 00
Trenton.	Isaac Hutchinson	5 00
"	3d Pres. Church	20 00
Green Ridge.	Pres. Church	27 00
Allentown.	Pres. Church	35 47
Newark.	2nd Pres. Church, per Caleb S. Wrad, Treas	107 14

PENNSYLVANIA.

Waynesburg.	Pres. Church, Rev. J. H. Young L M	15 50
Turtle Creek.	U. Pres. Church, add	1 00
McKeysport.	Pres. Church, add	21 25
Carbondale.	M. E. Church, which makes Rev. J. O. Woodruff a L M	30 00
"	Pres. Church, which makes Mrs. D. Yarrington & W. H. Richmond, L Ms	72 35
Ashland.	M. E. Church	1 66
"	Lutheran Church, in part	3 50
Philadelphia.	7th Pres. Ch., Mo. Concert	10 06
"	Collected by Miss Gano	71 00

ILLINOIS.

Knoxville.	O. S. Pres. Church in full of L M for Rev. G. N. Johnston	10 70
"	N. S. Pres. Church	19 08
Jacksonville.	1st Pres. Church	17 25
"	1st Portuguese Pres. Church	25 30
"	Westminster Pres. Church	41 50
"	O. S. Pres. Church	8 50
Aurora.	1st Cong. Church	18 30
Galena.	Rev. A. Kent	100 00

INDIANA.

Rockville.	Mrs. Mary H. McNutt to constitute Prof. J. A. McNutt a L M	30 00

OHIO.

Gustavus.	Elam Linsley, for Bibles in Italy	5 00

MICHIGAN.

Detroit.	Rev. A. Eldridge, DD., through Dr. Duffield, for Mexican Mission	4 00
Marshall.	Pres. Church, on L M for Rev. C. Willard	25 50
"	M. E. Church	2 35
"	Miss Walker	50

WISCONSIN.

Delaware.	Cong. Church, by L. Eddy	22 90

CALIFORNIA.

Mendocino.	A Friend, for Christian Literature in South America	10 00

ANNUAL DISCOURSE.

GROWTH OF THE KINGDOM OF GOD.

"THEN said he, Unto what is the kingdom of God like? and whereunto shall I resemble it? It is like a grain of mustard seed, which a man took, and cast into his garden; and it grew, and waxed a great tree; and the fowls of the air lodged in the branches of it."—LUKE 13 : 18–19.

WE find two causes paralyzing effort. Want of confidence in the means at command is hardly less fatal than despair of success by any instrumentality whatever. It seems that we are forced to recognize them both as working adversely to Christian Missions.

Even where faith rejects an absolute despair of the entire ultimate conversion of the world to Christ, the mind is often oppressed by the feeling that, as measured against the magnitude of the work in hand, the whole Christian body, and all its agencies, are as nothing; that, at best, we can hope merely to hold our ground and maintain the present measure of religion on earth, awaiting the evolutions of hitherto unemployed and irresistible providences for any further progress. It is possible, however, to look at this matter with such faith, and to set so high a value on agencies of God already dispensed, that we shall count no magnitude of resistance invincible, invigorating our activities by divine testimony as to divine purposes. Hope gathers confidence from promises like this parable, until, in its high accumulation, difficulty only stimulates to exertion. We work as secure of results; our labor is felt to have its place and proportion as fixedly as God's. And, confident in his declarations, we multiply instruments through which the exceeding greatness of his power may be hurled against sin, and the latter day glory hastened.

The positive gain in Christianizing the race during the past eighteen centuries has not, indeed, been such as to justify any strong language of immediate expectation. While we remark a very certain advance in the preliminaries to our triumph—such as the subjugation of material forces, and the utilizing of scientific achievements to human welfare; progress in higher knowledge, and its wider distribution; and the firmer establishment of healthier social and political and commercial relations between men and nations—we are also compelled to acknowledge, as to the essential matter of real religious gain, that the rejection of Christ is still intensely prompt and general. The "minding of earthly things" seems not less earnest or universal now than when Paul wrote, nor has it diminished in its necessary antagonism to spiritual life. If Good has been busy creating power and methods and results, Evil has been at work subsidizing more efficient instruments, and is still able to keep the aggressive almost everywhere along the line.

To reach a just estimate of this work, we must also remember that it is the whole world, (with quite an inconsiderable exception,) which stands forth in alienation from God. It is not some one island of the sea, on which the moral forces of an otherwise entire Christian world might instantly be concentrated; it is not one mighty nation on some continent; nor the combined nations on some one isolated continent taken together; nor even the masses densely crowding the continents and islands which go to make up one entire hemisphere of our globe, on whom the remaining hemisphere, in solid union, might pour floods of light and glory, fresh from God; but the entire population of both hemispheres, with all their vast continents and thick-set islands, which is to be reached and saved by this handful of Christian men and women.

Still further, so far from finding these masses instantly accessible, you discover them to be intrenched behind a pride and prejudice grown heavy and immovable by ages of continuance; and intense, intolerant, exclusive, contemptuous by "illuminations of philosophy" or the darkness of hereditary mental torpidity. You discover them to be enslaved by the tyrannies of social wrongs, or seductive pleasures, or profitable gains to an enacted unrighteousness. A demoralized conscience has been universally added to a blinded mind; a corrupt imagination everywhere invigorates a rebellious will.

It increases the oppressive weight of these facts that we are contemplating the condition of the world at this distance of more than eighteen centuries since the first planting of the Redeemer's kingdom. Were we standing with those who first listened to this parable on the threshold of Christian history—not a church yet securely planted, not one widely diffused effort of a missionary character yet fairly inaugurated—we might more easily defend the height of our hopes. But now, after these centuries of labor and sacrifice and martyr suffering, to what one nation can we point, saying, "This is in reality a Christian nation, its rulers and its citizens are alike all regenerated men?" to what one lesser community, whose life in all its ongoings flows only in channels of divine love and righteousness? what one family? what one heart?

But through all this array of discouragement we are to force our way in the strength of faith, by the sword of the Spirit. Sluggishness of early progress—being itself a fulfillment of his word—shall strengthen belief in the rest of that word. Therefore we are the more confident that the whole earth shall be brought unto God by his people; his Spirit working through them according to that glorious power whereby he is able to subdue all things unto himself. Turning to this parable, and others grouped around it, are we not to see in their prophetic disclosure of facts and principles underlying the growth what also guarantees the triumph of Christian missions and the Christian kingdom? In that of "*the sower of the good seed*" we are distinctly told that three parts of our works shall go for little or nothing toward a harvest; and in that of "*the tares growing among the wheat*," that such corruptions shall obtain, even in the small remainder, as most seriously to curtail the expected results. And now, as if to save us from exceeding discouragement, the blessed teacher, singling out "*the mustard-seed*," makes it the text of truths and disclosures on which we may profitably engage our thoughts on an occasion like this, and to which I would invite your attention.

The first fact, then, presented to us concerning "the kingdom," is the designed seeming insignificance of its germ—"a grain of mustard seed, the least among all seeds."

This kingdom not only *was*, but was *intended to be*, quite insignificant to human view at its initial point; "which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory."

Suppose it proclaimed to listening worlds at the appointed hour, that amidst these earthly kingdoms of simulated dignity and perishing glories—organizations of craft and cruelty, of pride and power—the majesty of heaven was now to inaugurate a kingdom of another spirit and different laws; a kingdom of righteousness and peace and joy; an empire to eclipse all others by its superior and unfading glories; to overwhelm them all by its power; to gather its subjects from all nations, and bind them in an allegiance of heart stronger than death; a kingdom that, taking empires on its royal way, should go forward across continents and oceans, spreading its triumphs everywhere, till at length it fills the earth. Suppose that proclamation made to listening worlds, would not the derived expectation have been that, calling up his moral forces and assembling together his omnipotent instrumentalities, the mighty God would so have precipitated them upon the field of achievement as to impart to that inauguration such strength of demonstration, such vastness of instant movement as to command immediate and universal homage? But this was not his way. That kingdom was found compressed into the single person of Jesus Christ; and even he so appeared as to be "despised and rejected of men." He was that germ. In him lay the whole future with all its growth and ultimate greatness. The wisdom of man would certainly have designed a more startling effect at the beginning. But the wisdom of man is foolishness with God. The startling effects He works are at the end, not the opening of processes.

We find a daily renewing of vigor from this first fact enunciated. Christian enterprises—movements based on Christian law and love—are generally insignificant at the initial point. The present vast Sabbath-school system, with no thought of such expansion, humbly began in providing for the ragged children of a single neighborhood; modern American Missions, in the unobserved prayers of a few students behind a haystack. And such seems to be God's plan for whatever is to grow with the power of an endless life. That godly saint, whose hoary head is a crown of righteousness, before whose presence the scoffing tongue is dumb, in whom all things now seem brought into captivity unto Christ, what has been his story? Was not this redundant life at first found in him as "a *little* leaven hid in measures of meal"? "as a grain of mustard seed, the least of all seeds"? What has been the record of almost any among Christian nations? You behold a few disciples, ages since, approaching the shores of a pagan people. To human sight the means is totally inadequate to the end they have in view. Almost instantly they are swallowed up and disappear in that surrounding darkness. How hopeless their whole scheme and hope! But with all the splendors of their civilization, did not most of modern Christian nations date from such beginnings? Or, if we come home to ourselves, was not the origin of this Association, and has not all its history been an illustration, and in keeping with this first fact of the parable? Its origin was seemingly insignificant. Its life began among God's hidden ones. It was despised and rejected of men. It began its work in poverty and obscurity. It chose its field amongst a despised race. Its triumphs have been among the weak. But in all this it was standing in harmony with the kingdom itself, all whose best agencies consent to such a beginning. "For the kingdom is like a grain of mustard seed," "the least of all seeds."

Let us come now to a second fact or principle suggested by the parable—*that, in this kingdom, life and growth are to result from* *death and loss.* Small as the germ may be, it is to die; for except it die, it abideth alone. It must purchase enlargement by yielding up its separate individual existence and passing its life out of itself into another. Only when that life so passes out of the original germ, enfolding and restricting it to itself, can it be reproduced multiplied in a thousand recipients.

At the moment of Christ's death his kingdom was supposed to be annihilated. He, its founder, its vital centre, was seemingly perished. His disciples buried their hopes in his grave. Yet we know that, as a germ, in dying he set free his individual life to be a diffusive spirit, and then liberated more renewing efficacy than he had been able to emit while living, whose flowing tides indeed are still spreading through the race with ever-increasing volume. Here then is a permanent law of this kingdom. Each higher stage in the world's moral or physical state shall be secured only through the pains and seemingly disastrous losses, or even immolation of its first friends. Their life must go for its life—must, in truth, pass out of themselves to enter and forever expand in that. Their blood and sacrifices do not so much soak to its roots as, already planted, pass up from them the seed into its spreading greatness. Thus their individual and otherwise very narrow life, by entering into and animating an else mere lifeless truth or principle, gets a vehicle on whose now living wheels it goes out to the ends of the earth and of time. Thus only does separate individual life gain immortal enlargement or ever become a universal presence. Then, after short disappearance, it reappears with an unwasting increase upon it—with power of unwasting increase, but with necessity of slow increase for a time also. Many sacrifices, many lives must go to fill up the measure of requisite suffering before the new force can go out swiftly. Growth, in earlier periods, is painfully slow; so many stages must each complete their work before a successor may begin. And to this, moreover, is ever added positive repression; pruning, loss, death, preceding the desired expansion. But we remember the vine is forbidden quick growth above, that it may increase below. Denied branches, it accumulates roots. Shall we not so read this parable? During the season of repressive experience is not the stock—the root of the kingdom—accumulating life for rapid expansions? This lengthened immaturity, is it not, instead of really impairing its vitality, to nourish it to degrees of faith and power unimagined yet, and to a rapidity and richness of results never witnessed? And when, in prosecuting its work among our freedmen, or on heathen shores, the church of God loses some of its choicest blood; when its offerings and sacrifices appear wasted, as seed on barren soil; or when at home, in crowded cities, or pleasant villages, on these broad prairies, or on Southern plantations, our strength is spent for naught, and the years die without yielding, our prayers and our very lives seem to perish, let us take heart from this great law in the kingdom, that life must evermore be given for life—a lower for a higher; that if it thus pass out of us, it is to gain liberty for acting more diffusively on men; and that each costly gift of this sort, from church or man, has a wondrous certainty of reduplicating under His care whose own life so passed from him that it might spread to be the life of the world.

It seems that our Lord would suggest, by this parable, *the quietness of increase and progress characterizing his kingdom.*

"It grew," but so silently that, to one fixing his eye there, it scarcely seemed to do this at all; nor, on returning to-morrow and next day, should he be able to prove its increase. Yet between the first tender leaf and its autumnal height among the trees, how great the difference! At times growing the less above because more thoroughly rooting itself below; but, whether lifting its top above, or sinking its roots below, the vitality of the plant was working steadily on to its final greatness. So, if one fix his eye on this kingdom of God, taking the whole world into view, he is tempted to ask, "What growth since yesterday — since a year ago — since my childhood? what increase and accumulation of moral power? what augmentation of spiritual force on earth? what enlarged scope and triumph of justice? what greater supremacy and wider sway of real love and truth through the hearts and habits, the business and customs of men? what gain in the depth and fullness of Christianity in the Church? what nearer approximation of the world as a whole to the state of God?" But, taking longer ranges, for purposes of comparison, shall we not see that this nineteenth century presents a gratifying contrast with the ages before Christ came? Shall we not confess Christian life to be nobler in conception, purer in spirit, and more influential on affairs? Have not Christian truth and aim entered more positively into legislation, social habits, the economies of public and private life? Are they not felt more pervasively in literature now than when the middle ages shut down and Satanic power was enthroned amidst the groans of an oppressed world?

The intrinsic growth of this kingdom, we are told, is the quiet development of the plant — first the blade, then the ear, and after that the full corn in the ear; is the quiet unfolding of the flower, petal after petal, from bud to full-orbed blossom. Nor are we to be disturbed because this silence and quietness characterize its progress; as though it indicated any thing of failing life and spirit force. Quietly but *irrepressibly*, because it is *God's life* which lies inclosed within, it makes advances from age to age. It grows by a divine necessity, because He who filleth all things is steadily expanding it to contain his greatness.

By selecting this emblem the Lord ascertains for us *the ultimate greatness and power belonging to his kingdom.* This "least of all seeds" is to become—because of the relative vigor of the life inclosed—"the greatest of herbs;" the amount of original vitality hidden in it, rather than outward conditions, determining the measure of its expected expansion.

So do all kingdoms, all human societies, measure for us the real vitality of the forces in which they originated. None live long beyond them; when they are exhausted, growth ceases and life ends. Great conquerors have founded personal empires, and these have perished almost as soon as they. If, indeed, our fathers established here a nation, not on men or transient policy, but imperishable principles, our state need never perish. Let them live on in the nation still organific and vital, and it shall bear forward an enduring life into coming ages.

We apply this test to the kingdom of God. Its very name answers the question—"the kingdom of God." God himself not merely its founder by external omnipotent will, but its assimilating and vital centre—its germ, whose life, passing evermore from himself, enters it, swelling and expanding it to limits commensurate with its own dimensions—what limits shall be set to such vitality? When shall it have reached a maximum exhaustive of its expansive powers? God himself its *life*, it must become the greatest of kingdoms. To us Christ is God, and we have seen how, in very truth, he was its germ, and that his life was given from himself to live expansively here. In that life was eternal vigor, an absolutely infinite power to assimilate all things unto himself. Shall it not then of necessity come true—despite the seeming insignificance of its initial point, the slowness of its growth, and its fixed law that death and sacrifice shall be the price of all gain and life—that of the increase of the greatness of his kingdom there shall be no end?

We may not pass from the parable without noticing its closing thought—I mean *the foreshadowed beneficence of this kingdom in its greatness.* "And the fowls of the air lodged in the branches of it." Mankind have nothing to fear from this rising power. Its triumphs will bring nothing of oppression, nothing of pain. Other kingdoms must be curbed. Balancing of power alone restrains their violence. Universal empires of human construction become crushing despotisms when passion contracts alliance with power to work wretchedness and despair. The process of establishing this better kingdom, it must be acknowledged, involves severity and distress. Nations are dashed in pieces. Thrones, social institutions whose roots have wrapped themselves around whole classes of society—many of them profitable in appearance, but standing in the way of this kingdom, occupying its room and contesting its progress — plants which our heavenly Father did not plant — shall be rooted up. And this in God's far-seeing and merciful providence is going forward with swifter progress. Ye shall hear of wars. The face of the earth must be drenched in bloody baptisms; pestilence, earthquake, famines shall walk through a miserable world during their time; the crushing of nations and races goes on through the preparatory ages till sin has worked out its power against God. But the end shall be peace. Over and beyond the day of darkness and struggle and gloom, he—this God for whom we have waited—shall reign King over the whole earth, and his rest shall be glorious. In him shall all the nations of the earth be blessed. The work of righteousnes shall be peace, and the effect of righteousness quietness and assurance forever.

"It waxed a great tree, and the fowls of the air *lodged* in the branches of it." The weary race of sinning man finds its resting-place at last under this benign government and within this blessed kingdom of God. How glorious that closing day in the world's history, long protracted, when nations shall be gathered together in one people, learning war no more; when the spirit of wisdom, of love, and a sound mind shall take the place of the universal insanity of sinful passion and passionate sin; when the sighing of the prisoner and the groans of the oppressed shall have come to an end; when in high places and in low the sweet ministries of love shall have supplanted the crimes of power, and the voice of universal praise shall everywhere be heard from earth's delicious valleys and along her mountain chains ascending to God.

Upon that day the eye of prophecy has loved to fix its gaze. The sweetest notes of its tuneful harp are ever drawn forth at mention of it. To hasten its coming, and at length to usher it in, has been the prayer and hope and labor of God's dear children. With this in view, and having its certainty before him, our Lord led forth the martyr host. For this a great multitude, of whom the world was not worthy, have offered themselves, not counting their lives dear unto them. *We* may not falter. We can not doubt when the sky already brightens with its coming. If now we seek to apply these thoughts of the parable, it seems, Christian brethren, that *the spirit of patient working and of patient waiting should be their first suggestion.*

The progress of righteousness, truth, and love is slow; the swing of its pendulum but once in a century. We die waiting a vibration; the good cause for which we are offering ourselves is scarcely a step onward. God can wait; we can not. His life is eternity; ours a span of time. He waits to fortify advances and secure results. But his method, if slower, is surely progressive. A point once gained for right and truth is never lost; once wrought into the faith and heart of man by deep and fiery experience, it is never worked out by any casualty. He forces nothing upon man. He overlays nothing of moral conviction upon them. He changes them interiorly. The result is not base metal plated but transmuted. The divine alchemy is inscrutable but durable. Plated virtue wears thin; the transmuted is bright to the last. All *convictions* and *principles* in God's kingdom are slow-wrought experiences. That which is not experience does never grapple the life and subdue it—does never enter the soul, as chyle the blood, to nourish and increase it. Moral recovery, for the man or the race, is spiritual transmutation through experiences which work their way slowly and painfully down to the centre. God is a patient worker. He uses his mighty powers deliberately, allowing each mighty act full time to accomplish its effects. A flood sweeps the earth clean but once in the world's lifetime. Other cities may have been more guilty than Sodom, but the sight of cities flaming amidst such a storm from heaven is not repeated. Sufferings like the agonies of Jerusalem in her dissolution shall never be seen to the end of the world. To stay the rushings of sin, God throws across the stream the occasional barrier of such a terrific judgment; and human life thunders and chafes against it till, bursting through, it rushes on to find, far down, another but different barrier. The heavens oftener smile than frown. There are more stars of peaceful love than meteors of baleful light ever sweeping round us. With mingled goodness and severity he is bringing man slowly to repentance, and most perseveringly. He is patient, laborious, earnest, wise. He will never withdraw his hand. He will keep the race in the smelting and refining fires till the work is done. This parable, and all the thoughts of it, are suggestive of it. We are to learn of him this patient working and patient waiting. The spirit of quiet is to brood our hearts as his. Righteousness, truth, goodness go down to-day beneath the resistance of a nation or mankind. But the nation-mankind shall then go for a time into some smelting-pot, where they shall be filled with the fruit of their own ways, nor find escape till, as transmuted metal, they come forth refined gold and fit for the Master's use.

It seems also, Christian brethren, that by such thoughts as this parable suggests our Lord *would lead us back from our strong and too exclusive reliance on visible agencies and natural forces to recognize and rely upon the constant supernatural element which underlies and interpenetrates all Christian missions and work.* With what ease, especially in this age, does all living sense of this supernatural presence drop out of our hearts! Entangled in the meshes of "the natural," we are fettered where faith in that other element is requisite to liberty. Doubtless material creation might have been made to demonstrate God and his inter-acting presence at every turn. But it does not compel us to behold him. It leaves him unobtrusively disclosed. Its very uniformity becomes a bar to such recognition. How gently and with what process of fixed law did the late summer, for example, pass through all its wonderful steps till it laid at our feet its matured abundance! Second causes seemed clothed with independent energy. The sun warmed the earth, the clouds watered it, the electric fire engendered it, and the ready seeds were already in its bosom. No one is driven to look beyond these for this bountiful production. God did not *obtrude* his hand. We did not see his fingers stretching out the heavens as a curtain over the sleeping earth by night, or drawing them back in the morning. We can push causation back link after link, and never discern or believe that it anywhere buries itself in his inclosing hand.

Is not the same true of his providence? Doubtless he might have so disposed all history as to force a sense of his presence there upon us. But one can read its entire volume and nowhere confess God. He dwells *within* events rather than on their surface. He plants the seeds of lengthened histories and wonderful revolutions in very ordinary furrows. The tread of omnipotence along the course of events is lighter than a child's on the green sward. And so the dynamics of material powers, the developing of social laws, the irresistible tendency of institutions, the expansive or contractile impulses of races—these things may be taken as the supreme forces at work in history, and as sufficient to account for its results. But all our Christian projects and work are marked by weakness if we do it. The strength of good men—the only hope for missions and regenerations—is the immediate contact of God. If we come to be entangled in nature's laws till he is far off, we lose our faith in some of his best promises. We sink discouraged because "there are no causes in Nature" to bring on their accomplishment. But the promises of our religion involve and carry on them the supposition of a very present God—of a grand and powerful system of supernaturalism moving on side by side with the system of the merely natural, penetrating it at all points and overpowering it with its greater weight, momentum, and divine personality wherever desirable. It would seem that our Lord by this parable restores and invigorates our faith in the presence of God in grace as in nature—in the kingdom of redemption as in that of the vegetable world. He could rend the meshes of the merely physical and pantheistic, and renew in us the power to apprehend the immediateness, certainty, and constant inflowing of divine activity. For this is our strength in Christian work, and prophetic, in sure verity, of triumph to this kingdom in which we toil.

The work especially committed to this Association is, beyond doubt, a work calling at once for hopeful patience and profound conviction of this immediate, powerful presence of God. Expended upon a race defrauded of improvement and degraded by slavery, and carried forward against the skepticism or prejudice of heavy majorities, its projectors and supporters have had no other refuge. Amidst weakness and contempt, with few friends, with slender funds, with the doors of labor for the colored man—for whom it was organized and determined to labor—nearly closed against it, on this continent, by obstructing masses seemingly immovable by its power, or by all human power, this Association was evidently forced back upon faith in an interposing God and upon patience in its work. Behold, now, the reward of faith and patience; the open and effectual door set before you by his great and terrible acts. "By terrible things in righteousness hast thou answered us, O God of our salvation, who art the confidence of all the ends of the earth." Slavery has been dashed in pieces, its walls of exclusion broken to the ground, and millions of liberated men are seen within, imploring from us the true Gospel and kingdom of God. We recognize in them the lineaments of a common humanity. They have our suffering, our grief, and our sin. They have the same capacities of earthly happiness, and the same immortal aspirations. They have stood with us under condemnation; they stand with us under the covenant of redemption; they are pressing on to the same judgment and eternity. We recognize them as our brethren by every tie, and brethren before whom every prospect is unutterably gloomy, unless their appeals be heard and answered by the Christian world. Let it not be in vain that we hear them pleading by all the thousand tongues of their too manifest wrongs; not more for that immediate relief which shall give them fair vantage, than for that strengthening Christian education which shall place their future securely within their hopes. Degraded by slavery, let them receive what they require—a civilization built up from religion—religion containing a personal God, an almighty Redeemer, a regenerating Spirit, a law and a gospel, a discriminating morality and righteousness of life, enforced and sustained by all the motives and powers to be brought from eternal retribution and eternal reward. We are at liberty now to go to them with such a Christian education. We can go to them with such an enduring civilization. The necessity is immediate. The door is *now* open. An excited and impressible people, with the enthusiasm and eagerness of new liberty, are waiting on us. The future is all uncertain. What clouds may gather and break over them—what obstructions may arise to us, we do not know. The present moment is ours, and full of inspiration. By what great arguments are we urged of God! Behold this enlargement of our treasury, this rallying of friends, this urgency of the Church of Christ that we should go forward! Consider these recent revolutions, wrought of Providence, to prepare our way. If we look into a mill-race when the gates are lifted, we shall see how swiftly our nation had been moving on in subjugation to the slaveholding interest. That interest demanded to elect the Presidents. It ruled the Senate. It dictated legislation. It shaped treaties to its will. It controlled and used treasury, army, and navy. It absorbed the territories. The courts of justice had succumbed. Their decisions were the submissive registration of its decrees. It dared to lay sacrilegious hands upon the Constitution itself. It did not shrink from putting God's Word and God's Church and the holy ministry to torture in its behalf. And finally, in its frenzied but seemingly justified audacity, it proclaimed itself absolute and permanent dictator—asserting its commission from God to use the nation in perpetuating that slavery which destroyed marriage and consecrated lust; and which, with the sobriety of judicial madness, pronounced upon its wretched but intelligent and immortal victim that he was no longer a human and immortal being on probation for eternity, loved of God, and redeemed by the blood of his Son, but a mere thing, to be immured in mental darkness, to be degraded to brutal, lustful life, and to be bound under conditions of perpetual helplessness through all his generations, for the selfish ends of his buyer, and absolutely with no rights which his dominant race was bound to respect.

And up to this point the nation had bowed its neck to the yoke. The most flagrant crimes against mankind, perpetrated in the name and for the benefit of this monstrous system at home and abroad by the Government, or by individuals with its guilty connivance, raised but a murmur of disapprobation instead of the indignant and irrepressible denunciations of a nation's outraged morality. The press—that engine of power—was threatened, cajoled, suborned, stifled. The pulpit—that ministry of heaven's mercy—was widely compelled to silence. Literature itself was being expurgated and no longer rang with the ancient cries of liberty. It looked as if our every means of resistance to this ruthless enemy of the human race was to be turned against us. It seemed as if its miserable victims were to be put hopelessly beyond reach of human mercy; as if the giant strength of the African were condemned to grind forever, with an extinguishing intelligence, in that dungeon impenetrable to Christian service. The nation was moving in that direction with so much unity and intensity of will, it seemed as if nothing could save it from such moral destruction. "At this moment," it has been graphically said, "the current paused upon the brink—no momentum already on it, no pressure from behind could prevent its backward flow." Such a fact demands supernatural intervention. It witnesses to a personal God. It links human prayer and work with interposing divine strength; "for naturally the declivities of moral and public decline are never remounted."

It adds strength to our inference, that our people were not unconscious altogether of the perils in determining and proceeding to wrest this power from that intolerant and terrible interest. They could not but apprehend some of the grave consequences. The instinct of the people is long sighted. Surely then God *was* in this great revolution so recently sweeping over and through the nation. It *was* the breath of the Almighty which gave inspiration. Surely that was his power which touched the impregnable barriers of slavery against our work, and they crumbled to dust. And *now*, is this not his voice heard calling on the American churches to gird themselves with this strength of faith and patience, and go forth in union with his mighty providences to relieve and educate and civilize and christianize the millions whom he has thrown upon their hands? What things of grace and glory are possible to the American nation, and, through it, to the kingdom of God, if the American churches rise to the height of this great argument and prove equal to this great hour! Unable to avoid seeing what elements God has laid up in store for us on this magnificent continent, or on what a vast pattern he is molding our national form and features, we are obliged to anticipate, we are compelled to hope for what other nations have not dared to dream. Cramped between no insular limits or powerful neighbors, we have received the imperial domain of an uninhabited, unappropriated continent, whose virgin soil crumbles into harvests before the plow, and its mountain ranges into gold at touch of the miner's pick. Lying midway of the oceans, the very centre of the human family, it divides and yet unites the world. The most vigorous races, the best blood of the earth are the components of our forming population. A government unequaled for freedom, justice, and security; a generous education spread abroad as the light of heaven; and religion unfettered and unweakened by the state, working powerfully on in all departments of life—these are the massive foundations of our national structure. May it not then be expected to grow and spread through ages to come? We are also happily strong in the deepest sympathies of mankind. The prayers of the world ascend daily for this land; the dearest hopes of the oppressed are bound up with our success. All nations have their representative sons and daughters here, whose happiness depends on ours. Their suffering millions have come to regard America as their only asylum, and the home of their children's children. If there has been a growing restraint upon this good-will of the world, or its utterance, in our system of slaveholding—that singular anomaly, that strange contradiction in the nation—let us this day thank God that the reproach is taken away. The people have spoken through our martyred President, what they were long hindered from saying, that a system so oppressive and cruel was revolting to humanity and impossible to be endured. What then remains? What, but that the lustre of this virtue be now suffered to shine forth so strong and bright as to whiten the black man in our eyes, up to the standard of equal and impartial rights in church and state? Our national happiness was deepened, our Christian life and power intensified, our influence for evangelizing the world immeasurably enlarged when we were striking off the fetters of his slavery. That humanity which beats high in our heart was met in its cravings, and the nation was glad. The nations were glad. Can we now curb our sympathies and refuse to make our work perfect? Or shall the long-oppressed be set free from our cruel prejudice and repressive treatment as he has been from the slavery that held him? Shall these worse invisible shackles be broken with the others? In our great struggle we regained the good-will and confidence of mankind just in proportion as we reëngaged ourselves to the principles and the practice of impartial and universal liberty. Let us not forfeit this rising confidence. Let us forever regain that strength which comes from standing within the hearts of nations. Are the American churches competent to the work of saving the American nation at this juncture for the kingdom of God? Are they now able to step in with these wonderful and revolutionary providences, and so interpret them as to bind the nation to a legitimate fulfillment of their high import? The grandeur of this hour and of this work was never exceeded. The consequences depending on ability and fidelity can not be measured. Shall we, can we so solve this religious and social and political question of the Freedmen, that God will stand with us, and that this mighty nation, at harmony and righteous within itself, will stand for him and go forth for him among the nations—its strength and its wealth, its intelligence and its commerce, its government and its people consecrated to his kingdom? The years will not wait. The American churches are summoned to answer this solemn question. Christians in other lands are deeply interested for us; Great Britain pours out its generous gifts; Protestant Germany rises up; Switzerland moves forward from her ancient seats and icy barriers; even France kindles with fresh enthusiasm, to share our burdens, our duty, and our glory in reaching that answer.

In the strength of God let us find it. Let us find it, in part at least, through so relieving, educating, civilizing, and christianizing these millions of Freedmen, that they shall stand with us in the unity of the nation, and in that aggressive work of THE KINGDOM to which we would consecrate the national might and life.

Behold that nation of the future, thus saved! Speaking one language—our noble English tongue; united and animated by a common glorious history; glowing with the grandest impulses of true liberty; trained by the discipline, and to the obedience of righteous laws; educated, enlightened, purified, exalted by the omnipresent working of Christian knowledge, Christian institutions, Christian love and worship; embracing in its equal sympathies the race of man, numbering from three to four hundred millions of such freemen, dwelling in families, and filling the land from ocean to ocean! behold this nation of the future, thus unexampled in all the high endowments of power and peace and national glory! Let it, so vast and eminent, be made a mountain of holiness, a dwelling place of righteousness, and what mind of man or angels can compute the depth or the breadth of those moral tides, those streams of salvation which shall flow down its broad-breasted bosom, and roll in tides of fertilizing mercy over all this blighted earth?

Christian brethren, our work lies among the despised, the ignorant, and the weak. In this land, and among tribes beyond the seas, our faithful missionaries and teachers are laying themselves upon the altar. Let us bear them up by richer sacrifices, and prayers of greater faith. Let the American churches nourish American and Foreign Missions from their abundant life. "*For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth: so the Lord God will cause righteousness and praise to spring forth before all the nations.*"

LIST OF LIFE MEMBERS

ADDED DURING THE YEAR.

Abbott, Dea. Albert, Andover, Mass.
Abbott, Nathan B., Andover, Mass.
Abney, Edward, Ripley, Ohio.
Acheson, Rev. A., Battle Creek, Mich.
Adams, Mrs. J. B., Troy, Pa.
Adams, Dea. Samuel, Castine, Me.
Aiken, Dea. John, Andover, Mass.
Alden, Rev. Edmund K., South-Boston, Mass.
Alden, Rev. E. M., Smithfield, Pa.
Allen, Dea. Matthias, Yarmouth, Me.
Anderson, Mrs. Matilda N., Sparta, Ill.
Anderson, Mrs. Sarah Ann, Frankfort, Ohio.
Andrews, John A., Shelburne, Mass.
Andrews, Robert N., Unionville, Ct.
Andrus, Rev. Elizur, Lowell, Mich.
Annan, James C., Emmettsburg, Md.
Anthony, Mrs. Lydia, Princeton, Ill.
Antisdale, James S., Union City, Mich.
Arms, Willard B., Fentonville, Mich.
Atwater, Mrs. Catherine A., New-Haven, Ct.
Atwater, Mrs. Jane, New-Haven, Ct.
Atwell, Mary I., Pittsburg, Pa.
Averill, Mrs. Nancy E., Manchester, N. H.
Averill, Warren W., Pomfret Landing, Ct.
Avery, Thomas M., Chicago, Ill.
Axtell, Millis, Roseville, Ill.
Ayer, Rev. F. D., Milford, N. H.

Babcock, Hiram A., Wayne, Ohio.
Badger, Lucius D., Wayne, Ohio.
Bailey, Dorothy S., Fitchburg, Mass.
Bailey, E. F., Fitchburg, Mass.
Baily, John G., Rockville, Ct.
Baldwin, Alvi T., Wells River, Vt.
Baldwin, James G., Middletown, Ct.
Ballard, Anson, Appleton, Wis.
Bangs, Mrs. Amelia F., Princeton, Ill.
Banks, Lyman, Muscatine, Iowa.
Barber, Rev. Eldad, Florence, Ohio.
Barber, Mandana, Munsville, N. Y.
Barnard, Daniel, Franklin, N. H.
Barnes, Rev. J. R., Central Village, Ct.
Barnes, William H., West-Brookfield, Mass.
Barrett, Dea. Oliver, Barre, Mass.
Barrett, Mrs. P. G., Fitchburg, Mass.
Barrows, Rev. William, Reading, Mass.
Bartlett, Rev. Lyman, Morrisville, Vt.
Bartlett, Nathaniel I., Andover, Mass.
Bascom, Prof. John, Williamstown, Mass.
Bassett, Artemas, West-Chazy, N. Y.
Bassett, Miss C. A., Milford, Ct.
Bassett, C. B., Milford, Ct.
Bassett, Rev. S., Swan, Ind.
Bates, Rev. A. J., Harwichport, Mass.
Bates, Rev. L. Eli, West-Camden, N. Y.
Batchelder, Dea. Geo., Holliston, Mass.
Batchelder, Israel, Francestown, N. H.
Batchelder, Mrs. R. K., Mt. Vernon, N. H.
Beach, Mrs. Adda P., Bostwick Lake, Mich.
Bebout, Mrs. Jane, Savannah, Ohio.
Bebout, Mrs. Margaret W., Savannah, Ohio.
Bebout, William, Savannah, Ohio.
Beckwith, Dea. W. N., Buda, Ill.
Beecher, Rev. Geo. B., New-Haven, Ct.
Belden, Edward W., East-Whately, Mass.
Belden, Harlon, Waterloo, Iowa.
Bennett, H. A., Greenville, Ct.
Bennett, Mrs. Julia A., Sandgate, Vt
Betts, R. W., Birmingham, Ohio.
Bigelow, Mrs. Eliza Jane, Grafton, Mass.
Billings, Edward D., Kirtland, Ohio.
Billings, Rev. R. S., Shelburne, Mass.
Bishop, Miss Sarah L., New-Haven, Ct.
Bissell, Rev. Chas. H., Harwinton, Ct.
Bissell, Mrs. Anna M., Harwinton, Ct.
Bittenger, Rev. John Q., St. Albans, Vt.
Bixby, Tillson H., Grinnell, Iowa.
Blake, Artemas, Warsaw, N. Y.
Blake, Carrie, Oxford, Iowa.
Blakeslee, Rev. Geo. H., Susquehanna Depot, Pa.
Blanchard, Dea. Lorin, Milwaukee, Wis.
Blanchard, Mrs. Mary W., Milwaukee, Wis.
Bliss, Willard, Greenville, Ct.
Boardman, Rev. Joseph, Hopkinton, Mass.
Boies, Miss Nancy, Chester, Ct.
Bourne, Thomas B., Foxborough, Mass.
Bowen, Morell D., Pitcher, N. Y.
Bower, William H., Manhattan, Kan.
Boyd, Rev. Pliny S., Shelburne Falls, Mass.
Bradstreet, Albert P., Thomaston, Ct.
Bradstreet, Elijah, Lawrence, Mass.
Brainerd, Ezra, St. Albans, Vt.
Brainerd, Dea. Geo. S., Haddam, Ct.
Brainerd, Mrs. Mary G., St. Albans, Vt.
Brainerd, Mrs. Nancy F., St. Albans, Vt.
Brainerd, Mrs. Nellie, St. Albans, Vt.
Brainerd, Miss Sophia, St. Albans, Vt.
Braston, Rev. L. O., St. Johnsbury, Vt.
Brewer, Judge David J., Leavenworth, Kan.
Bridge, Rev. Daniel J.
Brigham, Elbridge, Springfield, Mass.
Brigham, Geo. A., Marlborough, Mass.
Brock, Mrs. Chloe, Wells River, Vt.
Bronson, James H., Amsterdam, N. Y.
Brown, Mrs. Clarissa, Milwaukee, Wis.
Brown, Edgar M., Reading, Mass.
Brown, Rev. Edward, Zumbrota, Minn.
Brown, Edward L., Chester, Ct.
Brown, Miss Julia F., Galesburg, Ill.
Brown, Rev. M. C., Whitesborough, N. Y.
Brown, Mrs. Oliver, Fitchburg, Mass.
Brown, Mrs. O. M., Oberlin, Ohio.
Brown, Dea. Samuel, Milwaukee, Wis.
Bruce, Miss Mary Emma, Cuba, N. Y.
Burbank, Dea. Eleazer, Yarmouth, Me.
Burgess, Miss Mary, St. Albans, Vt.
Burnell, Dea. Levi, Milwaukee, Wis.
Burnell, Mrs. Fanny N., Milwaukee, Wis.
Burrill, Dea. H. H., East-Abington, Mass.
Burt, Rev. Daniel C., Fairhaven, Mass.
Butler, Miss Harriet, Fitchburg, Mass.
Butterfield, Mrs. Charles, Springfield, Vt.
Buttrick, James G., Lowell, Mass.

Cadle, Cornelius, Muscatine, Iowa.
Cairns, Peter E., Cleveland, Ohio.
Calvert, Mrs. William, Le Roy, N. Y.
Camp, Dea. George F., South-Hadley, Mass.
Camp, Miss Mary, Plainville, Ct.
Campfield, Mrs. J. I., Cazenovia, N. Y.

ANNUAL DISCOURSE,

By Rev, E. B. Webb, D.D., of Boston, Mass,

"All power is given unto me in heaven and in earth. Go ye, therefore and teach all nations."—MATTHEW 28: *part of the* 18*th and* 19*th verses.*

On the border of Esdraelon—or the great battle-plain often wet with the blood, and strown with the bodies of contending armies,—southward from the Mount of Beatitudes, and six miles east from Nazareth, rises Mount Tabor.

Tabor is a beautiful mountain, covered with a forest or groves of oak, and abounding in grasses and flowers. Climbing to the summit by an easy path from the North, North West, one stands, it is said upon a level oblong plain. The prospect is "very extensive and beautiful, and glorious." To the North one looks off toward Lebanon, whose lofty peaks are covered with perpetual snow. From the North West, and round the South West, (Volume 3, Robinson, 215,) snatches of the Great Sea are seen. To the South the whole land is before you, and one looks down the deep valley of the Jordan, even so far as the waters of the Dead Sea, some think; while to the East is the beautiful Lake of Gennesaret, with its fertile surroundings, and beyond, the sandy plateau and arid desert. Upon this mountain, it is generally believed, Jesus met his disciples, according to appointment, after his resurrection. "Then the eleven disciples went away into Galilee, into the mountain where Jesus had appointed them."

Nor these alone, but probably five hundred beside were there to pay him their homage and receive his commission. Paul says, that "he was seen of above five hundred brethren at once."

When he came into the world his own nation rejected him: what Herod conceived, the Jews accomplished. But, risen from the dead, "all power is mine," he said: "Go, therefore," go through the land of promise, go to the bounds of the far distant horizon—*go ye therefore*, and teach, disciple, Christianize all the nations; and lo I am with you always, even unto the end of the world. Amen.

As the tried and loyal citizens of a vast and victorious government, we possess great power—political, commercial, moral power—and the rights of the victor, for which we are responsible.

First.—Let us mark, Christian brethren, for it is worthy of our best attention—in opening our text, *let us mark*, first of all, that we have here the *true and sublime use of power*. Here are two things—FIRST, the greatness of the benevolence; SECOND, and the grandeur of the conception. FIRST, the greatness of the benevolence. Men may be gentle and conciliatory while poor and powerless. The heir is teachable in spirit and courteous in manner while in his minority. But wealth makes him arrogant and selfish. The soldier is thoughtful and sympathizing while he serves in the ranks. But the sceptre falling into his hands, suddenly he is transformed; his enemies must go to the dungeon or the scaffold, and all people must endorse and praise his arbitrary acts. "All power is given unto me"—the world may well pause, and every man hold his breath till the sequence of that promise is announced.

Where are the friends of Jesus? Now is the hour of their triumph! Where are the enemies of Jesus—the priest that excited the mob to crucify him—the mob that controlled the Jewish court, and forced the judges to utter sentence against him innocent—the nation that despised and rejected him when he came as a servant—where are his enemies? Now He will hurl sudden vengeance upon their guilty heads and sweep them away in his wrath, as fire licks up the stubble in the field.

"All power is in his hands;"—unlimited, omnipotent, he will remember the vile indignities which were heaped upon him; he will repay the malignant hatred which hunted him from the manger to the cross, satisfied with nothing except his blood! No. The angels sang over the plains of Bethlehem, "good-will toward men," and that strain is to be prolonged. From the top of the mountain away towards the open grave floats the clear rich note. "Go, teach the nations."

How sublime is the benevolence of this commission! To see Jesus on the Mount of Transfiguration was a sight of overwhelming splendor! To see the stone rolled from the door of his tomb, and the door opened by an unseen hand, and the cold form begin to stir with a Divine light—that was a sight that might fill the stoutest heart with amazement. But to see Jesus standing upon the mountain, suggesting the hight to which his throne is to be exalted—and five hundred disciples bowing down before him, a band of captives prophesying victories, assured and unnumbered; to see Jesus, clothed now with the prerogatives of Almighty power, forgetting the ingratitude of his kindred, and forgiving the murderous cruelty of which he still bore the marks in his hands and his feet, organizing his followers and inspiring them for the work of reaching and quickening and redeeming the nations,—this is as sublime as his transfiguration or his resurrection from the dead. This is a magnanimity of benevolence which cannot but kindle the admiration of every reflecting mind.

Second.—Nor, in the second place, is the conception of such a work much less grand. Here they are upon a mountain in Galilee—a disciple-band without power; without wealth; without visible means of support;—unarmed to go forth among enemies; ignorant to go forth among the learned; and the nations of the earth are to be visited, and gathered together, and schooled and lifted up. There are no boundaries at which the weary foot may stop—no barriers of darkness, or ignorance, or prejudice or sin from which the disciple acquitted may turn back. And there is to be but one theme—one lesson—one gospel—the same for Jew and Greek; for king and subject; for black and white. And what if they will not hear—what if they mock and oppose? What if Herod with a tyrant threat and a hand of power enjoins silence in this cause? There is nothing new provided—no varying of the instrument—no varying of the method. The commission is still the same; "Go, teach!" And what if the priests of a corrupt and established religion rise up and imprison the teacher? "Go, teach!" And what if the people cut to the heart by the truth, take counsel how they may slay the teacher? "Go, teach!" Jesus Christ makes no provision for retreat, nor for change of method, nor for change of orders. The world is to be revolutionized by the power of Christian truth. Empires are to be subverted by the might of the gospel, as the sun subverts the power of frost in our northern latitudes; intelligence and virtue are to appear as foliage and flowers and fruits that rise up to meet the Spring at her coming, and the reign of darkness is gradually to give place, through lengthening days, to a Sun that shall never set. These disciples, few and feeble, are teachers: the nations, learned and strong and wilful, are scholars: the world, confirmed in evil, must be taught and turned from enemies to friends; from sin and self to truth and Christ. And that commission, "Go, teach," aims at nothing less—aims at nothing less than the overturning and restoration of the whole round earth, though the teachers be so weak, and the truth so unvaried and uncompromising. Never was there a conception so grand, and never anything so arresting and inspiring, except the benevolence which originated the design and guarantees its success. To fulfill this commission is the aim of this society. With some humble appreciation of the *benevolence* and the *grandeur* of the commission, this is the work to which it is committed—"Teaching the nations," committed by the unexpected course and events of Providence, especially, and immediately to the teaching of the black and the white races dwelling together in our country. Let us emphasize it, repeating the very words of the Lord, "Teaching them to observe all things whatsoever I have commanded you;" and it is well for us occasionally to stir up our hearts and inflame our zeal by a reconsideration of this matter. We are not likely to overestimate the vast and vital interests which are involved in this particular missionary work.

I. Because it involves, in the first place, the thorough instruction, the practical elevation, and the slow but successful Christianizing of the individuals. It is the evil of Slavery that it blights and blasts the soul. It imposes unrequited toil. It saps the life of those who are free from its bonds. It brings down the whole community towards the low level of its degradation. But the primary curse is upon the mind. The very conditions of its existence are ignorance, mental darkness and degradation. No wonder, therefore, that the freedmen are low, and immoral and brutish. But, now, ransomed outwardly by the hand of a victorious government, they are to be instructed, elevated and saved by the holy endeavors of an obedient church. They are to be raised up from their wallowing to a state of intellectual and virtuous manhood: their brutish and broken gibberish is to be exchanged for the language in which Milton wrote of States and a Christian Commonwealth—in which John Robinson prayed on the shores of Old England—in which the Pilgrims sang on the shores of New England,

"And the stars heard, and the sea."

Their miscellaneous herding together must give place to a correct knowledge, and a consecrated enjoyment of the Christian family, their fear of the lash to a just appreciation of the rights and responsibilities of citizens. And, in their religious assemblies their grotesque exhibitions of animal emotions must give place to a perception and a piety which worships God in spirit and in truth. "For the Father seeketh such to worship him." And how shall this radical change, this physical, mental, moral and spiritual transformation be wrought? The answer is, by a three-fold application of the doctrines and precepts of the gospel to the *intellect*, the *affections*, and *the will of the individual man.*

I. And, first, the intellect or understanding must be instructed This is a simple statement and is sometimes interpreted very narrowly. But it comprehends something more than teaching faith in the atonement, precious and vital as that truth is. It implies something more than asking pardon of God in prayer, and offering praise in hymns. Men, are indeed, to trust in Christ and pray and sing. But the gospel is a broad, deep, pervasive, comprehensive system of truth and duty:—deep and subtile, (if I may use the word in a good sense,)—deep and subtile as the purposes and motives of the human mind;—penetrating with a divine warrant all the secret chambers of thought and desire, and claiming to control them;—comprehending all man's relations to God, as Creator, Lawgiver, Sovereign, Judge, and all his relations to his fellow men—to the family—to society—to civil government and the church; we say, the gospel is an all pervasive, and all-comprehensive system of truth and duty. And, withal, it is a system so articulated and symmetrical, that to teach a part and omit a part, is not only to mar its divine beauty, but to mangle its form and life. A slave may be a Christian—that is, exercise true faith in Christ—it is possible as some have assumed, and yet steal, and lie and commit adultery. He has no just appreciation of the relations which necessitate truth and purity; he has never been taught; his intellectual perceptions are blind. When we speak, therefore, of instructing the Freedmen in the gospel, we do not mean to stop with the appeals and exhortations of one ignorant man. We do not mean to give them a religion which looks only to the Sabbath and the sanctuary. We do not mean to instruct merely in the things of faith and love When God undertook to rescue and redeem the bondmen of Egypt there was nothing narrow, or cheap or fragmentary in his teaching. The great fundamental principles of the system were put at the bottom. The great saving truths were put first. But the inferences and details were almost numberless. And the Divine seal and signature set to the gospel is found in its marvellous adaptation and adequacy to the condition of all men, high and low, civilized and savage. It suits and satisfies the mental capacity of those who stand upon the highest points of a proud civilization. It soothes the griefs and awakens the hopes, and arouses the thoughts of the degraded and down-trodden also. For, besides this adaptation, there is a peculiar affinity between the divine teachings and the constitutional instincts of the soul. Men grope after them in darkness, and instinctively build their altars "to the unknown God." And when these truths are revealed, men are arrested by them, and compelled to struggle with them even when they disown their authority. The African is no exception to the general rule. Degraded through generations of servitude, he still feels the power of the mystery—God manifest in the flesh. Covered with filth and trodden down into the very mire of the earth, there is something in him, which, when the Cross is presented, responds to its drawing power. The truths of nature are ennobling, but the truths of the gospel far more ennobling even to the intellect.

The sun is bright, but Christ, the light to lighten the Gentiles, fills a horizon as much beyond the material heavens, as the dome of the firmament is above the dome of St. Peter's. And this mysterious affinity between these divine truths and the human soul, secures, as nothing else can secure, the interest and action of the intellect. And action secures elevation, discipline and development. These truths coming from beyond the farthest stars, and appealing to the deepest instincts of the soul, stimulate and task the power of thought. And these doctrines of God and *immortality*, *guilt* and *mercy* being once fairly lodged in the mind, diligent and systematic teaching cannot fail to show and secure the passive and practical application of them to every relation in life. The thought of accountability for all one's outward conduct and for all one's inward motives, is scarcely less arresting and profoundly quickening than the thought of God's eternity and omnipotence. Nothing stirs all the powers of reason—nothing quickens, expands and impresses the intellect like the word and truth of God.

II. But man is not reason and understanding alone. He is a creature of affection also. To reach and perfect his affections is a work of prime necessity. A man sustains a true relation to his fellow man. A man enters the kingdom of heaven only when his heart is right in the sight of God. How, the question is, how shall his heart be reached, and his wild, gross affections be reclaimed and purified ? By instructing him in the gospel of Christ. To awaken love, men must be approached with love, as to awaken the emotion of pity the object of pity must be presented. And, just here, the gospel which is to be preached, transcends everything else. Nature, in her mysterious workings and beneficent results, may excite in us admiration and interest, not love. And surely false religions fail utterly at this point. Jupiter excites no love, but rather disgust and loathing. Bacchus is a brute and awakens in us only that which is brutish. But in the gospel, God is presented to *our hearts*. He is clothed with a garment whose immeasured folds are dazzling brightness, or clouds and darkness are his pavilion ; he fills and overwhelms us with a sense of awe and majesty, but at the same time the Father, loving and gentle, shines through all. Nothing can excel the tenderness and compassion with which he seeks to win and assure the confidence of his creatures. And so, by every full exhibition of his attributes, our affections are touched, and our love called forth. And certainly there is nothing in all the universe—nothing ever conceived or conceivable by the human imagination—so perfectly adapted to arouse and call forth all the heart's energy and strength of love, as the person and sacrifice of Jesus Christ. Here is love self-moved, spontaneous and beyond degree; love working for our spiritual endowment through eternal years. And, as we respond to the love of God, and the mercy of God in Christ, the tendency is to become assimilated to the Divine character, and to become partakers of the divine purposes. And not only is there this provision for infinite progress upward; but for almost unlimited expansion abroad. Not only our relations to God and Christ and the Holy Ghost are brought into view, but all our earthly relations are at the same time embraced, and the love and authority of God made the motive for fulfilling the obligations growing out of them. We are to be perfect because our Father in Heaven is perfect. We are to hold the family sacred because this same God has established it. We are to obey the government because the same God has ordained it. We are to do as we would be done by because Jesus commands it. We are to love one another because God loves us, and to forgive one another as we hope to be forgiven. And thus, while the gospel provides that the heart be changed from glory to glory into the very image and likeness of the Lord, every relation in life is covered and warmed as in the light of the sun, and every duty performed out of regard to Him that loved us and gave himself for us. The heart is just in a condition to receive and obey all things whatsoever the Lord has commanded when it is subdued and animated by the love of God towards us. And for this reclaiming and ennobling of the affection, nothing can equal the gospel.

III. And then, further, the *will* must be reached, restrained and governed. And how is this to be done except as the understanding is quickened and the affections enlisted? Here again the wisdom of that great commission is manifest. Already we have two long steps towards this end. If the whole aim of the gospel had been to control the "will" alone, nothing could have been more perfectly devised. The "will" being instructed and enlightened through the intellect, must be reached and constrained by motives, thoughts, and affections, and the greater the motive the surer the control. But what motive can compare with the doctrines, commands, and rewards of the gospel? God present, witnessing my acts, reading my thoughts, judging my motives; a just and holy law thrown over my life to which I am amenable for every moral act, and idle word; a book of record, in which all the deeds of daily life are written; a final judgment with its amazing, its infinite and eternal sanctions!—how is it possible to teach these truths, and to teach them in all their wide application to human life, and human avocations, and human society, and not control every impulse and emotion of man's inmost being? How is it possible to ply man with these truths and teachings, and not succeed in giving them thorough instruction and practical elevation, and a heavenward life? The Freedman is to be quickened intellectually, is to be regenerated morally, is to be restrained from evil habits, and hereditary degradation, is to be lifted to a higher plain, is to be controlled in his self-determinations, is to possess and enjoy and exhibit a true Christian manhood. The sinner is to be saved; the gospel of Christ is the power teaching its doctrines and precepts, the method of applying it is the mission of God. Here is the power of God unto salvation, temporal and eternal. Let us welcome all material helps and helpers; let us welcome all social reforms and reformers, and all philanthropists and philanthropic workers; but let us do the work which Christ bids us do: "Go, teach the nations." The benevolence of the gospel is divine; the end to be accomplished by it great and glorious; the wisdom and success of its methods beyond question or improvement.

II. Again, in the second place, to pass from the individual to his social and civil relations, we are not likely to over-estimate the importance of this commission, as carried out in this particular missionary work, *because it involves the foundations of our great American Republic.* The world has seen monarchies and despotisms hoary with age. Our Republic is still young. Shall it live? That is the question. Other republics in ancient and modern times have had an ephemeral life, and disappeared. What is our hope of a better record? Greece looked up into a sky, to say the least, as fair as ours. Rome wielded a government as strong. France elected her President to rule over a country far more compact and homogeneous. There is nothing in the influence of the sky and stars above us upon which we can hang a hope of life better than theirs. There is nothing in our wide extent of territory to insure a prolonged existence. There is nothing in the majestic sweep of our rivers; nothing in the sublime trend of our mountains; nothing in the marvelous fertility of the prairies; nothing in the strange mixture of heterogeneous races; nothing in the earth beneath us; nothing in the heavens above us, to warrant our expectation of permanance and perpetuity. True, we have freed the slaves, but it was by an act of violence, and not the result of happy growth, as when the child at school quits the Christian home, that he may reproduce and establish a Christian home of his own. Liberty, of itself, is no assurance of national life. The winds are free, but no man can count on their stability. The wild beasts are free, but peaceable society is not the result. And wild men are free, but a well-ordered government is not therefore to be expected. Civilized peoples have burst into the unlimited conditions of civil freedom; and what frantic excesses have been perpetrated in the name of liberty! What anarchy and bloodshed stand charged to the account of liberty! Liberty of itself cannot secure national life.

Nor will our railroads, though they run east and west across the great rivers, and over the Rocky Mountains as thickly as they run north and south, covering the continent with a net work of iron, bind us to the enjoyment of a prolonged and prosperous life. A coat of mail cannot prevent the body from breaking out with boils, nor from burning with fever. No more can these swathing meshes of rail prevent natural decay or national dissolution.

Nor can we rely upon our system of free schools for the permanence and prosperity of the Republic. We are fast drifting away from the common school as it was established by the founders of the country. They not only established the college for the glory of Christ and the good of his church, but the common schools were organized for a religious end. Religion was the road to knowledge. Our Fathers said, "It being one chief project of Satan to keep men from the knowledge of the Scriptures, now therefore, to the end that learning may not be buried in the graves of our forefathers, in church and commonwealth, the Lord assisting our endeavors," we will ordain and establish schools in every township and plantation. And this they did, making the religious element primary, and prominent above all others. But now the Bible holds its place by sufferance in our common schools, and only waits a majority vote to be totally excluded, and thus they become a means of intellectual culture and quickening alone. They are of great worth still, but the Scriptures excluded ,the moral powers unschooled, the conscience dormant, or perverted, the understanding, or intellect alone disciplined and developed, no man can say whether the scholars will come forth to *bless* or *curse* the nation. Each one has a shining, sharpened axe put into his hand; shall he lift it up against an incoming error, and enemy, or against the foundation of the Government? Shall he strike for truth and right, or lead the hosts of darkness and crime against the mother that nursed him? Education severed from religion is a battery charged with grape and canister, and no assurance on whom it shall be turned! Education severed from religion is a magazine, into which a spark being thrown, the heavens may be darkened with the whirling fragments of commercial gains, and civil institutions. Education severed from religion constitutes no certain foundation upon which to rear the pillars of national permanence.

On what then shall we rely to save us from the fate of so many other nations? What is there suited in character and subject, in strength with which to replenish and repair the sources of national life? The answer is found in the great commission—"Go, *teach* all nations." The doctrines and precepts of the Gospel, understood and received in their height, and breadth, and depth, and fulness, are our true and only hope.

It is the Christian religion incorporated into the elementary social and civil life of this nation, that distinguishes it from the other nations of the earth. From this Divine source, the roots of our strength have been nourished. By its Holy light our progress has been guided, and here we must abide. Departure is death. The perspective of our future terminates suddenly, and in darkness, except as seen through the knowledge and practice of "whatsoever the Lord Jesus Christ has commanded." For, as the prophet says, "the nation and the kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted."

It is conceded, on all hands, that national existence must rest upon national morality. Philosophy teaches this, and experience teaches this. But there is no national morality apart from religious principle.

Such is the testimony of history. A voice from the graves of nations in every land—a voice coming up from the half-buried mounds of our own country—a voice wafted from the east by the winds that sweep across the sea, proclaims no national morality apart from religious truth and teaching. Washington says, in the weighty words of his farewell address, "Whatever may be conceded to the influence of refined education, on minds of peculiar structure, *reason* and *experience* both forbid us to expect that national morality can prevail in exclusion of religious principle." And President Hopkins in his Lowell Lectures says, "from the nature of the case, therefore, we might expect—what all experience shows has happened—that any attempt to separate this morality from this religion, and yet give it power, will be like the attempt to separate the branch from the parent stock, and yet cause it to live. We might expect, if we were ever to see a perfect morality coming up from the wilderness, of this world, that we would come, not walking alone, but leaning upon her Beloved." Love for country, therefore, as well as love for Christ, must impel us to give the pure, broad, divine religion of the New Testament to everybody who is to become a citizen in this land. Our fathers understood this, and hence their efforts, first of all, to provide for the religious instruction of the people. Religion is not the vine, but the vital strength of the vine, and morality the purple clusters that hang from the branches. Religion is the power behind the throne—religion is the imperial life of the brain, and morality the obedient action of the hands and feet. Our fathers saw it so, and founded the commonwealth upon the doctrines and precepts of religion accordingly. They saw, what all, who take time to think, must see, that our rights and duties, in social and civil life, spring primarily from our relation to God, and must be performed primarily out of regard to God. Children of the same family must meet their obligations to one another, out of regard to the common parent. The duties which we owe to one another, God has perscribed, and hence obedience to the government is obedience to God. And just because God is infinite and unchangeable, and the rewards which he bestows high as Heaven, and deep as hell, no motives to moral conduct, or right action, can be so great as those which are revealed to us in the gospel.

Greater than these, language cannot speak—greater than these, man cannot conceive. Everything else is inferior and insignificant in comparison—everything else has failed. Deprived of these teachings, the nations have grown weak and blind. Ignorant of *these motives*, the nations have become corrupt, and gone down to the dead. Instructed in the teachings and truths of the gospel, we have a foundation of hope. Saved as a nation, (if saved at all), we must be by this religion incorporated into the vital functions of our system, and made in the body politic, as the instinct of brain and heart. This is the foundation of the moral life and conduct, on which our national existence depends, and the foundation of our liberties is not different.

Our Fathers drew their liberty from the same source with their morality; from the principles and precepts of the gospel. The essential worth of man, as man, is a doctrine of Christianity; so, also, is his absolute freedom of conscience before God; so, also, is the doctrine of perfect equality in His sight. The king and his subject, the master and the slave, priest and layman, stand exactly alike before God—stand exactly alike before the cross—stand exactly alike in the church of Christ; all are brethren—sons of God, heirs with Christ. Concede these teachings, and equality, liberty and fraternity follow. It is not possible to recognize these higher relations and rights, without sooner or later recognizing all inferior ones. You may as well make a breach in the dam to draw off the top water only—once open the way, and every drop that goes through deepens and widens the channel for those that are to come after. All true and lasting freedom springs directly from the principles and precepts of the gospel. One of the first fruits of Pentecost was "to have all things in common," The revival of religion, through Luther's exertions, or the Great Reformation, shook the *civil*, as well as the *ecclesiastical* thrones of the world. Justification by faith, called the poor and the oppressed to stand side by side with the rich and the powerful.

The great rebellion, which has just been quelled in this country, was quelled not by the wisdom of statesmen, nor the skill of warriors, but by the strength of religious principle in the people. Wherever that command had been obeyed, "go, teach whatsoever I have commanded you," there was an unquenchable love of liberty, and a willingness to sacrifice all for the salvation of the nation. And, now, can any man doubt, marking how essentially and inseparably connected morality and liberty are with the princples and precepts of the Christian religion—can any man doubt the vast and vital interest which we have, as a people, in a large and liberal fulfillment of that commission, "Go, teach?" Our future lies involved in our obedience to this command. Do but consider for a moment how absolutely everything in this government depends upon the *popular will.* This may deepen and quicken our sense of the necessity of carrying the divine teachings through all parts of this land, into every house and heart. In other countries kings rule; in this country the people rule. In other lands, hereditary rights, or family interests, or established usage, may prop up a crumbling throne. Here, everything is as the majority *will it.* Now what is to govern, restrain, and guide the popular will? Not public opinion, for the popular will makes public opinion. Not law, for the popular will makes laws. Not armies, for the popular will makes, creates, and disbands armies. Not political parties, for the popular will makes political parties—in this country, the *popular will* is supreme.

And do but consider what is staked on the popular will. Our whole government, from top to bottom—our system of free-schools—our system of national currency—the keeping faith with bond-holders, and stock-holders, at home and abroad, all this at the will of the majority. And the sacred endowments of colleges and churches, and benevolent institutions, the enjoyment of our Sabbaths and sanctuaries—the independence of the judiciary—the purity of the courts and the peace of the family—the perpetuity of just laws, and the abrogation of bad laws,—what is there that may not be changed, subverted, overthrown by the popular will! And what is to control this will? Nothing: absolutely nothing, expect the claims of Almighty God, and a sense of accountability to Him. Here we are, and all we hold dear in life, at the mercy of a majority vote! What is to control that vote and keep that popular will right, and true, and firm? Where is the *standard* even till we find it in theteachings of Christianity? We repeat, where is the motive strong enough—the motive towering above all selfishness, and the love of pleasure, and the greed of ambition,—to restrain, correct, and control this wayward, capricious and impulsive popular will? Unless the principles and truths of the Christian religion can be implanted in every mind; unless the eternal and unchanging claims of God's holy law can be impressed on every conscience; unless the rewards and retributions of eternity can be brought home to the hopes and fears of the immortal soul—have we any security for the present—have we any assurance for the future? Consider, also, for a moment, the influence which these ten states, where most of the Freedmen are to be found, are to have upon the destiny of the nation. These Freedmen, as a general thing, do not know the meaning of a ballot; much less have they any notion of accountability to God for its use: and the same is true of a majority of the white population also. Now, let these states, in the enjoyment of popular civil liberty, and controlled by such a population, be restored to a full share in the administration of all departments of the general government, and what security have we for right action; what assurance of just laws—what guarantee of fidelity to covenants? One only—the popular mind in all these states must be *instructed in the* broad truths and teachings of the gospel; *the popular will* must be *taught to bow reverently* and *lovingly to the will of God;* that is the alone foundation on which the pillars of our national permanence can stand. And the one motive, which shall be urged now in conclusion, for putting our hearts and our energies into this missionary work, is the prospective greatness of this nation, and its influence upon the other nations of the earth.

To study our past history, and then turn to estimate our future, from the data which it affords, is not only inspiring—it is almost appalling. England holds a high place among the nations. The records of her achievements fill a large alcove in every man's library. But we have several states and territories, any one of which is by some thousands of square miles larger than England; and we have within our borders all the resources, varied and exhaustless, needful for material prosperity and national greatness. All our interests, though incredible in value even now, are still in their infancy—agriculture, mining, commerce. England can be repeated twenty times in the great basin of the Mississippi, or twenty Englands packed away between the Atlantic coast and the Rocky Mountains. And not only is this great basin filling up with amazing rapidity, but already the slopes of the Rocky Mountains, and the great mineral plateau beyond, and the fertile coast of the far distant Pacific, are receiving an active and swiftly expanding population. We have in this country to-day only about thirty-eight millions; and yet, we are, in the providence of God, solving problems and performing wonders, physical, military, financial, moral and benevolent, which astonish the nations. If we keep up our present rate of increase the year nineteen hundred will see more than one hundred millions of people in this land. But let the proportion of increase for the last twenty years go on for a century, and nineteen hundred and sixty-seven will witness a population in the United States of America of more than six hundred millions, and some say of nearly a thousand millions, or a population approaching that of the entire globe to-day! The mind is appalled at the possibilities of such a nation. The Christian faints under the sense of responsibility which it imposes. What shall it be? What shall it do? What shall be its attitude towards Jesus Christ? Why just now, with our homes drained of their young men, drained to sustain a government established on the principle of the Christian religion, and to carry on a war which the history of the world can parallel but once or twice, not an interest in our broad domain suffered, not an enterprise lacked men to embark in it, not a field has been left unplanted, nor a harvest unreaped.

Not only were our gifts and charities sustained at home and abroad, but actually doubled—leaving out the magnificent gift of Peabody, and the enormous sums collected and disbursed by the Sanitary and the Christian Commissions—our religious charities were doubled. During the very years of our terrible and bloody strife, which one would think might have taxed to the full all our energies and endurance, more than seven millions of dollars were contributed to our universities, colleges, and higher seminaries alone,—more than seven millions to this one cause of education.

Now when we think of the nation thirty years, fifty years, a hundred years hence; the measure of its influence, the importance of its character, the power of its life, the imagination sinks down overwhelmed! Shall it be in covenant with God? Shall it wield its mighty resources for the advancement of the kingdom of heaven? What causes of division may spring up among us—what jealousy of races—what struggle of religions—what conflict of interests—what pride of sections—what ambition of parties—what mad designs of reckless leaders—what cause of internal dissention and self-destruction may spring up in the future, God only knows. But to prevent that which many fear, we must teach the people, we must preach in all its fulness, majesty, and power, the gospel unto every creature in this land.

To control the mighty developments of future years all the energies of our national life must be penetrated and permeated with the spirit of Christ.

One institution has been torn up, like a tree by the roots, others must be repressed, or cut off near the ground and grafted with scions taken from the garden of the Lord. We stand to-day by the springs that are to send their waters into the future, as Elisha did by the fountain at Jericho. We must cast in the prophet's salt: that will sweeten the waters, remove all barrenness and bless the land. The harvest of a hundred years is to be determined by our planting in this and the next generation. Oh, what a sublime opportunity is given us of this nation, to cover this land—to say nothing of other lands—to cover this whole land, from the Lakes to the Gulf, and from the Atlantic to the Pacific shore, with bright and golden sheaves. They that sow in tears shall reap in joy.

From Tabor's graceful summit comes the command, "Go, teach the nations whatsoever I have commanded you." From Plymouth Rock goes back an answer over the sea "In the name of God, Amen.

"We whose names are underwritten * * having undertaken for the glory of God, and advancement of the Christian faith, * * to plant a colony * * do by these presents, solemnly and mutually * * covenant and combine * * for the furtherance of these ends." From Tabor comes the call, " Go, teach the nations," and from Yale and Harvard springs up the resolution, " that every student should be instructed that the main end of his life is to know God and Jesus Christ whom he has sent." Years roll on—eighteen hundred and forty-nine, still the voice from Tabor is heard. Eighteen hundred and sixty-seven, and as the people bind up their wounds, and furl their victorious banners, the voice, which was heard above all, and through all the din and roar of battle, is still heard sweeping down from Tabor's height, " Go, teach the nations," and we are here to lift up our answer, and, " send the gospel to those portions of *our own* and other countries that are destitute of it." And when we have finished our work, and rest from our labors, there will be other hearts to receive the great commission, and other true and loving disciples to obey the command, "All power is mine, go, teach the nations whatsoever I have commanded you; and, lo, I am with you alway, even unto the end of the world. Amen."

REV. DR. KIRK'S ADDRESS.

EDUCATED LABOR:

OR

Our Duty in Regard to the Americo-African Race.

WHEN Senator Seward, in describing the struggle between Christianity and slavery, uttered those winged words—"the irrepressible conflict," we accepted them. They gave utterance to our deepest convictions; they gave vent to some of our profoundest feelings; they served to fix our most earnest purposes; they were the gauntlet thrown down at the feet of tyranny, the rallying cry of the friends of humanity. Not that we ever desired or delighted in antagonism or strife for its own sake; not that we desire or despise the enmity of any human being; but because we desire to have our brief life made subservient to God's highest purposes; to use our powers most effectually for his glory and the happiness of our race; to be found in eternal antagonism with wrong of every form. We now consider ourselves equally indebted to General Howard for another of those terse phrases, which may serve as banner mottos for the army of Freedom; it is

"EDUCATED LABOR;"

a widely reaching phrase that reveals one great want of society; and describes the goal towards which nations have been urging their way through ages of darkness, oppression, revolt, and revolution. It involves this question—did God create the human race to be divided into two classes; the one, a caste of capitalists to luxuriate in his bounties; and the other, a caste of pariahs or laborers, to toil without hope for themselves, or the long generations to whom they shall give being? We have settled that question for ourselves; we understand the Creator to have settled it for mankind. We are confident it is not right nor expedient so to organize society that its advantages shall be artificially confined to any class; that, for instance, capital alone shall accumulate, but labor barely subsist. We utterly reject the spurious Christianity that fosters the aspirations of power, and condemns those of weakness; which teaches that the capitalist must own the laborer, and use him as we use brute power, or machinery, solely for the employer's advantage. Here, however, we must enter a protest and declare our disagreement with many true philanthropists and honest reformers; with all those who, while striving to become rich, are endeavoring to create a prejudice against the rich; with all who resort to mob-violence to secure a remedy for social evils; with all those who endeavor to regulate the price of labor by strikes and combinations; with all those who indiscriminately censure the individual capitalist for giving only the market price for labor; and finally with those who would employ legislation to determine the market prices of anything, whether merchandise, metallic currency, or labor, unless it be as a temporary expedient. It is manifest that human wisdom can never make a tariff of the price of labor that shall be always equitable and just.

And it no more diminishes our confidence in this general principle, that we cannot make such a tariff, determining precisely what proportion of the harvest belongs to the reaper, and what to the owner of the field, than it diminishes our confidence in the law of love, that we cannot tell in every case just what love to our neighbor requires. The point I am presenting to you may be thus stated; there is an immeasurable moral wrong, and an immense and ruinous social evil involved in a state's founding itself on the principle of unrequited labor. And this topic I discuss before you, because many are hoping to secure in the lately revolted States the re-inauguration of this exploded principle, changed in form, identical in essence; and because the opportunity now exists, through this and kindred associations, to prevent it by the most efficient policy, by applying the antagonist principle of educated labor. Let me then, for the moment, aid you in contemplating the immeasureable importance attached to the right treatment of the laborer, to our very theories of the relation he holds to the capitalist; and especially let me attempt to show that it is of vital importance that we, as a nation, adopt the truth on this subject—that we, by every honourable means in our power make the colored laborer in the Southern States, as independent as the white laborer, of those who are to own the soil, machinery, and working capital; nay, that he have full opportunity to become participator in such ownership. The general interests of the whole Republic demand it. If this people are to be henceforth, as they have been heretofore, mere beasts of burden; if capital is to own labor hereafter, in a large section of our Country, then we have been making an awful waste of blood and treasures. If capital is to make labor a badge of degradation, the gain of our grand victory is an illusion. The wedge that had begun to split asunder the magnificent structure of the Republic was nothing else than this very question. Our Country was not really classified into a Democratic and Federal party. It was not, as in Britain, the question of hereditary aristocracy that divided us, and endangered our peace and the permanence of our liberal Institutions. The corrupting, relentless, uncompromising leaven that caused our political fermentations, and threatened our political life was, simply the principle of uncompensated labor, adopted by three hundred and fifty thousand aristocratic owners of human cattle, and from them accepted by millions, including a large portion of immigrants who lived by labor, and were cheated by the hollow title of "the Democracy." The conflict was irrepressible so long as there remained any conscience and enlightened patriotism in the free States; nay, so long as God should have one living representative of himself, his government, his truth, on earth. His empire is founded, not on Force, but on Right; and "every plant that my Father has not planted, shall be rooted up."

Rome's was the first kingdom founded on Power. Her mission was ended when the kingdom of Grace was established. This is a Christian Country. The men who founded it were moulded and shaped by the influences of Christian truth. And therefore, while even atheism may peacefully endure here in the life of individuals, Injustice and Wrong never can enter into the National life without exciting a perpetual struggle. The conflict must be irrepressible, or the nation perish. This Country never was, never can be at peace; our Institutions never can stand on a firm basis, until the question of the right of the Laborer to personal freedom is so settled among us, that no political party can again rally around it. Without attempting fully to demonstrate this position, I simply appeal to the entire history of the Republic to illustrate and confirm it. I fully believe also that the world has reached the period in which Society can no longer afford to retain in its bosom a class of serfs, of degraded laborers, living only an animal life. I fully believe that the advance of civilization demands a continual approach toward the law of love, which is the immutable law of every world God has made, and which has this as one of its demands; that labor shall have no artificial hindrances to its bringing as valuable returns to the laborer as capital brings to the capitalist; and that capital have no superiority to labor in the eyes of the law-makers.

The wonderful changes which the rebellion has produced, so opposite to all that demagogues promised the people of the Southern

States, have made it impossible that even the former degree of tranquility and security can co-exist with the forced supremacy heretofore given to Capital over Labor. So that if forced and uncompensated labor was once a great evil, that evil would be greatly magnified by its existence in this country in its present condition. This question affects also and equally, our moral and social interests. No society of twelve million people can afford to have in its bosom two million women degraded almost to the condition of brutes, and one-third of the remaining female population crushed to hopeless poverty, and social ostracism for the sake of a clique of land-owners. Yet that was the condition of those States which had founded their political and social existence upon the principle of unrequited labor. Think, too, of one-third of all the families of a country annihilated by this detestable principle! And then, add to this, one half of that remainder, including the so-called "white trash" of the South, equally prevented from having the full benefit of the family, in the Christian sense. Think of the corruption of the employers and their sons, of the moral degradation of a majority of the entire population living in such an atmosphere, and you have, not a picture of the fancy, but the living, horrible results of this principle of forced labor. The laborer was trained by his circumstances to deception, lying, theiving, indolence, unmanly fear and servility; the owner, with very many gratifying exceptions, to violent passions, cruelty, self-will and unscrupulous grasping after power. The very religion of the laborer became extensively a religion without morality. I trust the picture is not overdrawn. The truth is dreadful enough.

There is another consideration we should notice in our inquiry after the importance of this question of unrequited labor. I mean its relations to the national wealth. In the island of Cuba recent investigations have brought to view the productive value of free and forced labor respectively. Of the former, $730 per head is the highest and $670 the lowest, while of the slave-labor $420 is the highest and $240 the lowest, giving these results; free labor gives $100 for every $47 of slave labor. But you need no instruction upon this point. It has been ably discussed, and the conclusion made manifest that while the slave system concentrated wealth in the hands of a few, the national growth was in fact checked by it. Traverse the magnificent valleys of Virginia, the Shenandoah and Kenawha, or the grand mountain ranges of the Alleghany in Tennessee, North Carolina and Georgia, and observe the slovenliness, neglect and waste of the vast treasures God has there deposited for the benefit of an entire nation and of the human race. You there see his curse on the institution whose genius is avarice, whose motto is unrecompensed labor. The Southern States to-day ought to be the richest whereas they are the poorest. Soil, climate, mineral treasures, navigable waters, all combine to give them the supremacy. But they have come out of a war which leaves the free States strong, and them exhausted and bankrupt; us paying our war debt, them unable to pay. Their financial state contrasted with ours exhibits to the world the difference in the results of free and forced, compensated and uncompensated labor. Their grand political error was the error of pride; the notion that accumulated capital is more respectable than honest, intelligent labor; that national strength consists, not in the industrious, but the wealthy class; not in skilful and intelligent industry, but in the mere possession of this power to employ forced labor. We find with much satisfaction, even the Richmond *Inquirer* now holding language like this, " What we want is fortunately now not so much laborers to be hired, as industrious and frugal farmers to settle on our own lands. We must repeat it, at the risk of dinning unwelcome news into the ears of our country friends, that there is no other salvation for Virginia, but the division of farms." Here is indicated one of the momentous and beneficial results of the war; Virginians are discovering that great plantations cultivated by unpaid laborers do not secure the highest degree of national wealth. Perhaps nothing in the condition of those sections of our country was more calculated to shake the confidence of honest planters in their favorite theory, for which they at length staked every earthly interest, than its unavoidable effect upon the non-landholding white people of the rural districts. This prevalent contempt for labor should have arrested their attention, and called it to the fact that it threw more than half the white men of the country entirely aside, as contributors to the general prosperity, and made them mere consumers of the lowest products of the earth; really unproductive, useless, burdensome members of the community. Did not this question sometimes arrest the mind of a Calhoun, a Stevens, a Stonewall Jackson: Why might not Pompey in the cotton field, as rich as John Jacob Astor when he first placed his foot on the wharf at New York, as Stephen Girard beginning his career, as half the country at the start—why might not he become as wealthy, as respectable, as able to provide for his children as they?

Let us, fellow citizens, thoroughly study the lessons furnished by our national history. High in importance among them, I think we shall find this, that God's curse is upon the community that founds its hopes of prosperity upon a system of unrequited labor, and that the law of God will make this the standard of compensation—there shall be no artificial, legislative, or conventional barrier to the laborers becoming the equal of the capitalist; or to industry, integrity, intelligence, mind, heart, principle, character being honored alike in the laborer and the capitalist. How like the seven thunders rolls out this curse from the eternal throne: "Go to now, ye rich men, weep and howl for your miseries that shall come upon you: your riches are corrupted, and your garments are moth-eaten, your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth: ye have lived in pleasure on the earth and been wanton; ye have nourished your hearts as in a day of slaughter."

If then we look at the philanthropic aspect of the subject, and inquire for the actual results of these antagonistic principles respectively, we shall find ourselves yet more strongly impelled to contend for the right. For two and a half centuries almost, the children of Africa have dwelt among us. And what have we, as a nation, done to and for them? We have adopted principles, and pursued a course which assumed that God's curse was upon them, his poor children.

And now let us look at this assumption in the light of common sense, of common humanity, of coming judgment. Listen to reasoning by which even the ministers of the Gospel have attempted to justify our conduct toward this unhappy people. It is summed up in this—a remote branch of the decendants of a certain man, whom no ethnologist has ever yet proved really to have been their ancestor at all, are now lying under a curse pronounced on that man for a certain unfilial action of which he was guilty. Now mark: this man was living near Mount Ararat in Northwestern Asia; but this people's home was the Western coast of Africa. Mark again: this curse was uttered not even against the transgressor, but against one of his several descendants, whose posterity were to inhabit Western Asia; and it is evident that this curse was recorded by Moses for the purpose of nerving the Israelites to the terrible task of extirpating the inhabitants of Canaan. Mark again: this curse as a specific curse authorizing the enslavement of one particular race, now four thousand years old, if applicable to the races of Western Africa, was not to be executed for ages; not by the Assyrian, or the Egyptian, by Greece, or by Rome, but to be held in suspense for more than four thousand years, to be executed chiefly by the Anglo-Saxon colonists inhabiting a Continent, not to be known by civilized man for thousands of years from its date, nay, that it was our peculiar glory to be the executioners of that curse, and the watchful guardians over that devoted race; charged to see that it should never rise to manhood, that one stray beam of hope should never reach its heart, that in the remotest ages no negro should become a man in the land whose mission is to be the asylum of the oppressed, the home of the free

Nor did our piety content itself within these limits. So far from finding it a cross to be the executioners of this unappeasable, divine indignation, we exulted in it. One of us called it the distinguishing mission of our country, declaring that this curse of God on Ham was the foundation-stone of the highest form of Christian civilization. We were not accustomed to pray that Ham's sin, like our own, might be forgiven. Brethren, slavery exists no longer.

But its history has not yet been written. Has any man, any angel—no; none but the Omniscient has ever guaged the depth of anguish, counted the groans, and tears that have resulted from our adopting the principle that capital should secure unrewarded labor. Say not, we have heard enough of the evils of Slavery . The fact is, the irrepressible conflict has only changed its form, the war is not yet ended, and ballots are now to complete what bullets commenced. One more Gettysburg struggle; one more Appomatox surrender, and then the Republic stands on the basis of

REQUITED, HONORED LABOR.

Then capital and labor shall here share equally the rewards of Industry, Skill and Strength; then the European traveller who has been accustomed at home to see palaces surrounded by squalid hamlets, will see here a country made what God intended earth to be; the abode of an intelligent people, mutually respecting and respected; grouped in families; some splendidly, all, comfortably housed and attired. Now the question meets us: How can this be secured, especially in the case of that vast body of people recently owned as chattels?

THE REMEDY.

Suffer me to repeat, that law-making cannot secure it. Whatever may be true of monarchically governed people, and of mankind in past centuries, it no longer remains true, as in the period of the Tudors and Plantagenets, that the laboring classes are to find their safety and well being mainly in legislative protection or control. There is another, safer, surer policy than that. Combinations of workmen, strikes, and mob-violence are, at best, but superficial remedies, and often aggravate the disease they attempt to remove. There is one practicable, radical remedy, viz.:

EDUCATED LABOR.

The intelligent citizen, operative, or laborer, knows what his rights are, and will make no contracts that ignore those rights. His increased self-respect, also, is a guaranty against the crushing arrogance and avarice of the capitalist. Then the superior value of his services must secure for himself the highest wages from competing capitalists. Such a class of laborers moreover improves the style and quality of productions, and thus makes their labor more valuable to the employer and the country; and educated laborers, too, become a portion of the moral, intellectual and political strength of their country. This, then, we must aim to secure—Power and Industry to be controlled by Mind; the laborer becoming a man of intelligence, character, modest self-respect, fully aware that he and the capitalist are mutually indispensable, and have a common interest in the results of toil. In a word, it is our task to educate efficiently and sufficiently, the African race now entered into the rank of citizenship. Educate them for the country's sake, for they are now voters. Educate them for the sake of the States of which they are citizens; for the laborer is productive and valuable just in proportion to his intelligence. Educate them for the sake of the community in which they are to live. Educate them for their own sakes, because they are God's immortal children. But leaving the higher motives, I resume the lower ground from which I have been pleading; consistency with the genius of the Republic, the fullest measure of national prosperity, the most eminent degree of financial progress, demand the education of the laborers of our land. Have we exulted in destroying the former relations of labor and capital in the Slave States?

Let us beware of an illusion, a fatal illusion, here. Leave the black man uneducated in those States, and he falls back of necessity, under the absolute control of the capitalist, in some respects more to his injury than before. Slavery created some ties that secured sympathy, and the care of the sick, infirm and aged. But freedom for a poor, ignorant black man ensures for him exposure to imposition, and exaction, and an utterly helpless old age. Then as we love the peace of our country; as we prize above all other earthly goods the stability of this Republican Government; as we desire to see the laboring classes of our land become so far masters of themselves, of their industry, and skill, that capital shall not be able to compel their services at rates that make the elevation of the laborer and his children impossible, we must educate the black race, we must teach the negro his participation in our common manhood and citizenship, develope his mental powers, insure him the respect of his fellow-citizens, by forming him into a developed manhood. Is he a true patriot, is he a true christian, who either opposes this course, or regards it with indifference! Does it not betray in him an indifference to the best interests of his country and the welfare of man, the child of God? And can a character have in it the elements of either true piety or true honor that consents to enjoy power and wealth by the involuntary sacrifice of another's welfare? The meanness of the principle will one day be as palpable as that of stealing.

We have been accustomed for half a century to hear it said by slaveholders—"You do not understand the negro." But what there was about him so difficult to understand I never could discover. And if there was any such difficulty, I have been certain, for at least six years, that it affected the slave-holder more thoroughly than us. We judged the black man as a man; he judged him as a chattel. And, now, the negro proving to be a man, it is manifest that we knew him more accurately and profoundly than those who thought he could not fight; could not vote intelligently; did not love freedom; did not care to learn what white men learn; did not want to be disturbed in his paradise of chattelhood; would make insurrections if emancipated in masses. We did know the black man all along. We know him now. We know him, and we know his aspirations, his capacities, his real worth to the country; what he might become to himself, and to the nation, if the artificial pressure of the powerful hand of avarice were removed from him. The black man can become the cultivated cultivator in Southern fields, the scientific manufacturer, miner, machinist, navigator in Southern factories, mines, rivers and seas. We do know him; we are sure of him. We know he loves freedom for himself, his wife, his children, for those who shall carry his honored name to remote generations. We see him a few years hence manfully contending for all the prizes of honor, and emolument, at your agricultural fairs; at the National Expositions in Paris, in London, in Constantinople, in Pekin, and Jeddo. We do know him, he desires to cultivate his mind, and develope the powers God has bestowed upon him. He is fit to be a freeman, a citizen, a pastor of your churches, a president of your colleges, a leading partner of your great commercial houses, a President of the Republic. If he is not, we shall not put him there; all we contend for is—give him a fair chance to try, to prove his ability, or his inability, and do not force him to abandon his manhood to justify your prejudices.

Have you read both sides of the description of the Republican State Convention recently held in Richmond, Virginia? We know what the advocates of the old dynasty will say. Let us hear the other side from a spectator who gazed upon the wonderful scene of a Republican State Convention held in Richmond, on the same spot where a few years ago Robert E. Lee, a deserter from the United States Army, was made Commander-in-Chief of the Virginia forces, preparatory to entering the rebel service: "Now, grouped in front of that building for hours each day, in the broiling sun, I saw five or six thousand negroes, most of whom were slaves in 1861, but who are now enfranchised citizens of Virginia, while their former masters, the secessionists, are disfranchised. Never have I seen a more orderly, attentive, and enthusiastic audience, or one in which all were more determined to understand what they were doing. Each resolution offered had to be read again and again, and even then there were several upon which the colored men declined to act." The world moves, most certainly! Now let us hear the testimony of a native South Carolina planter. He says, in regard to this capacity to labor as freemen he has made full and satisfactory proof. These are his words: "Sometime after the close of the war, I found that my opinions upon the subject of the availability of the labor of the country (in the person of the black man) differed so widely with many of my best friends, who contended that the labors of the colored race as freedmen could not be made available, I determined to test my own notions; and, for this purpose left the city and rented a farm, where I might make the trial upon my own plans. I took the ground: First, that by fair and honest dealing with them, we could inspire and restore lost confidence. Second, by a system of education, elevate their conceptions of honor and honesty. Third, that it is the duty of the white man, South, to honestly and fairly instruct them as to their rights and privileges as citizens, that they may become allied to us, and satisfied to remain among us in the capacity of laborers. All of which I undertook to carry out, at very considerable risk to person and property; and am fully satisfied from actual experience, my theory is right, and practical in its widest sense. I got into possession of the farm I am now working, the 1st of January, 1867; the first act was to fit up a building in my yard, which was to be used exclusively as a school-house and church for the colored people alone (which I did under protest). I then, on my own responsibility, without books or money, employed a talented, accomplished Southern lady as teacher, at $50 per month, and opened a free school, night and day. I next employed ten farm hands and a practical, honest colored man as overseer. My school flourished, and increased daily, until now it numbers seventy day, fifty night, and over one hundred Sunday School pupils; and my crop is the best that has grown on the place for twenty years. And all this has been accomplished without an unpleasant word between me and my laborers, or among themselves; and many who entered the school not knowing their alphabet are now able in a pretty respectable way to write their own letters. The result of this is: if I had land sufficient in any part of the Southern States, I could to-day employ an unlimited number of hands, the pick of the country; for my interest *in* and *for* them they feel a debt of gratitude that no sacrifice would be to great for them to make for me; they are ever ready to serve me, and do it with much greater manifest kindness and pleasure than when I had the authority to command them."

A Georgia paper speaks thus of the freedman:—"The conciliatory spirit evinced by the colored voters cannot be sufficiently commended by all persons who are disposed to do them justice, and whose minds are not warped by prejudice. They show no disposition to monopolize the representation, even in those districts where they have an overpowering majority; but are disposed to give precedence to the whites. Their chief desire is evidently to procure capable men, and at the same time men who will see that the rights conferred on them by law are not sacrificed. Their conduct and care in the selection of candidates falsifies the assertion of their enemies, that they wish to occupy all offices wherever they can, and to oust the whites entirely. The modesty and forbearance with which they have exercised their newly-acquired rights do them great credit, and give assurance that they will become good, quiet, and law-abiding citizens." We are all creatures of prejudice. Our prejudices may be sincerely held, but none the less injurious. Our missionary history is just furnishing us illustrations of that. The missionaries we have sent to benighted countries have come very slowly to the belief that their native converts could be intrusted with the pastoral office. One of them now writes from Turkey:—"It is just amazing to watch our young men, and see their growth, as they walk with the responsibility and dignity of the pastorate upon them. The strides they take towards manliness, self-reliance, capacity, efficiency, and humility in a single fortnight, must be seen to be believed." Yes, responsibility is essential to the development of manhood. We have thus far made the African race a burden and a blight to ourselves, and robbed them of their rights and privileges as sons of God. Henceforth we are to bless and elevate them, and make them a blessing to ourselves.

Brethren, our year's work is before us, and it is one of immense urgency. We must educate the laborers of the South for the country's sake, for their sake. It cannot be done in a year. Gen. Howard, who has a full oversight of the field, shows the impediments to our success, not to dishearten us, but in order to stimulate our exertions. He says we ought to place five teachers in the field for every one we have there to-day. Is not the voice of God in our ears this day, as in the ear of Moses at the Red Sea—"Speak unto the children of Israel, that they go forward!"

THE AMERICAN

NATIONAL PREACHER.

No. 4, Vol. XXIX.] APRIL, 1855. [Whole No. 340.

SERMON DCXLVI.

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MERIDEN, N. H.

THE LOVE OF HOME—ITS INFLUENCE ON RELIGION AND CHARACTER.*

"Wouldst thou be spoken for to the king, or to the captain of the host? And she answered, I dwell among mine own people."—2 KINGS iv. 13.

THERE is a sweet and touching simplicity in the answer of the woman of Shunem to the question of Elisha, "Wouldst thou be spoken for to the king or the captain of the host? And she answered, I dwell among mine own people." This reply evinced a mind unsophisticated in the ways of the world; without ambition in respect to its honors and distinctions; averse to change; and which found in the common and every-day duties of life, and in its own social and domestic circle, ample scope not only for the exercise of its sympathies and its charities, and the kindly play of those affections which are essential to the formation of virtuous character, but also the highest degree of human happiness. There is great force in the proverb, "Home is home, though ever so homely. It is founded on the great law of Divine Providence, which instituted the domestic institution, divided the race into families, and implanted in the human bosom the love of home, of kindred, and of country. Nor is there any thing more pernicious and mischievous than that cosmopolitan philanthropy, which pretending to embrace the world in its affections, contemns this providential arrangement, and would obliterate all ties of kindred, all local attachments which bind us to the place of our birth, and the sweet and delightful associations, which endear to us the scenes of our early years. Reformers of this stamp would have us attach no peculiar sacredness to parents or friends, to home or country, but would have us cherish the same feelings and the same interest for all men, for all scenes, and for all lands. Equally pernicious too is that *utilitarianism* which regards the world only as a theatre for the display of talent, or the gratification of ambition; or as a field where avarice may reap the richest harvests of wealth, or sensualism secure the most ample means of indulgence.

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* Preached before the General Association of New Hampshire.

Now it may be safely affirmed that he who has never had his feelings intensely excited in favor of individuals, will not feel as he ought towards mankind in general. He who has no strong home attachments will have no strong attachments; he who has no love of country—will have no proper regard for the world at large.

As we are in great danger of losing sight of first principles amidst the excitements of ambition, the whirl of business, and the allurements of pleasure, it may not be improper on the present occasion to consider the influence which a right home-feeling has upon the interests of religion, the formation of the highest style of virtuous character, and the production of the greatest degree of happiness.

The love of home, of kindred, and of country, though not strictly a religious affection—yet religious affection has such an affinity with it, is so connected with it, touches it at so many points, and depends so much upon it for its full development, that they are rarely, if ever, disjoined in the same mind. The love of our friends, of our home, of our country, seems almost a necessary antecedent to the love of God, and the full perfection of the graces of the Spirit. Hence religion never flourishes except in places where the population is permanently established in families; and where the character of the young is moulded by the kindness, the attentions, the instructions, the discipline of parental love, and the associations which cluster around the domestic circle, and the familiar scenes of childhood and youth. There may be exceptions, but so rare as not to affect the general principle. That the love of kindred, of home, and of country, is essential to the best interests of religion, the highest style of virtuous character, and the production of the greatest amount of happiness enjoyed in our present state. This will appear, if we consider,

I. The peculiar fitness of the family state for the early development and perfection of the natural affections. The family is the only proper school for the natural affections. There the young heart finds something to love and to reciprocate its love in the very infancy of being. It wakes up to consciousness under the smiles and caresses of a mother and the fond endearments of a father. Their expressions of affection call into exercise similar affections in its own bosom. Nor is the intensity of these feelings dissipated by a multiplicity of objects; nor chilled and repressed by indifference and neglect. The filial and fraternal affections find in a well regulated household, and among brothers and sisters, an atmosphere genial to their growth and expansion. The objects and scenes around the homestead, as they become familiar and associated by pleasant recollections, serve to strengthen these feelings. The house, the garden, the tree, the rock, the brook, the hill, the meadow—where we played in childhood—strengthen the ties of attachment to the friends who form the centre of attraction to our little world of home. Thus silently, and gradually, and sweetly are the natural affections unfolded and strengthened before we go out into the world, to be chilled by its selfishness, or hardened by its depravity and crime. The difference in respect to all that is winning and lovely in natural affection between a child brought up amidst the endearments of a good home and one who has not enjoyed such family nurture, is more striking than the most delicious of cultivated fruits and the same fruits in their native wildness. This will appear, if we consider,

II. That home is the best school for early mental training. There is a most important training for the mind before it receives any from the formal processes of education. This training is best received amidst the sweet and delightful associations of home. Our rudimental knowledge is, or might be, best obtained from the lips of a mother or the mouth of a father. For then it is received naturally and cordially, without that tasking and coercion which renders much of what we know like that obtained by Adam in eating the forbidden fruit. For at home, both the mind and the heart are, or ought to be, cultivated at the same time. Hence it is always better for the child to acquire as much of its education as possible under the paternal roof. The growth of the affections then keep pace with the expansion of the mental powers. Knowledge is not divorced from feeling, nor do we have the unnatural spectacle of a head without a heart. This will appear,

III. If we consider the influence of family discipline in regulating and restraining the passions. The constitution of the family implies subjection to their parents on the part of children. Order, therefore, of some kind, is essential to its existence. And where order is properly enforced, the child early learns to submit to the will of another, and to yield obedience to rightful authority. Restraint is imposed upon our wild and wayward propensities; and the passions are curbed and checked before they obtain the complete control of reason and conscience. In every well regulated household authority is blended with affection. Parental love tempers the exercise of power so as to prevent undue severity; and filial affection induces the child to yield to the wishes and commands of its parents without imbibing hatred in regard to the authority that enforces obedience. Thus a habit of self-control is early formed, which exerts a salutary influence over the whole subsequent life. It is in the family, if any where, that the passions are so regulated and restrained as to prevent the evils of their excessive indulgence. For though, in many cases, there is an utter failure—and though, in none, all that is desirable is secured—yet it is to the family that society owes all its safety from the fury of unkindled passion, and individuals their exemption from the evils which result from unregulated desire. Every good home is a school of discipline for the passions. Its necessary restraints, its constant duties, its varied labors, its reciprocal attachments, its mutual conceptions, its common interests, joys, trials, and sorrows, while they do not eradicate, all tend to bring the passions into subserviency to the higher and nobler purposes of existence. This will appear,

IV. If we consider the influence of home in the formation of habits of useful industry. Toil and effort is the price of every thing good or great. The mind cannot be educated without study, nor the body remain sound and vigorous without exercise. The law of labor, therefore, is not only essential to our existence, but also to our happiness. Now to the end that the law of labor may be cheerfully and sweetly obeyed, habits of industry must be formed in early life. And where can this be done so easily and in a manner so likely to secure the great blessings of industry as in the family, amidst the gentle attractions and associations of home? There the child has, or ought to have, constantly the example and encouragement of those it loves. Its tasks are assigned by those who have, or who should have, a proper regard to its health and strength. Its mistakes are rectified with patience; its failures are watched with sympathy; and its successes rewarded with approbation. There labor is so judiciously blended with recreation, that toil does not degenerate into drudgery, nor amusement become an employment. There the habit of industry becomes incorporated with our being; it accompanies us through life; it enters into all our pursuits; it contributes to all our successes, and thus prepares us to find enjoyment in all our efforts. Hence,

V. The love of home, of kindred, and of country, calls into exercise some of the highest and noblest qualities of our nature in behalf of their well-being and prosperity. Aside from religion, the brightest page in the annals of our race, is that which is connected with the love of home, of kindred, and of country. Home is, or ought to be, the sacred spot where the heart has garnered up its choicest earthly treasures. It is there that virtuous character is formed. There the natural affections are developed and fostered. There the mind begins to expand; there the passions are regulated and restrained; and there those habits are formed which ensure to industry its honest joys and appropriate rewards. All our sweetest and tenderest recollections and associations are connected with our home.

Now our country is our home, in a wider sense. The very things, therefore, which endear home to us, bind us with strongest cords to our country. The whole land where that home is situated is ours. Its government is ours; its laws are ours. Its defence is the defence of all that we hold most dear. Its prosperity sheds brighter rays of happiness over our own domestic circle. We take a pride in its great names; we imbibe the spirit of its literature; we feel a thrilling interest in the glorious events of its history; we burn with indignation in view of its wrongs and injuries. Hence, next to our homes, our greatest sacrifices and self-denials will be in behalf of our country. This rouses to high activity our mental powers; this tasks to the utmost our physical energies. We lay our time, our wealth, and even life itself, on the altar of patriotism.

"Breathes there a man with soul so dead,
Who never to himself hath said,
This is my own, my native land,
When home his footsteps he has turned
From wandering on a foreign strand.
If such there be, go mark him well,
To him no minstrel praises swell.
High though his titles, proud his name,
Boundless his wealth as wish can claim,
Despite his titles, power and pelf,
The wretch concentred all in self,
Living shall forfeit fair renown,
And doubly dying shall go down
To the vile dust from whence he sprung,
Unwept, unhonored, and unsung."—*Scott.*

Had there been no home for Washington to love, and in which was laid the foundation of his character, would he have acted the great part he did in our revolutionary contest? Had there been no such homes for the formation of virtuous character as the families of the Pilgrim Fathers and their descendants afforded, would this nation have risen to its present eminence, or would there have been secured to its inhabitants the possession of such blessings as we now enjoy?

VI. This home-feeling affords a soil congenial to the growth of piety, as exhibited in love to God and our neighbor. The love of home and kindred is not religion. Patriotism is not religion. They may exist in a high degree, perhaps, though not in their purest form, in the absence of religious principle. Still it may be doubted whether true religion is ever found to exist in a heart where the love of home, of kindred, and of country is wanting. The truth is, where the character is wanting in this respect, it is generally wanting in every other. He who is deficient in regard to domestic duties, will always be deficient in regard to his duty to God. The love of God therefore is always associated with the reverence and love of parents. The love of our Maker is ever found in close alliance with love of our kindred. He who cherishes no proper regard for his country, will cherish none for the whole world. I admit that when religion is embraced, and exerts its proper influence on the heart, its tendency is to bring into exercise right feelings in respect to all our civil, social, and domestic relations, even in those who have been wanting in respect to all relative duties. But this only confirms the remark, that love of home, of kindred, and of country, is essential to the formation of virtuous character. Because, religion and philanthropy and patriotism are never long disjoined in the same mind. Besides, those are much less likely to be affected by religious truth who have not been brought up under the influence of a well regulated home; and whose bosoms do not glow with filial and fraternal love, and patriotic devotion. The gospel has always been most successful in places where there are the greatest number of well regulated households; and its most lovely and useful converts are those who have been trained around the domestic fireside, and amid the genial influences and delightful associations of a happy home. That glowing love of home, of friends and country, which produced in the heart of Paul "continual sorrow for his brethren, his kindred according to the flesh," made him just so much the better missionary to the heathen. He who could wish himself "accursed from Christ" for the sake of his own people, was just the man to endure all kinds of privations and hardships, and to occupy any field (and on a very low salary too), in the difficult and toilsome work of preaching the gospel to the Gentiles. So it ever has been—so it ever will be. The foundation of the highest style of virtuous character is always laid amidst the sweet and delightful associations of home, of neighborhood, and of country. How sweetly does the religious element blend with the domestic and social affections in the heart of David, whose youth was spent amidst the quiet scenes of Bethlehem and the rural occupations of a shepherd's life! It was the love of home and of country, as well as the love of God, which preserved the piety of the captive Jews amidst the idolatries and corruptions of Babylon. "We wept," said they, "when we remembered Zion." "If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth, if I do not prefer Jerusalem above my chief joy." What tenderness does patriotism give to the piety of Jeremiah when he exclaims, "O that my head were waters and my eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" Our blessed Lord too felt as a man and as a patriot, as well as the Saviour of sinners, when he poured out that thrilling lamentation, "O Jerusalem, Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not!" We learn from this subject,

1. The importance of cultivating the love of home and of country. We have seen that the love of home, of kindred, and of country, is essential to the best interests of religion and the formation of the highest style of virtuous character, and production of the greatest degree of happiness. As a matter of course, then, it is of the highest importance, that this home feeling should be early developed and fostered. To this end every homestead should be made as attractive as the nature of the case will admit. A character of permanence should be impressed upon it. It must be something more than a place of business—a mere work-shop—all the arrangements of which have reference only to the accumulation of wealth, and all of which may be changed, or parted with at the call of ambition, or avarice, or pleasure. I admire the virtuous and manly decision of Naboth, who would not part with the inheritance of his fathers at the tempting offer of a sum of money, or a better vineyard. There was something about that vineyard dearer to him than money. I love that home feeling conveyed in the words of the text, "I dwell among mine own people." Such a feeling does not regard "creation only as a huge spinning jenny made to twist out fortunes with," "or whose only question in regard to any spot in nature, is, whether it will produce any corn; just as though nature was made only for a cornfield." Or which looks up to the beautiful heavens arched with the lion of sevenfold dies, or beholds the gorgeous tints of the morning and evening sky; the smiling glory of the summer flowers; the varied prospects of hill and valley; of river and lake, of rushing waterfall and sounding sea, and asks with a dry, utilitarian sneer, "to what purpose is this waste?" This home feeling, however, is not the product of direct effort. It is the growth of years; the result of long residence; the interest taken by us in scenes endeared to us by joys and sorrows—by the associations of childhood—by the church where we worshipped—by the school-house where we commenced our education—by the companions of our youth, and by the old grave-yard, the place of our fathers' sepulchres. Now it is by such influences that the highest style of virtuous character is developed, and moulded into forms of loveliness and beauty. There may be nothing of what the proud man calls greatness in it, or of what the cold, hard man of business calls enterprize in it; or of what the cruel, selfish, fashionable voluptuary calls pleasure in it; but there is in

it that which gives the highest charm to the domestic circle; which sweetens the intercourse of social life; which constitutes the untameable energies of a nation's strength, and which proves a fount of living waters to the church of God. I have no sympathy, therefore, for that system of education coming more and more into vogue, which so disjoins the head from the heart, the understanding from the conscience, as to call it superstition, should any refuse

> "To peep and botanize upon his mother's grave."

Or which, while standing in the midst of the grand scenes of nature, instead of regarding with delight its great outlines, or more lovely features, is ever looking about for specimens and pebble stones. And I abhor from my inmost soul, that last and foulest spawn of infidelity and atheism, which would dismantle the homestead, break up the family state, confound the stations and duties of man and woman, and thus rob the domestic circle of all its sweet and blessed attractions and associations. This subject points out—

2. *One great source of national degeneracy and corruption.* Time was when the population of our country was homogeneous, when there was a marked similarity of customs and manners; when there was such permanency of residence, as gave time for the development and growth of a home feeling in the minds of the young; when children and youth were not enticed from home or the family state, till the natural affections were fully expanded, nor till the character was formed, and the habits fixed.

But the opening of the boundless regions of the West—the annexation of foreign territory—the introduction of vast masses of foreigners—the construction of rail-roads—the establishment of factories, and the many and various methods of speculation, holding out temptations to avarice, and enterprise, and ambition, are producing, for the present at least, an unsettled state of things, unfavorable to the development and growth of the higher qualities of our nature. The consequence is, we are losing the genial hospitality of early times; simplicity of manners are every where giving place, not to true politeness, but to artificial rules; the unsophisticated feelings of our rural populations are fast becoming superseded by the impertinences and conceitedness of the wosrt part of city, village, and factory life. There are so many novelties to call us away from home; the facilities of travel are so increased, that we are tempted to be constantly on the move. And, indeed, many are constantly on the move. We are losing our interest in localities, except such as fashion deifies, or dissipation renders attractive. We have no peculiar regard for home; and the place of our birth is endeared to us by no sweet and tender recollections and associations. We are in danger, therefore, of becoming gregarious, but not social; knowing, without knowledge; excitable, without true feeling; and in many cases religious, without religion. That deep love of home and kindred, which once a year brought the whole family together on the New England festival of Thanksgiving, and made it a scene of joyousness and gratitude, is now looked upon by many almost as a remnant of superstition. Hence so many early learn to sacrifice home, kindred, friends, conscience, honesty, religion, at the shrines of ambition, of avarice, of fashion, and of pleasure. The heart having no centre of attraction, nothing in which the affections becoming rooted, and around which its tendrils entwine, looks abroad for excitement, seeks happiness in novelty, in adventure, in speculation, in party politics, and too often, in the most criminal excesses. Too many of our youth prefer any place to home; and too many, both young and old, are ever ready to sacrifice it, and go to Texas, to California, to Oregon, to Australia, to the city, or the factory, rather than engage in the domestic labors of the family, or the rural occupation of the farm, and thus settle down amidst the quiet scenes of their birth place. Our habits, our feelings, our spirits are becoming so mercenary and grasping, as to produce perpetual collision between the employer and the employed. We seldom see now in our families any specimens of—

> "The constant service of the antique world,
> When service sweat for duty, not reward.
> But the fashion of the times is such
> That none will sweat but for promotion,
> And having that, do choke the service up,
> Even with the having."

The want of this home feeling, therefore, and the wide prevalence of a mercenary spirit, produces a constant desire of change, leads to the indulgence in ruinous excesses, and the perpetration of great crimes. A floating population can never long be either moral or religious. The graces of character, the training of the intellect, the cultivation of the affections, which are the product of home influences and established institutions, will never be found among those who have no other ties than ambition, or interest, or fashion, or pleasure. This accounts for that seething and turmoil of the social elements in western and south-western society, and among our frontier settlements, resulting in heterogeneous forms of error, and in scenes of crime and blood. The mobs, and riots, and murders in our cities; the strikes in our cities and manufacturing villages, the brutal scenes at elections, and on our railroads; the reckless disregard of life on railroads and steamboats, may generally be traced to a population, floating, restless, dissatisfied, and over whom the home feeling, and the influences and associations of home have lost their restraint. Hence we learn,

3. The cause of that discontent, which makes so many in our churches dissatisfied with their condition, producing such constant removals, as to reduce many churches, once flourishing, to a state of weakness and dependence. This at the present time is one of the great obstacles which religion has to encounter. For it is not true, that what is lost in one part is made up in another. The loss of an efficient church in the older States, is not compensated by the formation of several starvelings in the new, composed not of new converts, but of members, who too often have gone there under the influence of a worldly, mercenary spirit. For while the old church might have sustained itself, and aided efficiently in sending the Gospel to the destitute, both at home and abroad, these new churches are dependent on foreign aid for their existence and means of support, thus increasing the demands for help, while they are diminishing the means of supply. One productive laborer is worth hosts of alms-fed consumers. And though it is hoped and believed that our new churches will in time become fellow-helpers in benevolent effort, yet, if in the mean time, New England and the Middle States should become missionary fields, would not far more be lost than gained to our common christianity ?

But aside from this—this restlessness and desire of change, has its origin, in too many cases, in wicked feelings and a radical mistake. There is a natural and proper desire in the human heart to better our circumstances and improve our condition. This may be innocently indulged when the nature of true happiness is understood, and the right means used to secure it. But the mistake has usually been, that men have sought it in wrong objects, and by wrong measures. Men have sought happiness too much in objects extraneous and foreign to themselves, and not in those within and around them. *Place* has very little to do with enjoyment, aside from right feelings and right dispositions, and the influences and associations suited to develope and foster them. Hence, wealth, and honor, and sensual indulgences, when sought as an end, instead of conferring happiness, only increase the misery and disquietude of the soul. The elements of true happiness are few, obvious, and simple, and generally lie within the reach of all. They consist in the exercise of right moral affections, in the acquisition of useful knowledge, and in some useful employment, which, while it keeps the body vigorous, does not overtask its energies, nor load the mind with vexatious and harassing cares. Now with rightly constituted mental powers and moral affections, it will ever be found, that any eligible spot, where we can fix our residence, and to which we become attached by family ties, by home influences, by neighborhood associations, and by the means of intellectual and moral improvement, will furnish all the enjoyment which may reasonably be expected in this world. Now where, and especially in New

England and the Middle States, may not this be done? What people were ever placed in circumstances more favorable for the development of the highest qualities of the mind and the heart, and the enjoyment of the greatest degree of happiness to be found on earth? Why is there, then, especially in our churches, so much restlessness and discontent? Simply because men are looking away from home for those materials of happiness and means of improvement which are lying all around them. The still small voice of wisdom is drowned in the noise of the world's voices, as it comes to them in the reports of the gold fields of the Orient or the Occident; or in the roar and bustle of the crowded city, or the hum of machinery in the shops and factories, or thunders along the railway, or creaks in the strained cordage of the ships, or departing and returning commerce; or glitters in the pomp and circumstance of war; or is heard at the bar, and in halls of legislation; or rises with "music's voluptuous swell," in the saloons of fashion, or breaks out in the loud revelries of the votaries of dissipation and vice. What seems so full of life and enjoyment they think must be so indeed. But alas, they do not consider how little of true happiness there is to be found in the great world; in its noise, its bustle, its enterprise, its changes, its revelries, its honors, its ambition. They never reflect how little of true happiness there is away from the domestic circle, and apart from scenes endeared to us by the ties of kindred, by the sweet associations of home, and by the hallowed influences of religion. They forget that things most essential to our happiness and to the highest perfection of our nature, are those which money cannot buy, nor power confer, nor sensual indulgences produce. They are not to be found in courts and camps, in marts of business, in posts of honor and profit, in scenes of fashion and dissipation, in genial climates and fertile plains, or where "rivers flow o'er sands of gold." But they are found wherever there is a quiet home, an enlightened mind, and a humble, contrite, grateful heart. In the pictures drawn by the sacred writers of Christ's millennial reign, it is described as a state of universal peace, of permanent residence, of humble virtues, of universal knowledge of God and his word. *For then they shall build houses and inhabit them; they shall plant vineyards and eat the fruit of them. They shall not build and another inhabit; they shall not plant and another eat. For as the days of a tree are the days of my people; and mine elect shall long enjoy the work of their hands.*

SERMON DCXLVII.

BY REV. LEWIS H. REID,*

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PIETY IN THE AGED.

"And she was a widow of about four score and four years, which departed not from the temple, but served God with fastings and prayers night and day."—Luke ii. 37.

This is recorded of Anna the prophetess, who like the aged Simeon, was waiting for the consolation of Israel. Like him she was eminently devout, manifesting her piety in a faithful attendance upon the services of the temple, and in fastings and prayers continually. Three verses furnish all that we know of her history, and yet who would not prefer to have such a memoir of himself written than the volumes which set forth the exploits of a Napoleon or an Alexander? The pen of inspiration, it is a noticeable fact, is always very brief in portraying the lives and characters of those who have figured in sacred history. Of Enoch it was enough to say that, "he walked with God, and was not, for God took him." What a volume is this in itself! Of some simply the name is mentioned. But to have one's name written on the leaf of God's holy word is a more enduring monument than if it were chiseled in adamantine rock or graven deep on brazen tablets. In the ruins of ancient Babylon a huge palace has been discovered built of bricks. Upon each of these bricks the same characters are impressed, which, it has been discovered, are the letters of the name "Nebuchadnezzar!" Thus did this proud monarch seek to glorify himself, and thus has he actually perpetuated his name in earthen structures through a period of two thousand five hundred years. But the implements of the antiquarian have at length exhumed those bricks, and now with the palace which they composed must they crumble to the dust! No such fate, however, befals the glorious monument which inspiration has reared. The name written *once here*, is more honorable and lasting than though it were repeated a thousand times on the proudest structures of man's rearing. Indeed the very decay of Assyrian and Egyptian palaces and temples, goes to show not only how truthful, but also how *indestructible* a monument is the Sacred Word.

The subject which the text naturally suggests is *piety in the*

*** Preached on occasion of the death of a pious widow, aged *nearly* 85 years.**

aged. In considering this subject, it is worthy of note, first, that—

I. Piety in the aged confirms and illustrates the promise which God has made of long life to those who fear his name. Every where throughout the Scriptures "length of days" is spoken of as an eminent blessing. Thus, in the fifth commandment, we read, "Honor thy father and thy mother, *that thy days may be long upon the land* which the Lord thy God giveth thee." The Psalmist writes, "He asked life of thee and thou gavest it him, even *length of days* for ever and ever." To those who "set their love" upon God, and "call upon him," it is promised, "With *long life* will I satisfy him and show him my salvation." So, also, it is written, "My son forget not my laws; but let thy heart keep my commandments: for *length* of *days* and *long* life and peace shall they add to thee." And again: "Behold that thus shall the man be blessed that feareth the Lord. The Lord shall bless thee out of Zion: and thou shalt see the good of Jerusalem all the days of thy life. Yea, thou shalt see thy *children's children* and peace upon Israel." The patriarchs are regarded as having been highly favored in this respect, and hence the exact age to which they attained is mentioned as of especial note. The last words written with regard to Job, are, "After this lived Job a hundred and forty years and saw his sons, and his son's sons, even four generations. So Job died being old and full of days." The last that is recorded with regard to Joseph is that he saw Ephraim's children of the third generation, and also those of Manasseh, and that he died being 110 years old. The prophet Isaiah, in describing the effects which the reign of the Messiah would have, writes, "There shall be no more thence an infant of days, nor an old man that hath not filled his days; for the child shall die an hundred years old." "They shall not build and another inhabit; they shall not plant and another eat; for as the *days of a tree* are the days of my people, and mine elect shall long enjoy the work of their hands." The comparison is apt—for some trees, the oak, cypress, cedar and others, attain to a great age. Adamson, who lived in the last century, a botanist and student of natural history, mentions one tree in Senegal which he judged to be over 5000 years old. There is a tree in Mexico which some are of the opinion is still more aged.* A section of the cedar from California, which was judged to be 3000 years old, we have some of us seen.

But while length of days is spoken of in the Scriptures as a blessing, you will notice that it is always associated with *piety and obedience.* Thus it was said to Israel, when they were about to enter the promised land, "I command thee this day to love the Lord thy God, to walk in his ways and to keep his commandments and his statutes and his judgments, that thou mayest live and multiply; and the Lord thy God shall bless thee in the land whither thou goest to possess it. But if thy heart turn away, so that thou wilt not hear, but shall be drawn away, and worship other gods and serve them, I denounce unto you this day that ye shall surely perish, and that ye shall not *prolong your days* upon the land whither thou passest over Jordan to go to possess it."

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* Barnes' Notes on Isaiah lxv. 22.

There are many passages, also, which set forth the same truth on the other hand, such for example as these: "The wicked shall be cut off from the earth and the transgressors shall be rooted out of it." "Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. The light shall be dark in his tabernacle, and his candle shall be put out with him." "He shall be driven from light into darkness and chased out of the world. He shall neither have son nor nephew among his people, nor any remaining in his dwellings." "But thou O God shalt bring them down into the pit of destruction—bloody and deceitful men shall not live out half their days."

When, then, we see the lives of the pious spared and lengthened out, what an illustration and corroboration is this of the divine promise with regard to such. How does God seem to make his own word good! What a living exemplification do ~~these~~ have of the declaration, "Trust in the Lord and do good, so shalt thou *dwell in the land*, and verily thou shalt be fed."

II. Again: Piety in the aged crowns those who possess it with *especial honor*. The hoary head is always represented in the Scriptures as a valuable and honorable possession. Thus we read, "The glory of young men is their strength, and the beauty of old men is the gray head." We find, also, the "*ancient*" numbered with the "honorable," and have especial injunctions with regard to the manner in which the aged should be treated. "Hearken unto thy father that begat thee, and despise not thy mother when she is old." "Thou shalt rise up before the hoary head and honor the face of the old man." God also links respect for age with his own fear, for he adds immediately to the words last quoted, "and fear thy God." The sin of despising aged persons is particularly noticed. Isaiah, in describing the calamities which were to come upon the Jews, mentions this among other things: "The child shall behave himself proudly against the ancient." Similar disrespect for the prophet Elisha on the part of the children who cried as he went up into Bethel, "Go up thou bald head," was terribly punished by the appearance of two she bears who tare forty and two of their number in pieces! Wisdom and experience are justly supposed to belong to the aged. "With the ancient is wisdom and in length of days understanding." A respect for this wisdom might have saved to Rehoboam, who "forsook the old men's counsel and spake after the counsel of the young men," his life and his kingdom.

But age is never so honorable as when it is accompanied by *piety.* "The hoary head (it is written) is a crown of glory, if it *be found in the way of righteousness.*" This latter constitutes the jewel in the crown. It is this which gives to it especial value, and makes it truly honorable. The patriarch Jacob wore this crown with the jewel mentioned, and received the homage of Pharaoh, a heathen king. Samuel possessed the same, and when he died was followed to the grave with the lamentations of the entire Jewish nation. Elisha was in like manner distinguished. When in his last sickness, he was visited by Joash, a wicked and idolatrous king, who wept over his face, and said, "O my father, my father, the chariot of Israel and the horsemen thereof." Of Jehoida the priest it is written to the honor of his piety, "And they buried him in the city of David, among the kings, because he had done good in Israel both toward God and toward his house." These are but illustrations of the high regard which piety in the aged generates. The reasons for this high regard are to be found in the respect which piety itself commands, in the fact that it is associated with age, experience, and wisdom—in the fact, also, that it has had longer opportunity to grow—has greater depth of root and strength of fibre—is more mature, intelligent, comprehensive. And does it not receive additional honor from the fact that it is so near to its culmination? Do not the glistening hairs of pious age derive brightness and glory from their nearness to the unfading and everlasting crown? The bride who is hastening to the altar never looked so sweetly before—the student who has finished a long course of study and is about to receive his honors, attracts to himself especial attention. Is it not so somewhat with the aged christian who is a candidate *for*, and is very near *to*, the glories and rewards of heaven? Separate, however, heavenly virtues from the hoary head, and the jewel is gone—the crown is fallen. For where can you behold a more "lamentable spectacle than a graceless old man only gaining by his score of years a proportionate score of guilt?" The white hairs of the ungodly only bespeak ripeness for wrath—wrath treasured up during all the long past against the issues of the final day. "The sinner being an hundred years old shall be accursed."

III. Piety in the aged *commends religion to others.* The counsels of age and experience, men will heed if they will heed any thing. They are prone in emergencies to seek the advice of those who have lived longer, and have more knowledge than themselves. They attach weight to what is told them—receive it as from wise lips, and are very likely to act in accordance with it. In a similar manner great weight is given to the counsels of aged and devoted christians.

It is known that they speak intelligently, dispassionately, wisely. They have had experience. They know what they affirm. They feel its importance. Then, again, the fact that they are so near to eternity makes them serious and earnest in what they say, and at the same time awakens a more respectful hearing on the part of those to whom they speak. Their words have something of the same weight which the words of dying men have. They come from the heart, and are received very generally with solemnity and attention. Added to this is the savor of their *example.* They conform to the exhortation of the Apostle, and possess the characteristics therein described, "That the aged men be sober, grave, temperate, sound in faith, in charity, in patience. The aged women likewise, that they be in behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things." There is more to cause them to be consistent than is the case with the younger. Their passions are less strong; they mingle less in the engagements and turmoil of business; they have fewer perplexities and cares, are less beset by temptation, have been longer trained in the school of Christ; and besides all this, are constantly admonished by the fact, that while others *may*, they *must* soon die. These and other things tend to make them more watchful of their example, and to exhibit a character for spotlessness and worth, which the younger may well emulate. Thus Paul wrote: "Be ye followers of me, even as I also am of Christ." But not only by their words and example do the pious aged commend religion to others, but also by the *particular testimony* which their conduct affords, by their steadfastness and adherence to the faith—by the appreciation and felt necessity of religion, which they exhibit in their own case. To see aged Christians abounding in acts of devotion, assures one that they have not *grown weary in well doing*—that they do not feel themselves *above* these exercises, or *past* them, but that they take more and more pleasure in them, and feel more and more the need of them as they come nearer to heaven. In this respect they speak in an impressive manner to the world. They seem to say, "We have learned by a long experience, that religion is just what we need; and now, instead of giving it up, we mean to cherish it the more. We want it, we find, in all the trials and conflicts of this life; we want it in our present infirmities, and we shall want it yet more in the dying hour. Part with it? Never! The longer we live, the more we prize it. The more new and unusual our experience, the more necessary and precious do we find it to be. Thus does every aged Christian, in the course which he himself pursues, preach a sermon, as it were, to those around him. He says for substance: "You see how I feel, and what I do; will it not be wise and prudent in you to feel and do likewise?"

The novice in matters pertaining to the sea, would naturally inquire of some experienced shipmaster, with what equipments he should furnish his vessel; and if repeated trials had convinced the one whose advice he sought, that certain articles were indispensable, he would be sure to obtain these at the outset of the voyage. So should the advice of those be heeded who have sailed longest on the sea of time. And if they say it is certain destruction to sail without religion at the helm—say this by the course which they themselves pursue, is not their opinion entitled to much weight? Should it not be heeded; and may they not in this way accomplish much good?

IV. Finally, Piety in the aged furnishes a beautiful illustration of the maturity and ripeness of christian character. "The path of the just is as the shining light that shineth more and more unto the perfect day." There is constant growth and progress in the divine life. We are at first but *babes* in Christ Jesus, and reach at length the stature of full grown men. "The kingdom of heaven is like to a grain of mustard seed, which indeed is the least of all seeds, but when it is grown it is the greatest among herbs." "For the earth bringeth forth fruit of herself, first the blade, then the ear, after that the full corn in the ear." The piety of the aged is the full corn in the ear. It is fully ripe. So said Eliphaz to Job: "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in in his season." Consider through what a process of cultivation and growth the aged christian has passed! Through what diversified scenes and experiences have the long years carried him! Think of the rains, the storms, the sunshine under which his piety has been made to grow; the trials, afflictions, disappointments, and losses that have darkened his way; the glad and happy hours that have at times dispelled the darkness, and shed sunlight upon his heart. Think of all the changes, of every name and form, that he has passed through, and see how all have been like the numberless influences of nature that develope and ripen the grain for the harvest. "There was first the blade, then the ear, and now the full corn in the ear." Contemplate such a christian: his work all done; the great object of life accomplished—its end secured—his course finished with joy, the faith kept, and he ready to be offered. How interesting the spectacle! How appropriately compared to a shock of corn fully ripe "in his season." And when he falls how truthfully may it be said of him:—

> "Of no distemper, of no blast he died,
> But fell like autumn fruit that mellowed long,
> Even wondered at because he dropped no sooner."

1. A general inference from the considerations offered, is, that we should imitate the pious aged. If we would obtain the promise of long life ourselves, enjoy an *honored* and *useful* old age,

and come down at length to the grave like " a shock of corn fully ripe, we must follow in the steps of those of whom we have been speaking. And we are to remember that whatever our old age is to be, it rests with us now to determine. We are sowing the seeds of that future harvest. The tree that is stunted and deformed in its earlier years will generally carry the crookedness into its maturer growth. Let us now, then, see to it, that we lay not up any thing in store which will subsequently bring us pain.

2. Again, how thankful should the children of pious and aged parents be—thankful that they are the children of such parents—thankful that they have enjoyed their training influence and example—thankful that they have had an opportunity to recompense them somewhat for the care, attention, and love bestowed—thankful that they have been spared to share in their own honors and enjoyments—thankful for the good evidence of piety which they furnished—thankful for the cheering and comforting hope which they have left, that they are happy with their God.

3. The departure of aged christians from our midst reminds us who remain that the ranks before us are thinning out, and that we are pressing up to the fore-front of the line. We should see to it, then, that we have their piety, and can honor their place (if we are spared to reach it) as they have honored it themselves. Then, when we fall, it will be with as much to comfort our surviving friends, and with as firm and substantial a hope of heavenly rest and joy. Young or old, we must all soon die. Oh! that we may be prepared, and, like the pious who have gone before us, realize for ourselves the truthfulness of the statement, that, " Blessed are the dead who die in the Lord."

SERMON DCXLVIII.

BY REV. JUSTUS DOOLITTLE,

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IMPORTANCE OF PRAYER FOR THE CONVERSION OF THE WORLD.

"Thy kingdom come."—MATT. vi. 10.

THAT it is natural for man to pray, all history furnishes evidences. The universal prevalence of supplication offered to idols and spirits in heathen countries, and the experience of all in times of sudden and imminent danger, or of alarming sickness, prove it. Prayer is also a revealed duty. The Bible gives important instructions in relation to its nature and right performance. It teaches us that there is only one Being to whom prayer, as a religious act, may be addressed, and instructs us, in various passages, in regard to the different objects for which prayer should be offered to that Being. The text illustrates these remarks, inasmuch as it brings to our notice that Being, and is itself a prayer for a specific object. That Being is the only true and living God; and the text is a prayer for the coming of his kingdom on the earth.

The words, "Thy kingdom come," do not relate to any form of temporal or secular government. They do not contemplate the re-establishment among men of the ancient Jewish theocracy, or the advent of Christ as a temporal prince. God's kingdom is "not of this world," else would his servants fight with carnal weapons, in order to extend its boundaries and vanquish his enemies. It is not worldly in its origin, its nature, its design, or its mode of administration. The text exclusively relates to the spiritual reign of God in the hearts of men. It implies that Satan has usurped dominion over the human race. It would reinstate God in his rightful sovereignty. It breathes an aggressive spirit against the empire of Satan; and as long as he has any willing subjects, or as long as there is any error, or wrong, or corruption on the earth, so long will it be proper to offer the petition for the coming of the kingdom of God. So long as there is any thing loved which is sinful in its nature, or any thing practiced which is defiling in its influence, any where in the world, so long will it be binding on those who love truth, who practice righteousness, to pray to the Supreme and Holy One, "Thy kingdom come." It implores the actual re-establishment of the reign of Him who is the Son of Righteousness and the Prince of Peace every where in the affections of men. It is a *prayer for the conversion of the world.*

This discourse will be devoted to the consideration of *the importance of prayer for the conversion of the world.* I remark that the importance of such prayer is seen—

I. *In the fact that Christ directed his disciples to make it.*

This direction occurs once in that part of the sermon which our Saviour delivered to his disciples while he was on the Mount of Beatitudes, called the Lord's Prayer. The language which he then employed is that of the text, "Thy kingdom come." Luke informs us that as Christ was praying in a certain place, one of his disciples recollecting that John the Baptist gave directions to his followers in regard to the duty of prayer, and desiring to receive some instruction from the Saviour in regard to the same duty, said unto him when he ceased, "Lord teach us to pray as John also taught his disciples." In the instructions which our Saviour gave in compliance with this request, occurs again the identical expression which constitutes our text—"Thy kingdom come." From these references to the Scriptures, we may learn the mind and will of our Lord in relation to this subject. It is sufficiently evident from them that he desired his followers should pray for the coming of God's reign in the hearts of men. We may also learn from a notice of the immediate connection in which the text is found in both of these places, the importance which he attached to prayer. In both it is the second petition which Christians are directed to present. Next in order after the introductory phrase or invocation, Our Father who art in heaven, comes a petition that his name may be hallowed among men, and then the petition for the coming of His kingdom on the earth. This circumstance teaches us that the coming of God's kingdom was an object whose attainment lay near to the heart of Jesus. Be it remembered that it was so dear to him, that in the very commencement of the directions he gave his followers in relation to prayer, he instructed them to pray to their Heavenly Father, for the attainment of that object. From this circumstance, may we not learn that this object should be dear to our hearts?

Let us not, however, fall into the error of inferring from it, that we are to pray for the swift spread and triumph of Christianity over every false system of religion in the *beginning* of our petitions to the throne of grace. We may not infer this any more than we may infer that we are to use precisely the language found in Christ's directions. It is not to be believed that the Lord's prayer was designed as a form for invariable use. It is evidently intended to be studied merely as a model or pattern, according to the spirit of which christians were to be guided in their approaches to God. This is made known from the introductory remarks to the Lord's prayer, especially informing us that we are to pray simply "*after this manner*:" We may consequently clothe our desires for the salvation of men, and the conversion of the world, in any suitable language, and express them in any part of our prayers we choose, and they will be acceptable to God. But we may not forget that in accordance with the directions of our Saviour, it is our duty to offer in some part of our petitions to the mercy seat, and in some appropriate words, our ardent longings for the coming of God's kingdom every where on the earth.

II. *In the good influence it exerts over those who offer it in sincerity and in earnest.*

Frequent and ardent prayer in behalf of any object, has a good reflex influence on the offerer. It directs and controls in a great measure his conduct relating to the attainment of that particular object, inspires in him a greater interest in all that concerns it, and prompts to increased efforts to promote and secure it. The pastor who wrestles with God often and earnestly in secret prayer, in behalf of his people, will be very likely to labor with a warmer heart, and with more zealous efforts to promote their spiritual welfare, than though he seldom or never thus prayed. His prayers for the flock, over which God has made him shepherd, will have a good and great reflex influence on himself. As he addresses them from the sacred desk, as he leads them in the devotional exercises of the sanctuary, as he mingles with them in the bosoms of their families, and as he walks by the wayside in their company, he will strive to accomplish that for which he so ardently and so frequently prays in secret at home. The feelings of his soul will continually seek a development in appropriate actions for the spiritual good of his pastoral charge.

The mother who ardently longs for the conversion of her son, and who frequents her closet to spend an hour there in its silence and solitude, bowed in prayer before God in his behalf, will be most sure to manifest in her actions a deep and sincere interest in his salvation. Faithfully, yet kindly and winningly as only a mother can, she will tell him of the exceeding sinfulness of sin, warn him of the danger of continued impenitency, and point him to Christ as the only hope of the sinner. With a tearful eye, and with a faltering voice she will endeavor to lead him to the Saviour. In her conversation with him, and in her deportment towards him, on every suitable occasion, she will exhibit her intense desire that he should become a christian.

Similar will be the reflex influence of frequent and earnest prayer for the evangelization of the world over those who offer it. It will prompt them to corresponding and appropriate action for the attainment of the desired object. Those who pray with their whole souls, "Thy kingdom come," will be ready to do according to their ability in some effective way for the hastening of the universal prevalence of God's spiritual reign on the earth. If their hearts are pervaded with the spirit of this petition, they will desire to perform all within their power, in order to promote the conversion of the world, either by the exertion of personal influence and personal labor, or by contributing liberally of the property which has been entrusted to their stewardship. There is a great and fast increasing demand on Christendom, at the present time, for a multitude of men, and a large amount of funds to be employed in the work of evangelizing the nations, To every heathen country on the globe, with one or two exceptions, the christian missionary has free access; and from many a pagan land, in loud and urgent tones, comes the Macedonian cry unto the churches, "Come over and help us." The supply of men and of money needed to meet the present, and the future demands for help made by a perishing world, will not be found till the churches shall offer with becoming earnestness and frequency, the prayer to the God of Missions, "Thy kingdom come." When she thus prays, the wants of pagan nations will not long remain unsupplied. The appeal sent to her from China, from Hindostan, from Palestine, from Persia, from Turkey, from Southern and Western Africa, and from different parts of Europe and America, will then find a response in many a pious heart. To the voice of the Lord, heard in his providence saying, "Whom shall I send?" many a reply will be made in the language of the prophet, "Here am I; send me." The petition, "Thy kingdom come," proceeding to the Father from the heart of the church with one united and fervent voice, while it would be accepted by Him, would have a very salutary reflex influence over her. It would be partly answered in leading her to devote a multitude of her sons and her daughters to the work of "going into all the world and preaching the Gospel to every creature." The plea of men dying for lack of knowledge in heathen countries, wafted to the ear of Christendom by every breeze that fans the ocean's bosom, would not be made in vain, but the returning wave would bear to them a vessel freighted with the bread of life.

As well might we expect that the pastor who wrestles with God in importunate prayer in behalf of his flock, would leave it to perish without making earnest personal efforts for its salvation, or that the mother who often and ardently prays in secret for the conversion of her son, would exhibit a stolid indifference in relation to the interests of his soul, as that those who supplicate the throne of grace with frequent and fervent petitions for the evangelization of the world, would neglect to use the other appropriate and necessary means for its attainment. As personal labor is one of the divinely appointed agencies for saving men, there may be readily found the needed number of men willing to consecrate themselves to the work of missions. But not only would such prayer offered by the church lead many to labor *in person* in the work of conveying the Gospel to heathen lands, it would also result in furnishing the needed amount of funds to prosecute with becoming vigor the divine enterprise of converting the world. It would infuse into the hearts of those who remain at home a spirit of benevolence and liberality commensurate with the magnitude of the undertaking, and worthy of the glorious triumph over sin it contemplates.

Now it is doubtless true that some give to the cause of missions who pray little or none at all for the success of that cause. Giving to promote the coming of God's kingdom in the hearts of men, is often neither preceded, nor accompanied, nor followed, by earnest prayer for that object on the part of the giver. But it is believed that sincere and ardent *praying* for the conversion of the world is ever attended by *giving*, according to ability, for the promotion of that enterprise. He who engages in present and importunate supplication in behalf of the heathen, will not be likely to return a negative reply when solicited on suitable occasions to contribute of his substance to send them the Gospel. He will not shun the sanctuary when he expects an opportunity will be presented for him to make an expression of his desire for their salvation, by casting into the Lord's treasury such an amount as the voice of God's word, in view of the urgent need of lost men, shows to be his duty. Nor will he give grudgingly for this purpose. He will do it cheerfully, willingly, with satisfaction and with pleasure; will not only love to pray for the pagan world, but will also love to aid missions, as far as he can, consistently with his other duties as a christian. Frequent and earnest prayer for the evangelization of the world, is therefore highly important, inasmuch as it exerts a salutary reflex influence on those who offer it, leading some to devote themselves in person to the work of missions, and others to furnish the requisite amount of funds to promote its attainment.

III. *In the encouragement it affords those who have consecrated themselves to labor in person for that object.*

It is of great practical interest to the minister of the Gospel to know that the church to which he preaches the word of life, remembers him frequently and fervently in her prayers. We are all, probably, well aware, how encouraging and gratifying it is to the pastor of any people to be assured that they ardently supplicate for him as they bow around the family and in the closet. Such knowledge is the source of much comfort and hope to him in the discharge of his arduous duties. He can preach and labor more effectively, than if he was without their sympathy and forgotten in their prayers. It imparts a cheerfulness to his feelings, and thus, while it materially promotes his usefulness as a minister, greatly increases his happiness as a man.

So it is of great practical interest to the missionary of the cross to know that the church generally pray with an appropriate fervency for the conversion of the world, and especially to know that those christians with whom he is personally acquainted in his native land, remember him and pray with earnestness in his behalf. Such knowledge must, in the very nature of the case, afford him peculiar encouragement to labor with ardent zeal and unremitting cheerfulness in the hope of being instrumental in the conversion of some of the heathen among whom he lives. Consider for a moment the circumstances in which a foreign missionary is situated. He is far away from his native land, his home and his kindred, and from those who sympathise with him in his trials and in his toils. He is surrounded with strangers. He has access to little or no congenial society. Those with whom he mingles, are mostly vile and ignorant, often ungrateful, perhaps disposed to misrepresent his motives, and place a false construction on his actions. It is true that he feels that he is discharging his duty to the heathen and to his God, and is assured that he has the approbation and blessing of his Father in Heaven. Still, it is as natural as it is reasonable for him to cast a frequent thought across the ocean to the port where he once lived, and where he left many loved friends, with whom he often took sweet christian counsel, and bowed in prayer together. The knowledge that they yet remember him, and pray for him, when no ear hears them and no eye sees them but God's; at the time of the morning and the evening sacrifice, and in the monthly concert, will constantly produce great joy in his heart, and afford great encouragement to him as he labors on in some humble station in the hope of winning heathen souls to Christ. He loves to recall his former christian friends, and his thoughts linger about them, because he feels that they must be still interested in the missionary work, and delight to pray for its rapid success.

But suppose that in some way he should ascertain that the church with which he was connected in his native land, and those christian friends with whom he was personally and intimately acquainted, restrained prayer in behalf of the world, and that they neglected or forgot often and ardently to remember him in his toils and trials, his perils and self-denials, what feelings of loneliness and desertion would fill his heart! How would his soul be disquieted within him! With how little encouragement could he labor, except as he himself derived it from the throne of grace in answer to his own agonizing prayers! The smiles of his Heavenly Father would now be his only joy and hope, and the promises of the Bible his only rock of consolation. He would not be alone. Oh no: for the blessed Saviour has assured him, "Lo I am with you alway." Nevertheless, he would feel that a great, and in some respects an essential, element of his happiness and his usefulness was wanting. Oh, how deep and keen would be his feelings as his thoughts travel back to those whom he left in his native land, and contemplate their want of interest in the work of missions, as evidenced by the fewness and the coldness of their prayers in his behalf. I recollect reading, several years since, of a missionary and his wife in the foreign field, who had just received a long expected letter from home. The wife, in high spirits, hastily broke the seal, and began to glance over the contents. She had read but a few moments, when the letter fell from her hands, and she burst into tears. Her husband, supposing it contained intelligence of some alarming sickness or sudden death among her personal friends, and preparing to remind her of the hopes and the consolations which only the Gospel affords to the sorrowing and the afflicted, kindly enquired the cause of this strong emotion. He at length learned that the letter communicated the news of the suspension of the prayer meetings in the village where her parents resided. And, added the wife, when her tears and her sobs allowed her to speak again, "*We had better go home. It is of no use to remain here unless our friends can pray for us.*" Similar, I doubt not, would be the feelings with which his heart would be pervaded, and similar the conclusion to which he would come, of many a missionary in a heathen land, should he become convinced that the church generally, and that his personal christian friends particularly, for any reason, failed to pray with frequency and fervency for those who are devoting their lives to the work of evangelizing the world. It is, then, highly important that frequent and earnest prayer for the coming of God's kingdom on the earth, should be made by the christian, inasmuch as it affords great and peculiar encouragement to those who are laboring directly to promote that object.

IV. *Prayer is the only effectual means of bringing down God's blessing upon us.*

We have thus far considered prayer for the conversion of the world as an important duty of the christian arising from the directions of Christ to his disciples, from the good reflex influence it produces on the offerer, and from the encouragement it affords those who labor for the evangelization of the heathen. We now contemplate it for a moment as absolutely indispensable in the divine economy, from the fact, that it is the only effectual means of bringing down God's blessing on efforts put forth for the conversion of men. This is the strongest and most important argument which can possibly be urged in favor of frequent and earnest prayer for the speedy coming of the reign of righteousness on the earth. Without such prayer offered by the disciples of Christ, Satan's empire will never be demolished, nor God's spiritual kingdom be established. Success will not be granted to the personal labors of christians to evangelize the heathen, and all pecuniary contributions for that object will be also in vain, unless the fervent, effectual prayer which avails much with God, shall ascend to Him from the Church. "I have planted," said Paul, "Apollos watered, but God gave the increase." Such was the experience of christians 1800 years ago, and such has been the experience of christians since that period, and such will ever be the experience of those who are "laborers together with God," in the work of evangelizing the world. For "neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." The most wisely directed efforts have never resulted in the conversion of men, independent of the operation of the Holy Spirit; and they will never result in the salvation of a single soul, except as a blessing from above shall be added to them. All means within the control of man will prove powerless and unavailing to rescue the heathen from sin, unless grace from the Most High shall render them effectual in leading them to the Saviour. "Except the Lord build the house, they labor in vain that build it." The missionary aims at producing spiritual results. Now the Holy Spirit is the divine agent, whose presence and authority are needed to sanction and confirm all human efforts, in order that they may be successful in securing these results; and prayer, sincere and importunate prayer, is the appointed means of causing the descent of this Agent.

"Who but thou, Almighty Spirit,
Can the heathen world reclaim?
Men may preach, but till thou favor,
Heathens will be still the same."

From these remarks, the relation which frequent and prevailing supplication sustains to the efficacy of human means for the conversion of the race, will be evident to all. In the economy of the divine government, it is of indispensable importance, in order that the smiles of God may attend and succeed the labors of his children to restore this revolted world to its allegiance to its rightful sovereign. It is especially necessary to urge the importance of earnest prayer for the evangelization of the world, because it is the tendency of our age to *do much* for the spread of the gospel, but *pray comparatively little* for the divine blessing to rest on efforts made for that object. Like the Jews of old, good men in our day seem anxiously to ask, "What shall we do that we might work the works of God?"—forgetting to a lamentable degree that no "*works*" are acceptable to God only so far as they are accompanied with corresponding faith and prayer. As evidence of the truth of the assertion that there is a tendency in our time to *do much* but *pray little*, witness, on the one hand, the numerous religious societies existing in Christendom, designed to promote vital christianity, such as the Sabbath School, the Tract, the Bible, the Home and Foreign Missionary, and the large amount of funds contributed annually by the church for their support. On the other hand, the usually thin attendance on the Monthly Concert, and on the weekly prayer meetings, the little fervency and interest felt and exhibited at the hour of family and secret devotions, for the blessings of the Holy Spirit to render successful the Saviour's means used for the conversion of the world. Now it would betoken the existence of a better spirit in the church, if, while there should be no diminution in zealously "working the works of God," there should be a very large increase of more fervent and agonizing prayer for the coming of his kingdom. Such a course, while it would honor God more, would, according to the divine plan, make the means used by his servants efficacious in the conversion of a greater number of souls. The united, fervent and effectual prayers of his people, in connection with other divinely recognized and appointed instrumentalities, are destined ultimately to achieve a complete and glorious triumph over sin. I would that we all might feel how little worth, in the sight of God, are our professions of interest and acts of benevolence, and our labors in the cause of missions, unless they are accompanied by appropriate and importunate supplication for the success of that cause. O that all who love God, and take delight in the spread of the Gospel among the heathen, might realize the indispensable importance of sincere and earnest prayer as the only effectual way of bringing down the blessing of the Holy Spirit on the efforts made for their conversion.

The petition, Thy Kingdom Come, addressed to Jehovah as a memorial expressive of the earnest wishes of his loyal subjects on the earth, will ever be in order in the court of heaven. The Advocate, Christ Jesus, takes it all covered with tears, and presents it to Him, and intercedes for its acceptance and approval, pleading the merits of the propitiatory sacrifice he made of himself for the sins of the world. As his only begotten and dearly beloved Son, Jesus reminds the Father of the promise made in the councils of eternity, and asks for the bestowal of the heathen upon him for his inheritance, and the uttermost parts of the earth for his possession. The united prayer of the petitioners, congenial to the feelings of Jehovah, in accordance with his eternal purposes, will be granted, and the kingdoms of this world will speedily become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever.

Christian hearer—in view of the considerations which have been urged, will you not, when you daily visit the closet, plead in greater earnest, and in the exercise of a more active faith, in behalf of a lost race, than you have ever yet done? When you bow in the social circle, and in the weekly prayer meetings of the church, will you not supplicate, with a becoming importunity, for the prevalence of God's spiritual reign among all the nations of the earth? At your evening and morning family devotions, will you not remember the heathen in their deep degradation and sinfulness, and offer a sincere and fervent petition for their rescue? In the sleepless watches of the silent night, and often while engaged in your usual pursuits, abroad or at home, will you not elevate your soul in a voiceless prayer to God, in the short, but comprehensive request, "Thy Kingdom Come?" And especially will you not regularly attend the Monthly Concert of prayer for the conversion of the world? How can you better manifest your desires for the salvation of the heathen, than by uniting monthly in concerted prayer with your brethren throughout the world to Almighty God for his blessing to rest on all the means employed for their conversion? I invite you to attend the monthly Concert in the name of 800,000,000 of dying men. Consider well the unspeakable importance of such prayer, and the immense number of those for whom you should offer it. Contemplate the approaching judgment when you will be called upon by Jesus himself to give an account for your principles and your practice in relation to this duty. Let not any consideration of little moment have an unfavorable influence on your decision. Let your practice be such as an enlightened conscience will approve, and a Holy God will justify. The spiritual condition of many a deathless and priceless soul in pagan lands, may, in the providence of God, be intimately connected with the reply you now make in your hearts, and the course you will hereafter pursue, in relation to this question; and will you not then regularly attend the monthly concert of prayer for the conversion of the world?

THE AMERICAN

NATIONAL PREACHER.

No. 4, Vol. XXX.] APRIL, 1856. [Whole No. 352.

SERMON DCLXXVII.

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THE PRECIOUSNESS OF THE SOUL'S REDEMPTION.

" For the redemption of their soul is precious, and it ceaseth forever."—PSALM xlix. 8.

THE carelessness of mankind at large, on the familiar subjects of death and eternity, is equally surprising and alarming;—*surprising*, because the world dwindles to a point in comparison with the immensity of worlds around us; and all its joys and sorrows, when weighed in the balances of the sanctuary, are lighter than vanity;—*alarming*, because earth alone is the theatre on which preparation is made for unseen worlds; and neglect of that preparation is followed by consequences, at once fearful and irreparable. The whole structure of the divine administration under which we live is framed with reference to man's salvation; the instructions of the Bible, the teachings of natural religion, the dispensations of Providence, the monitions of conscience, and the ordinances of the Gospel, are all intended to purify and elevate his affections, and fit him for scenes of perfect happiness and transcendent glory. When this gracious intention of heaven is forgotten, and these means of spiritual improvement are perverted, to the hardening of the heart, it is to the last degree alarming.

Nor can the fact of "the carelessness of mankind at large" be questioned. The observation of every day demonstrates it. Who seeks first the kingdom of God and his righteousness? Who denies sleep to his eyes and slumber to his eyelids, that he may secure the Great Salvation? Are not men everywhere mad upon their idols? so that when God looketh down from heaven, he is constrained to say, "they are all gone out of the way—there is none that doeth good, no not one!"

Never let it be forgotten that "the kingdom of heaven suffereth violence, and the violent take it by force;"—that whosoever will enter the strait gate must *strive*, even to agony;—that whosoever will win the crown must bear the cross;—and whoever will gain the victory, must fight the battle with principalities and powers. Eternal life is the prize to be won; hard conflict, involving self-denial and heroic devotion to God, alone secures it.

What more surprising and alarming then, to one who calmly surveys, with an eye of faith, the character and certain destiny of sinful man, than the prevailing indifference on the momentous question—What shall be done for the redemption of the deathless spirit?

The soul's redemption is the subject before us. As presented in the text, it naturally divides itself into four parts, viz:

I. The object; II. The nature; III. The quality; and IV. The closing up of this redemption.

I. The *object*, of this redemption. It is the redemption of the *Soul*.

The soul is that spiritual and immortal principle in man, which distinguishes him from the beast. This is the primary import of the term. Sometimes it is used by the inspired writers in a secondary, or figurative sense; as when the Psalmist declares the eye of the Lord to be upon them that fear him,—"to deliver their soul from death, and to keep them alive in famine;" and when he speaks of the enemy as "persecuting his soul to take it, and treading down his life upon the earth." Reference is here clearly had to animal life. This figurative use of the term is justified by the fact, that whenever the soul leaves the body, animal life becomes extinct. The co-existence of the immortal principle with the body, is essential to human life.

Still, the soul and animal life, are not to be identified. "Fear not them," saith Christ, "which kill the body, but are not able to kill the soul." The death of the body forbids not at all the continued existence of the immortal principle. Though united, they are distinct; and when separated, each follows the laws impressed on it by the Great Creator, the one bursting forth into a boundless sphere of activity, the other returning to the dust whence it was taken.

It has been thought by some, that the term is used in its secondary or figurative sense, in the text; and it must be confessed, that the connexion in which it stands, favors, though it does not establish, this construction.

To show the vanity of trusting in wealth, and boasting of the multitude of riches, the Psalmist says, "None of them can by any means redeem his brother, nor give to God a ransom for him;" "that he should still live forever, and not see corruption." This is a complete argument, proving the insufficiency of any amount of gold to prevent death. Our text is thrown in between the two parts of this argument as parenthetical, and unconnected with it; nay, as a thing entirely distinct from it. Contemplating the certain triumph of death over the body, the mind of David seems to repose for a moment on the fact, that there *is* a redemption for the *Soul*, which may be secured if laid hold of in season, though the animal life perish, without a possibility of ransom. It is as if he had said: "'Man that is born of woman is of few days.' Die he must. Dust shall return to dust. No wealth can bribe, no prayers can move, no eloquence can divert the king of terrors. But the Soul, which is in the body, may be rescued from the death which threatens to involve it, and this redemption is precious." It will be noticed that the last clause of the verse sustains, and even requires, this mode of interpretation. For the body, though reduced to its original elements, shall rise again, and be re-moulded and adapted to the tenantry of the immortal spirit. And if by "the redemption of the soul," were meant the resurrection of the body, then it would not be true that "it ceaseth forever"—for the body shall live again and flourish in immortal youth. This, therefore, could not have been the psalmist's meaning. But, when he said, "The redemption of the soul is precious, and it ceaseth forever," he had his mind fixed on the immaterial and incorruptible *Spirit*—which, however associated with matter, is not dependent on matter, and often displays more vigor of conception, more force of reasoning and more strength of affection, while the body is emaciated by disease and grappling with death, than at any other period of its earthly existence. Its consciousness shall never cease. Its understanding shall forever enlarge. Its power of voluntary action can never be taken away. Its recollections will never die. The energies of reason will never languish. Conscience will be ever enthroned amid its kindred faculties, and the affections will gather strength while eternity endures. Such is the Soul, whose *Redemption* is precious, and at death, ceaseth forever! We are to consider,

II. The *nature* of this redemption.—It delivers man from the curse of God's holy law; and, whatever of *guilt*, *shame*, or *suffering*, is included in that curse, is removed from him, whenever his redemption is completed.

1. He is redeemed from the *guilt*, or power of sin. By nature, he is a child of disobedience, and a child of wrath. Carnally minded, he is at enmity with God. Though he possess traits of character that endear him to his friends, and command the respect of all who know him, yet there is no love of God dwelling in his heart, and no submission to Divine authority, and no cheerful yielding to the discipline of Providence; but on the contrary, he throws off from him the restraints of divine *Law*, triumphs

over conscience, and stands forth, a rebel confessed, against the Divine administration.

The Glory of God, though it ravishes heaven, is alien from his thoughts. His eye discerns no beauty in the Chief of Ten Thousand. The songs of the upper world have no music for his ear. His hand takes no strong hold on enterprises of God-like benevolence; his heart beats responsive to no calls of duty, which promise Him not personal and immediate advantage; nor does his spirit soar on high, to participate the pleasures of the Holy. Whether he eat or drink, sleep or wake, labor or rest, cultivate his mind or neglect it, his object is self-gratification, not the smile of Jesus, nor the approbation of God.

In a word, sin has entire dominion over him; not perhaps in its most hateful forms, but in the form best suited to his views of personal interest. He cares not what law of God he breaks, if he may but enjoy impunity; nor does he care how much dishonor he throws on God, if self-gratification may be secured. *Self* is the idol of his heart, worshipped not less complacently and perseveringly than impiously.

Redemption breaks down this unhallowed dominion of sin, delivers the soul from bondage and sets it at liberty, enlarges its vision, elevates its aims, diffuses through it the warmth of celestial fire, brings it into communion with the spirits of just men made perfect, and with God himself, and says to it authoritatively, " Go, and sin no more."

2. He is redeemed from the *shame* of sin. Is there not degradation and shame in wearing the yoke of a Master, hurled from heaven, and scathed by the lightnings of God's wrath ? in turning away from the Glory ineffable, and plunging into the deeps of the pollution of selfishness ?

It cannot be denied. And this degradation of the sinner is *voluntary*. His course of life, his companions, and pleasures, are those of his own choice—forced upon him by no power on earth or in heaven, outside himself.

I do not mean to say, that he is always flagitiously wicked ; nor that shame always attaches to him in the eyes of his fellow man. It is not so. Many seeming virtues may adorn his intercourse with the world, and earth's honors may cluster thick about him. But, I do mean to say, that every sinner would riot in indulgence, but for restraints laid upon him by superior Power, and that it is no purity of his heart, that holds him back from the lowest depths of debasement.

" As face answereth to face in water, so does the heart of man to man." Circumstances of education, social disposition, conventional laws, and surrounding religious influences, operate both kindly and powerfully, oftentimes, to control the waywardness of the heart, while the governing principle remains the same as in the votary of vicious indulgence, who glories in his shame.

You have heard the knave boast of his frauds, and the drunkard of his excesses; the spendthrift of his extravagance, and the miser of his hoardings; the profane man of his blasphemies, the licentious man of his debaucheries, the angry man of his violences, and the infidel of his contempt for the Bible and its Author. And have you not in all this, an illustration of the shamelessness of sin!

Redemption stops these evil boastings. It turns man's eye to the source of all true glory, and constrains him to love the Lord with all the heart, to serve him with all humility and boldness, and to rejoice in him as the perfection of beauty. It cleanses him from pollution, creates his heart anew, clothes him in the white robe of the Saviour's righteousness, and fires him with heaven's devotion.

3. He is redeemed from the *sufferings* consequent on sin, in the future world.

Even here, his deliverance begins, and advances, amid tears, and prayers, and bitter self-condemnation; but it is perfected only, when this mortal puts on immortality.

Sin and sorrow are inseparable companions. The tie that binds them together is not always clearly seen, because the eye is blinded. But that tie is strong as Heaven's decree. Grace alone can break it; nor is it ever broken by Grace itself, further than the power of sin is crushed.

The suffering consequent on sin in this world is light, in comparison with that which follows it, in the world to come. Here every cloud is tinged with light, and every gloom is penetrated by hope; the bitter and the sweet mingle; the sad and the cheerful blend their colors on the same cheek. It is not a world of judgment, but of trial; not of despair, but of mercy. The inflictions of justice, are reserved for the future. Armed with truth and power, what heart can endure, what hand be strong, in the day when they fall!

You remember the consternation of Adam, when he but heard the voice of the Lord God, inquiring, "Where art thou?" Only conscience had then arraigned him. Sentence had not proceeded against him. But fain would he have hid himself behind the trees of the garden, or have plunged into the recesses of the earth, to escape the eye that had ever before filled him with delight. Keen was the anguish of that hour, when the terrors of the Almighty encircled him, and the miseries of the future crowded on his vision!

You remember too, the fear and trembling that seized the host of Israel, when Jehovah came down upon Sinai, and darkness covered the mount, and mighty thunderings rolled around it, and the voice of the trumpet, exceeding loud, forbade the approach of man or beast, while the eternal law of righteousness was announced. Even the holiest and most favored man of all the tribes was constrained to say—"I exceedingly fear and quake."

Now, if the manifestations of justice, made by way of anticipation, and softened by the interposing bow of mercy are scarcely supportable, what must be the sufferings they will create in the soul, when made in all the awful reality of a sentence from the lips of God, to everlasting punishment! How are they to be sustained, when made not in the gentle inquiry, "Sinner! where art thou?"—nor in the rolling thunder and the lightning's flash, but in the actual overflow of that fiery indignation which shall consume the adversaries! How are they to be sustained, when God shall draw the glittering sword, and his hand shall take hold on vengeance, and he shall throw open all the treasures of his wrath, and exclaim, "Now will I laugh at your calamity and mock when your fear cometh, when your fear cometh as desolation, and your destruction as a whirlwind!"

Redemption secures the soul's deliverance from the torments of pride and envy, jealousy and malice, revenge and despair—from the gnawing of the worm that never dies, and the fury of the fire that never shall be quenched.

And more than this; it elevates the soul to a participation in the glory and felicity of heaven! It introduces it to the presence of God, where is fulness of joy, and gives it a throne on the right hand of Jesus, with a kingdom and a priesthood that shall never fail.

Happy the believer thus distinguished! Thrice happy he, who looks forward, with humble confidence and joyful hope, to the hour of perfect assimilation to his Saviour and his God!

III. The *quality* of this redemption.

It is precious. The nature of it—deliverance from guilt, shame and suffering, demonstrates this. But it still more strikingly appears,

1. In the expense at which it is effected. "Ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a Lamb, without blemish and without spot."

How often, my Hearers, have the unparalleled love and condescension, the voluntary and dreadful sufferings of the dear Redeemer, been brought before you! How often has it been attempted to warm your hearts, and expand your conceptions of Him whom men persecute but whom angels adore! Is it speaking unadvisedly to say, there is not another theme in the compass of human thought, that so imperiously demands, and yet so rarely receives, undivided attention; or another, so well calculated to abase human pride, to inspire hope in the bosom of dejection, and enlighten the darkness that rests on "the bourne whence no traveller returns!" And yet, how little is it loved, how reluctantly contemplated!

But, fruitless as the effort has ever been, to render the doctrine of "Christ, and him crucified," acceptable to an unbelieving world, it must still be proclaimed in every ear, that there is no other name given under heaven, whereby any can be saved, but the name of Jesus Christ.

And, it must be told, that when the Son of God laid aside the robes of divinity, and took upon him the form of a servant, and subjected himself to every sinless infirmity of man, that he might sustain the penalties of a broken law, when he agonized in the garden and when he bled on the tree, it was for no fault of his own, nor from the compulsion of superior power; for he was a lamb without spot, a voluntary sufferer, guided by a purpose formed in the ages of eternity, in view of motives more tender and vast than ever came within human comprehension.

And it must be told, till even the deaf shall hear, that his blood alone redeemeth us from our vain conversation; and that he has not only purchased the church with his blood, but washed and sanctified her therein. Had this work involved only an expense of power, like that which first called light out of darkness; or of wisdom, like that displayed in the arrangements of the material universe; we might have viewed it with awe and admiration. But it was more than this; it was the laying down of *life*, the life of the God-man, at the call of justice and mercy united, as the sole condition on which pardon could be tendered and the sinner saved. Here then, Heaven poured forth its richest treasures, its best gifts, its largest bounties. Heaven bled, that man might never die. Such being the price of Redemption, can its *preciousness* be questioned?

2. In the fact that it magnifies the Divine *law*, this appears.

The law of God, an emanation from eternal truth, wisdom, and goodness, a transcript of the Divine character, is the safeguard of all that is glorious in holiness, lovely in benevolence, and sublime in majesty and strength. It is the bond that unites the interests of heaven and earth; the pervading principle of that delightful harmony which forms the basis of the joys of saints and angels. Can it be trampled on, and leave uninjured the intelligences for whom it was made? Can it be violated with impunity, and leave unimpaired the happiness of the universe?

Redemption would be a term of saddest import, if it failed to secure the great ends of the LAW, while it brought salvation to the sinner. That would be *no* salvation, which should cost the sacrifice of a single principle in the government of God. Heaven would be annihilated, God dethroned, the whole fabric of the moral universe be dissolved, and no sound but of discord and war, be heard throughout God's works.

By the sacrifice of Christ these evils are avoided. No compromise is made with rebels. No safety is left to them, except in the unreserved acknowledgment of the justice and benevolence of the law that condemns them. With that acknowledgement, attested by faith in the great Atoning Sacrifice, they are saved.

Precious indeed is that Redemption, which defends the government of God from reproach, while it secures peace and consolation to the penitent believer. Precious!—because it encircles the throne of God with transcendent glories, showing its foundations to be immovable, and at the same time pouring a flood of light into the habitations of men, and creating new and boundless joys throughout all ranks of holy intelligences.

3. In the perfect adaptation of the plan to the circumstances of men, this preciousness yet further appears.

Were Redemption to be purchased by us for ourselves, what have we wherewith to pay the price? Is it wealth? But what is the wealth of a thousand worlds paid over into the treasury of the Lord? All worlds are his. Is it righteousness? But our righteousness is a falling leaf which the wind carrieth away. Is it tears of penitence? But tears will sooner whiten the Ethiopian's skin, and change the leopard's spots, than wash away the stains of our guilt. The truth is, we are condemned in the fine of ten thousand talents, and have nothing to pay. Silver and gold are trash; prayers and tears are vanity; love and obedience, even, are nothing worth except as testimonies of faith in Christ. They cannot go back over past transgressions, and make recompense for them. We have no equivalent to offer for our disobedience. And no equivalent is demanded, no compensation is claimed. We are required to "come to the waters," there to wash and be clean, to drink and live forever; and then we are free, "without money and without price." Nor is it the depth of shame into which we have fallen, nor the extent of guilt we have contracted, neither the multitude nor the aggravation of our offences, that will bar us from the presence of God, when willing to come to the fountain opened. Wretched and miserable as we are, poor, blind, and naked as Heaven sees us to be, we may yet come boldly to the throne of grace, and obtain mercy, and find grace to help in time of need. How perfectly adapted, then, to our circumstances of poverty and helplessness!

4. In the unfading glories which it pledges, Redemption is precious.

We need an angel's wing, an angel's eye, and more than an angel's experience, to enter fully into that blessedness which remains to the redeemed of the Lord, hereafter. None but glorified saints, not the noblest spirit of heaven who never fell, can fully understand the raptures of those who sing day and night, without ceasing, "Worthy is the Lamb that was slain,—for he hath washed us in his own blood, and made us kings and priests unto God forever." Only they can know the pleasures of safety who have escaped impending dangers; and they alone can know the sweets of pardon, who have felt the bitterness of condemnation.

Look, then, steadfastly to heaven, O thou that believest! Look to that world where God, enthroned in glory, dispenses mercy to whom he will; where love and praise mingle in ceaseless song, without a discordant note; where all is order, harmony, security and joy, without interruption and without end! All this the purchase and pledge of redeeming love! Is not such a redemption precious? Believe,—it is yours!

IV. The *closing up* of this redemption. "It ceaseth forever."

There is a time when the overtures of mercy will cease to be made; when that voice of love which once said, "Lo! I come to do thy will, O God!" will be heard no more; when the joyful sound will be unknown beyond the limits of heaven; and earth will be no longer the theatre of rich and distinguishing Grace.

There are those infatuated by sin, and led captive by Satan, who will not listen to the voice of the preacher pleading never so wisely;—who are engrossed with the cares and pleasures of this life, and resolved to have nothing to do with thoughts of eternity, and who, cutting themselves loose from restraints to enjoy what they can, risk the future on the uncovenanted mercy of God.

For them, persevering in their folly, there is no redemption. They lie down in the narrow house, unwashed and unsanctified; they arise, unclothed and unprepared for admission to the society of the Holy.

The day of death closes up their accounts. It terminates their hopes. It banishes each cherished illusion forever. The voice of the Spirit and the Bride no more says to them, "Come." He that sitteth on the throne, no more says, "Look unto me and live!" Neither threatening on the one hand, nor entreaty on the other, meets them now; but awful realities of what they once heard much and believed nothing, surround them; and no sounds are heard but of wailing and woe—nor visions seen but of miseries without end.

O, could they blot from memory the recollections that will haunt them then; could they forget how solemnly they used to be admonished, how affectionately they were entreated; how urgently they were pressed to flee to Christ and accept of eternal life; one chief ingredient in their misery would be annihilated. But forgetfulness itself is no longer theirs! Their abused privileges rise up together to their remembrance; the instructions they received from the Bible, the sanctuary and the godly friend; the exhibitions of deathless love at the sacramental board; and the unnumbered providential mercies they shared; all rush upon their minds with a force resistless, and a terror that no imagination can paint.

Conscience, too, now awakes to its long neglected charge, and while calling up their mis-spent time, their prostituted talents, vain pursuits and debasing indulgences, it points them to the throne of an offended God, bears testimony to his justice and benevolence in their condemnation, imposes eternal silence on the faltering tongue, and clothes all the future in horrors unutterable.

Nor does one ray of hope break in upon the darkness that wraps up the sinner who has rejected the redemption of Christ, either from the world he has left behind him, or from heaven above him. No voice of mercy greets him. No angel of the covenant comes near, with whom he may wrestle for a blessing; and no Lazarus leaves Abraham's bosom to convey a drop of water to cool his tongue tormented in the flame. For him there is no Saviour now, no comforter, no heaven, no glory, no happiness, no hope! Fallen spirits are his only companions, and fawning tempters are become his tormentors. Despair broods over his heart. He sinks. He *dies—forever dies!*

Forever? Oh, yes—forever, and forever! Sinner, reflect while not too late, that when thy season of probation shall be passed, when the offers of redemption cease to vibrate on thine ear, and the gates of thy prison-house are shut upon thee, thou shalt never come out, till thou hast paid the uttermost farthing.

Think not that tears will avail thee, then! No place of repentance will be found. Thy doom is sealed by thine own act; and no prayers nor vows will break the seal, and give thee liberty. Not even the blood of Calvary will avail thee then. To-day, that blood suspends the execution of the curse denounced. To-day, you are invited to the feast of love, and assured that believing, you shall be saved. But that invitation rejected, the Judge will issue the decree of which you have oft been forewarned in vain, "He that is unjust, let him be unjust still—and he that is unholy, let him be unholy still!" Persevering sinner! read there your doom. O, consider—repent—believe and LIVE!

SERMON DCLXXVIII.

BY REV. HENRY W. PARKER,

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FAMILY WORSHIP.

"A devout man, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway."—Acts x. 2.

A true family is one, though it be many. Father, mother brothers and sisters, have, as it were, one brain and one heart. The same purpose animates them; the thought of one becomes the thought of all; and a like joy or sorrow throbs through all. They partake of the same food, and have a share in every luxury and privation. They have one treasury of wealth, be it much or little, on which each has some claim. They are interested in the same diversions and pleasures—usually, to a great degree, in the same tastes and studies. They occupy one position in society, and in the state. Is it not right, then, that they who are one in physical, social, intellectual and civil respects, should have a part in the same religious feelings and exercises? Having each a share in the lower interests, ought they not to partake also in the higher? Having the same larder, purse, fireside, and rank, shall they not have the same God and a common altar of worship, around which they may gather? Having the same blood, mind and heart, ought they not to be of one conscience and spirit, participating in a household devotion?

It is so in every family which is a *family*, in the full meaning of that word—which is a harmonious, living unity, pervaded by a like general faith,—not a mere joint-stock company, not a mere lodging-house of kindred, not a loose association of individuals. It is so, and has been so, even among idolators. In the words of Jeremiah, "The children gather wood, and the fathers kindle the fire, and the women knead dough, to make cakes to the queen of heaven, and to pour out drink-offerings unto other gods, that they may provoke me to anger." Thus the whole household are animated by the same belief and contribute to the same worship, which is a fitting expression of the one common belief. And in a civilized infidel family, all are tinctured with the same creed of denial, and all worship in reality, if not in form, whatever earthly idol, or shadowy abstraction, is set up in the place of God. Much more is this community of feeling and act, in a truly enlightened and religious household, illustrated throughout Bible history and by all our observation. For example, the first act of Noah, after the Deluge, was to build a family altar; in a later age, Joshua declared that "as for me and my house, we will serve the Lord." David "returned to bless his household;" in Gospel times, children were brought to Christ, as they are now brought in prayer, that he may bless them; and we find Cornelius commended because, as a devout man, he feared the Lord with all his house, and prayed to God always. The fair inference is that he maintained household worship; and it is said that his prayers came up for a memorial before God, that is, obtained favor. And so looking along down the ages to the present time, we find that it has been an immemorial usage in pious families—so much so that it is generally held to be a momentous Christian duty, whether fulfilled or neglected.

These, then, are our first reasons for Family Worship, namely, that a household, being united in all other interests, should be so in religious sentiment and observance; that, as a fact, it *is* so even among the heathen; and that, everywhere, there is usually a household uniformity of non-religious feeling and custom, if not of religious; that where there is a fireside piety, it is fitting and imperative that it go forth into the act of fireside devotion; and, moreover that it *has* been so in all ages, and *is* so, in every really devoted family—is indeed taught by Scriptural example and doctrine. Here are some five considerations in favor of the blessed usage.

Not to dwell upon these, let us notice next, in this connection, the exceeding and sacred importance of the household, as a fundamental part of the scheme of nature, providence and grace. It is God who, in David's words, "setteth the solitary in families." The household is at first a man's very personality, and it is the first little community, church and state, into which he comes. As, therefore, we have religious observances peculiar to each sphere of life, there should be those peculiar to that sphere which is first of all, and indeed underlies and embraces all others. Since man, as an individual, should withdraw to commune alone with God; and, as a member of Christ's body, should meet his brethren for prayer; and, as a member of the community, should unite in the public worship of the Sabbath; and, as a citizen, should swell the chorus of national thanksgiving and prayer; and, as a part of the rational universe, should join in spirit with the adorations of Heaven itself, of all holy intelligences,—should not man, as a member of the household, have household prayer? The individual soul, the church, the community, the state, and the angelic world, has each its worship, in its several capacity; is the family a sphere too unimportant to have its worship also? It is rather the epitome of all spheres of life, all institutions, all modes of existence. Especially is it, or should it be, the image of the church of God—the first miniature church, and so should have its worship, and keep in view chiefly its sacred character. Happy is that home which is in such a case, whose God is the Lord! God would enlist in his loving service all the strength of solitary thought, and all the strength of church-life, and of congregational sympathy, and of national feeling, and of heavenly communion; so would he gather up the tender ties of relationship between father, mother, sister and brother, and twine them into another golden cord, to bind the soul to his throne—often the strongest cord of all.

Further, the usage accords with the injunctions to various and frequent prayer. Cornelius "prayed to God alway;" we are exhorted to "pray without ceasing," and, again, "to pray always with *all* prayer and supplication, and *in everything* with thanksgiving to make our wants known to God"—in other words, to observe all kinds, and on all suitable occasions. What kind of prayer is more beautifully distinct as a species, than the one in question? What occasions more suitable than the ordinary ones of family life—the assembling to partake of the morning or evening bounty of God's providence, or the occasion of retiring to rest? And then how *much* occasion at these times!—how much reason to pour forth united thanks for the blessings enjoyed in common by the least prosperous household, to seek pardon together for sins to which *all* may be accessory, and to ask a continuance of home blessings, earthly and heavenly. Then, too, how powerfully does the usage suit itself to the unusual occasions of the house!—sickness, extraordinary troubles, disobediences, unexpected blessings, separations, departures on journeys, and—deaths. They only, who have for years gathered around the home-altar, know that no joy, no consolation, drawn from the world, found even in individual religion and private prayer, can be compared to the flame of gratitude in joy, and of comfort in sorrow, which is kindled on that altar—that altar which is, indeed, made of loving hearts, beating with the same blood and cemented together in prayer. There are some who observe fireside devotion on extraordinary occasions, so evidently good and needful is it then. But, every day, there is new and varied occasion; and any ordinary one may, unknown to us, be destined to be memorable. The family, separating as usual in the morning or at night, may never meet again in life!

Further, home blessings, particularly of a spiritual kind, are no doubt often secured in this way alone—such as otherwise never would have been granted by Heaven. One of the great arguments for public Sabbath worship, in unison with our neighbors and men everywhere, is, that then we are of course drawn to think of our mercies and needs as a community, a nation and a world; for a prayer-meeting, it is, that then we feel the burden of our church gratitude and wants; for closet-devotion, it is, that our attention is there chiefly called to our own personal account with God. And so, for Household Prayer, a great reason is, that our hearts thus best may bear the burden of home interests to the throne of grace; these weigh strongly upon us then; we offer definite and urgent and all-embracing prayer, with necessary reference to these; and, furthermore, we have the promise that where a few are met in Christ's name, and are agreed as touching anything they shall ask, it shall be granted them. The special direction and earnestness thus given to prayer, and the promise laid hold upon, make it doubly sure, that many home blessings are gained which would have been in no other way. A prayerful home knows not how much it gains; a prayerless one knows not how much it loses.

In the next place, where there are children, the parent is pledged to a holy example, by offering prayer daily in their presence. He feels, or should deeply feel, that he has committed himself, by the solemn act, to lead a life before them consistent with his prayers. No doubt every father, or mother, who is in the practice, is conscious of this virtual pledge—this blessed, needful pledge, additional to all others, and stronger than all others in this respect, that it is a daily one and is made before all the household. All prayer is also a promise to do our part in securing its answer. The man who asks of God success in an enterprise, is thereby committed to do his own part in the enterprise. Family supplication commits to a pursuit of the specific blessings sought, and in general it holds up those especially who lead in it as people of prayer, and therefore of careful life, if they would be consistent. But it is also a pledge on the part of *all*, since all, by the act of kneeling, profess to join in it. For instance, if the prayer be to "grow in grace," each member of the house, uniting in it, is bound to strive after every grace—the graces of faith, patience, forgiveness, love, and the rest. And we all need to join in these daily pledges involved in family prayer; so weak are we—so many the temptations that beset us, especially to an unchristian spirit in the household—that we need to commit and bind and oblige ourselves to be right, and do rightly and only rightly. Shall men give the pledge of a promissory note for a paltry sum of money, or be sworn into a small office, and shall they not give all surety, by social prayer and otherwise, to pay that duty to God, to men, to their own friends, which is more precious than gold, and to fulfil those high offices of home, which are more grand and momentous than those of Judge, President, or King.

But, after all the sureties we give, we are still imperfect, sinful; therefore, further, the occasion is fitly one of confession also, to God, and thus to each other. If we find no grace nor courage to acknowledge to each other our errors, we can at least do it indirectly, by pouring out sorrow to God, in the presence of each other. As it concerns the young, who quickly see the flaws in us, there is emphatic reason for improving such an occasion of humble confession. To guard them against our sins, to teach them to acknowledge theirs, to gain their sympathy, to secure ourselves against harshness—all this alone is enough reason for every parent's kneeling daily with his household, and, if nothing more, at least exclaiming "God be merciful to us sinners!" Though that were all the prayer, it would be much, very much. But it would not be all,—it would loosen the tongue, and make it easy to do what a writer recommends, when he says of parents and guardians that "instead of lecturing their children, always, on their peccadillos and sins, it would be better, sometimes, to give a lecture on their own. There is no other way to correct the mixture of evil you will blend with the family spirit, but to deplore it, and make it an acknowledged truth, that you, too, are only a child in goodness."

Again, in the ways already mentioned, and in others, your children will be taught to pray and praise, and will be variously warned, rebuked and instructed, by this means. "As," to use the beautiful image in the Song of Moses, "as an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings,"—so will you lift up your immortal eaglets on the wings of your fireside prayer, and accustom them to soar, so that they will learn to mount on like wings heavenward. You teach your children to ask pardon of an offended neighbor, and you lead them by the hand for that purpose; you sedulously instruct them to thank every friend who makes them a gift; many a mother has gone with her children to a governor or sovereign, to plead for some favor. Shall they not be led by the hand, unitedly, to God—trained, at morning and evening, to pray and praise the Eternal King, the Almighty Friend? Nay, shall they be taught to walk the ground, and never to mount above the world—taught to reverence an earthly father, and never, by example, to adore the Heavenly Father? In truth, all your nightly injunctions on them to "say their prayers," will have little weight, compared with your own example at the family altar. Then, too, how much Divine truth may indirectly and sweetly be instilled into them at such times, not coldly taught in lessons! How much kind rebuke may touch them thus, instead of being sharply uttered, as it is likely to be when directly spoken! How much persuasion, warmed by the spirit of prayer, may reach them thus! Fireside prayer is an *education* of the household, an education of mind, conscience and heart. It helps, likewise, to complete and supply what is lacking in example and other instruction—not only to correct what is wrong therein, but to fill up what is sadly wanting. Above all it is a tender education—heart teaching heart; its lessons are written with a pen of fire—are burned forever into the soul.

But this is not all. In my view, one of the chief reasons for the usage is this, namely, it *familiarizes* us, from our earliest years, with invisible things; it makes real the unseen; especially does it bring home to us the being and presence of God, converting it from a shadowy mystery to a bright reality, so that we may have an undoubting, untroubled faith in God, which shall grow with our growth, and strengthen with our strength. Look at that home!—see those children kneeling daily before the Invisible One, as if He were verily present in His glory; see them close their eyes, and thus impressed with the truth, that there is a Being and a world which mortal eye beholds not, but the eye of the soul; hear the voice which they daily hear, addressing Him in whom we live and move; and let them see others kneeling with them in reverence to Him. Let all this be a *daily* customary thing, making impression after impression on the young heart, through many long years—that heart which is always, at first, full of trust, belief, vivid imagination and ready feeling. Will not God and Heaven become as real to its apprehension, by this daily exercise, as any visible person, or the visible world? Will not God and heaven be brought home, familiarized, so that doubt and worldliness, even atheism itself, can never wholly pluck out the soul's conviction? And how is it in families where the voice of prayer is never heard—where the knee never bows—where, in a word, there is no God? Must not He and heaven ever seem strange, unreal? Yes, though He be afterwards found, yet must not faith, in a soul so educated, be weak and perplexed? Family Worship at least saves a family from being absolutely godless, heathenish—or, rather, worse than heathenish, for the pagan has his gods, which he and all his household worship. Every family, where there is no altar, and no prayer at all, is worse than pagan; it is, both in its *tendencies* and in its just *classification*, an atheistical family—a godless, infidel house—almost a home of irrational animals, that know no God, no eternity, but eat, and drink, and sleep, and die. "Like sheep," says David, "they are laid in the grave—they are like the beasts that perish." Jeremiah pronounces a curse on "the heathen that know not God, and the families that call not upon his name." Let no one say that a prayerful spirit, or private prayer, or sacred reading, is enough; for where there is either of these truly, there Household Devotion is prized; and where there is a living piety, there it is usually maintained.

Consider, however, still further, the mighty influence of early associations, as it concerns this practice. Consider it not alone as domesticating in the heart all invisible realities, but as something that throws a lasting charm over religion, and throws a chain of blessed restraint around us, in after years. Have you been trained up so godlessly, or have you been accustomed to hear so unpleasant or heartless prayers at home, or are you, and have you been, yourself so averse to God from infancy, that you never love to recall the heavenly scene where your father, mother, brother and sister, have knelt with you, morning and evening—never melt in heart with sweet sadness at that sacred recollection, softened and beautified as it is by distance of time—never feel that recollection hanging upon you as a priceless amulet, to protect you from the evil of the world, as a potent charm, to save you from indifference, scepticism and sin—never feel it as a thread, small but strong, binding you back to the trust and innocence of childhood, to the hallowed memories of home, holding you back from doubt, denial, if not crime and ruin, yea, drawing you, year after year, with gentle but powerful influence, towards Christ and heaven. It would be enough argument for Home Worship, if but the word "God," and the word "Christ," daily heard in tones of reverence and entreaty, were forever after to ring and echo in a man's memory, calling him, in all his wanderings, to return to his Maker and Redeemer.

There is another thought. This worship unites a family in a more sacred and sweet union of love on earth, and tends so to unite them spiritually, that their oneness shall be eternal. It draws them to the same Saviour; it kindles in them a desire and hope to meet in the same heaven; and it is a foretaste of the holy blissful commingling of the great family above, where are no mortal cares and wants, no old age and bereavement, no strife and alienation, no pain, no tears, no separation.

It will be seen that some of the reasons in this discourse have special regard to the young, but other of the reasons—strong and sufficient in themselves—are for Household Devotion, whether there be young children or not. There is nothing more desirable and beautiful than that a married life be begun in prayer—that hands, joined in the sacred vow of fidelity, be joined also daily before the Throne of Grace. Though there be but two, let them build the Home Altar, and never let its flame expire. And beautiful and blessed is it, where children are grown up and scattered abroad, or laid in the grave, to see the united head of the house, though left alone and silvered with age, still daily feeding that altar-flame, around which their children had been wont to gather—still feeding it to cheerful brightness and warmth, even as the only surviving travelers in a wilderness would maintain a watch-fire, though all their companions had been lost, or had perished, by the way. And blessed and lovely is it where the widowed mother, or the wife in the absence of her husband, still offers the morning and evening sacrifice in the presence of her children, though perhaps not in the presence of strangers; her more plaintive and tender prayers deepening the impressions made by the father's—certainly leaving an impression, a heavenly echo, which never can die—which follows us to the grave, follows us to all eternity.

As to "the stranger that is within thy gate," it was once required of him to keep the Sabbath of his host, to conform to the religious habits of the house. Assuredly, civility and propriety, if nothing more, would seem to teach that all who sojourn beneath a roof, should conform to the household worship there, if it be not idolatrous, and thus sinful.

I have spoken of the usage as imperative in a pious household, meaning by that where either parent is a believer. Let me repeat the exhortation to strive after a life consistent with the prayers offered, so that these shall not be in vain, nor made worse than vain. The text speaks of Cornelius as "a devout man, and one that feared God with all his house, who gave much alms to the people, and prayed to God alway." His alms-giving has a double interest in this connection; beneficence is one feature of practical religion; and it shows that his prayers were reduced to practice. The other value of this allusion is that it illustrates the tendency and *fruits* of fireside devotion. It tends to practical religion; it prepares the family, and every member of it, for usefulness in the world; and this is the crowning argument for Home Worship, that it is the fountain of a Christian spirit which blesses not the home alone, but overflows its narrow boundaries, and spreads abroad through the community, the church, the nation and the wide earth.

But I do not mean to confine the duty to those who consider themselves regenerate. It is just one of those simple duties which if a man set himself to perform, he *may* find, in the very act of its discharge, a willingness to do *all other* duty—a willingness, a yielding, which may be the turning-point of his soul's history. I have heard of an instance where an irreligious man resolved, perhaps for his family's sake, to do this one duty, and who has since dated his conversion from that hour. But aside from these considerations, I cannot conceive how a man, surrounded with all the delights of home, his heart glowing with the warm happiness which God gives him, can refuse to kneel with his companion, or his family, and at least say with a full heart, though it be in broken words—" Our Father in heaven, we thank thee—we bless thee; forgive us our sins, for Jesus' sake; keep us this day, or this night; bring us all at last to thy presence and joy." How can any man, who is not an atheist, neglect to thank God thus for his mercies, and pray for grace, for continued blessings, for eternal union in heaven? And how, still further, can a father, or mother, in this Christian land, if not absolute atheists, fail to join with their beloved children in acknowledging the God of mercies? How can they permit their house, their children, their home, to be godless? Yes, how do they even *dare* to have it so?

Oh! build the Family Altar, if it never has been built in your home; repair it, maintain it, if it has fallen into decay. Let Joshua's be your steadfast purpose, your lofty joy—"As for me and my house, we will serve the Lord." Weep—melt in heart for all your disastrous and guilty neglect, or poor, hurried, heartless performance, in times past. Hallow the table of God's daily bounty, with a blessing sincerely asked, thanks sincerely given. Bring forth the dusty Bible—confess your neglect to your fireside companions—read and pray with them, at morning, or evening, or both, as did your father, and your father's father before you. Can you not find words nor courage? You find it for conversation—for everything else; nothing but practice makes *anything* easy; nor is it *what* you say, but how you say it—in what spirit you pray—that is the great thing. Or if your words be many, recollect that we are not heard for our much speaking; be not tediously prolix in reading nor in supplication. Yet be not hurried; *take* time, if you have it not; the time spent in God's worship is never *lost*, even in an earthly point of view. Let not the Sabbath be the only day when you observe the duty—say not thus, *in effect*, to your family, that you worship God only when you have nothing else to do. Read, if it seem best, with a commentary beneath the text, at which your eyes may glance for an explanation of a difficult verse, and so elicit attention and interest. Sing, if you can, if it be in your hearts, and circumstances admit—sing, though it be but one sweet stanza of praise. Teach the young hearts, whom God has given you to train—teach them to join in the prayer. Let it be the simple outpouring of whatever gratitude or wish may spring up in your soul, and not a set form of speech, mechanically repeated. Thus perpetuate, in its life and beauty, this right and happy institution. Hand it down as a rich legacy to those who come after you. So shall your father's God be your God, and your children's—so shall you and they be ripening for the family of the redeemed—the worship above—the Heavenly Home.

A CONSECRATED MINISTRY.

BY BISHOP POTTER, NEW YORK.

What have the ministers of Christ to do with pride and self seeking? What have they to do with scheming and contriving for their own advancement? What have they to do with good or evil fortune in the things of this world? What have they to do with aping the silly fashions and vanities of the day? What have they to do with the gross manners, the irritable tempers, the sensual habits, the vulgar, ignoble thoughts, the idle words, the wretched bickering and jealousies, and the unkind judgments and harsh speeches of the men of this world? What have the ministers of Christ to do with studying how they may please themselves, and how they may win those places which will be most in the eye of the world, and most abundant in comfort and luxury? If every follower of Christ is commanded, on pain of rejection or reprobation, "to seek first the kingdom of God and His righteousness," and that, too, with the promise that all other things needful shall be added unto him, with what fitness or decency can a minister of Christ hold back from the work given him to do, (which he has been set apart and empowered, and bound by a vow to do,) until he can find where he may do it with the most comfort and on the best terms. What sort of spectacle is presented to the eye of God and holy Angels, to the earnest-minded in the church, when, on the one side, churches are seen closed, stations left vacant, sheep wandering without a shepherd, souls perishing for lack of bread; and, on the other, ten, twenty, thirty ministers of Christ looking for fields of labor, standing all the day idle, asking, not where most and hardest work is to be done, but where a certain style of living can be maintained, and a certain scale of expense be provided for? What idea shall we form of that candidate for the sacred ministry—what hope of his future career—when we see him bestowing his thoughts and his affections upon domestic pleasures, pledging himself to the duties and responsibilities, and cares and embarrassments of a family, before he has been fully trained for his holy warfare—before he has earned a single comfort by noble self-sacrifice—before he has gained the least assurance that he can command bread or shelter for a second life? What respect can we entertain for the youthful candidate—what hopes for the church he is to serve—when we see him reversing the rule and order of our Lord, and seeking *first* how he may please her whom he hath chosen beforehand to be his wife, and how he may provide for her and for himself the comforts and elegancies which sensual habits and the opinions of the world have rendered necessary?—and when we see him afterward holding back from the ministry of the Word—holding back, not from *vows*, but from the keeping of them—holding back from instant service, leaving breaches unfilled, because there is, in a worldly view, little honor and little profit in the post which implores his succor? Can we say of such that they are conformed to the pattern of their Master, Christ? Is it true of them that "they are not of the world, even as Christ was not of the world?" They may boast of Apostolic succession, but are they of the true Apostolic stamp? Are they moulded after the fashion of those first preachers of righteousness who took their conception and measure of the Christian ministry fresh from the life of its Divine Founder?—those holy men who willingly suffered the loss of all things, and counted them but dross, that they might win Christ—who counted not their lives dear unto them in the fulfilment of their ministry—who combined the hardness and severity of John the Baptist with the glowing love, the meekness and gentleness of the Lord that bought them—are *these* effeminate, grovelling, sensual, self-seeking, and self-indulgent, recreant soldiers of the Cross, fit to be numbered among those noble martyrs and confessors, or to be considered as in any respect of the same spirit? If the Christian ministry is, in itself, the noblest, the sublimest work to which mortal man can be called, where is the *dignity*, where is the *heroism* of it, when prosecuted in the temper I have exposed? A ministry so perverted and abused, is of all things most base and ignoble. O, degenerated age! O, abused and afflicted Church! when those who come to serve at her altars, come in the hope and with the design of uniting the service of God with the service of Mammon!

THE AMERICAN

NATIONAL PREACHER.

No. 9, Vol. XXX.] SEPTEMBER, 1856. [Whole No. 357.

SERMON DCLXXXIX.

BY REV. A. T. CHESTER, D.D.,

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CHRIST THE HEAD--THE CHURCH THE BODY.

"And gave him to be the head over all things to the Church, which is his body."—EPHESIANS i. 22, 23.

THE Church is not any one particular denomination. In the Scriptural use of this name all are meant who have embraced the Lord Jesus Christ in the exercise of a saving faith, and who have professed attachment to Christ according to the forms of some evangelical communion; nay, if they have not made such open profession, because it has been impracticable, they are not on this account excluded from the fellowship of the Son of God. The Church comprises all real Christians. It is this company of true believers that is called in the text the body of Christ. Of this company, considered as a body, Christ is the head.

Could we venture to use language expressing such intimacy between ourselves, poor miserable sinners, and the divine Son of the blessed God, if he himself had not authorized it? Should we dare, even in the use of figurative language, to hint at such a tender and loving union as that which Christ declares to exist between himself, and those whom he has chosen for his own? He says, "For whosoever shall do the will of my Father which is in heaven, the same is my brother and sister and mother."

He says to his disciples, "I am the vine, ye are the branches. As the branch cannot bear fruit of itself except it abide in the vine, no more can ye except ye abide in me." The Apostle is directed by inspiration to call Jesus Christ "the chief corner stone in whom all the building fitly framed together groweth unto an holy temple in the Lord." And under the guidance of the same Spirit, the Apostle calls Christ the husband, and the Church the wife. And again he says, in the Epistle to the Colossians, in exact agreement with the language of the text, "And he is the Head of the body, the Church." These expressions declare a union between the Redeemer and the redeemed so close and tender, as to awaken our astonishment at Christ's condescension, and our warmest gratitude in view of his love.

The text exhibits an arrangement of divine wisdom. God, Jehovah, *gave* his own Son to be head over all things to the Church which is his body. This passage is full of the most important instruction.

I. We have in it a view of *the exaltation of the Church.* It is indeed called the body, and Christ the head, to show his superiority, but we must not suppose that because the Church is a body, it is on this account insignificant or worthless. The character of the body will depend upon the head with which it is joined. We are accustomed to depreciate the excellence, and to deny the glory of our natural bodies, because they are associated with the flesh, which the Scriptures pronounce corrupt and cursed; but then this is a corruption and a curse not literally of the flesh, but of the moral nature. The body of man regarded in itself, contemplated in view of its structure, its capacity of development, its delicate and intricate machinery, its adaptation to all the wants of the living being, and its mysterious connection with the spirit that dwells within its chambers—this body is the most wonderful and glorious of all the visible works of God. The body of a living creature, when properly considered, reflects more honor upon its Creator than the solid masses of many senseless worlds. This body is essential to the completeness of the soul. Here on earth, what is the soul without it? We sometimes call these bodies the fetters of the soul. We call them clay in opposition to spirit. We think that when the soul is freed from these clogs, it will rise to the enjoyment of its full measure of blessedness and knowledge and glory; but yet this truth is also plainly taught in the Scriptures, that a body is essential to the highest development, and to the complete perfection of the soul in eternity. I do not suppose that the disembodied spirit, awaiting the sound of the trumpet that arouses the dead, though in the enjoyment of complete bliss, or in the endurance of unmitigated wo, can either enjoy or suffer as much as when it shall receive its body from the grave and be arrayed for immortality.

A body—of what character we cannot now form an idea—a body is essential to the perfection of the immortal spirit. Such a body Christ himself consents to honor and exalt, as the habitation of his own divine nature, while he shows himself to the adoring hosts of the redeemed, and receives their homage as King of kings and Lord of lords. It is not necessary to connect any idea of disparagement with the Church, because it is called the body of Christ; even that which is named in the figure, this body of clay, is a display of the power and wisdom of God, fitted to call out the highest praise. Each one of us has occasion to use the adoring language of the Psalmist, "I will praise thee, O God, for I am fearfully and wonderfully made." But then, what gives its value to the Church, considered as a body, is that it is the body of such a head. The head gives character to the whole being. This is the chief exaltation of the Church, that, as a body is essential, in connection with a head, to make up a living being, so in a certain most important sense, which must now be more fully explained, the Church, as a body, joined to its divine head, is essential to the existence and completeness of the glory and majesty and everlasting dominion of the Son of God as the Redeemer and Saviour of lost men. Certain it is, that Christ could not be what he is without the existence of his Church. He would be divine, one with the Father, "glorious in holiness, fearful in praises, doing wonders." He would be worshipped in heaven, but he would not be known as Redeemer, or Mediator, or Saviour. He would not be regarded as a king while he had no kingdom. He could not be considered as the head if there were no body, or if he were, it would only be to exhibit his incompleteness in this respect. This idea, which seems so important and so interesting, and which in this connection so exalts the Church, is stated in the language connected with the text. It is a remarkable expression, and deserves especial consideration: "And gave him to be the Head over all things to the Church which is his body, the fullness of him that filleth all in all." The Church, his body, is his fullness, or, as is the exact meaning of the word, his completeness—that which is wanting to make him perfect—not in his character as God, or the eternal Son, or the Lord of Angels, but as Saviour, Redeemer, Mediator, and King of Saints. Paul says of believers, "and ye are complete in him"—without Christ, man is, and remains an imperfect being. He needs Christ, whatever else he may possess to make him complete in true wisdom, or spiritual excellence, or eternal safety, or infinite glory and bliss. And here we are taught that the Church is the fullness of Christ—he is complete in his people; of course in respect to his purposes of mercy and his work of grace; which yet are the most glorious exhibitions of his nature. We almost shrink from the thought, so much does it elevate the Church. The Church is not merely his chosen flock to be saved by his blood—not merely his adopted family to be received into his kingdom and made happy there forever, but it is his body, his flesh; for the Apostle says, still more boldly, "for we are members of his body, of his flesh and of his bones." The Church is the fullness, the completeness of Christ. It is on this account in part, that the Father promised the Son that he should not make the sacrifice of himself in vain—that he should see of the travail of his soul and be satisfied—that he should have a seed to serve him—in short, that he should be complete in his connection with the Church, both on earth and in heaven. Already does Christ the Redeemer exhibit his glory in this character to the older inhabitants of heaven as he receives the homage of that portion of the Church that has already crossed the flood and joined itself to his glorious throne; and on earth how can he manifest himself to the ungodly except in this way, showing the power of his grace and exhibiting the riches of his love in calling a people out of the world and bestowing upon them the blessings of his salvation? Would Christ be what he is now in heaven—would he be throughout eternity what we are assured he will be, if, having made his sacrifice, and continuing his merciful intercession, all men should be left to hardness of heart, should resist his mercy, and not one be saved to sing in heaven the praises of redeeming love. Such a result would not, could not rob him of a single ray of his personal and essential glory, for as God he would still stand forth arrayed in spotless holiness and complete perfection; but he would not be exalted to the throne of dominion over the redeemed host, who shall now vie forever with the angels in their notes of praise. The Church is the fullness of Christ.

But lest there might be any unholy exultation—lest any thing of credit might be arrogated by the Church, the apostle ascribes all the excellence of the Church to Christ. It is the fullness of him that filleth all in all; the very existence of the Church—its spirituality, its connection with the Redeemer, its ultimate excellence, when according to his promise, he shall "present it to himself, a glorious church not having spot or wrinkle or any such thing" —all this is derived from Christ; he filleth the members of this spiritual body with all their graces. The Lamb of God prepares for himself a spouse; to her it is granted that "she should be arrayed in fine linen, clean and white, and the fine linen is the righteousness of the saints." Soon shall be heard "the voice of the great multitude as the voice of many waters and as the voice of mighty thunderings, saying, Alleluia, for the Lord God omnipotent reigneth. Let us be glad and rejoice and give honor to him, for the marriage of the Lamb is come, and his wife hath made herself ready." The Church shall be cherished by the Redeemer as a wife of youth. Of her he shall say, when she is received to his embrace, "Thou art all fair, my love—there is no spot in thee." What honor thus to be united with Christ. "So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh, but nourisheth and cherisheth it, even as the Lord the Church." All this love and favor is secured to the people of God because Christ is the head and they the body.

II. We have another truth taught in the text; the main instruction of the passage. It is *the superiority of Christ.* He is the head! Language more expressive of excellence could not be used. Literally interpreted, the text declares Christ's exaltation among the exalted. The head is the most honorable part of the body. It is the throne of the intellect—the home of thought. In it the organs of sense are located. It is the especial dwelling of the soul, that looks out from the guarded windows, that listens at the surrounding galleries, that holds its court within its hidden chambers, issuing thence its orders and there receiving reports from the whole system. The head as the centre of thought, gives its character to the whole being; for say what we will of the heart as the seat of the affections, and thus determining the moral qualities, yet it ever remains true, "For as a man thinketh so is he." Upon the countenance we look to determine the intellectual and moral character of the individual. The head has all authority; to the head is committed all care. This language, implying Christ's superiority, is established by many other passages of Scripture. It is said by prophecy of Christ, "I will make him my first born, higher than the kings of the earth." "The God of our Lord Jesus Christ, the father of glory, hath raised him from the dead, and set him at his own right hand, far above all principalities and powers and might and dominion, and every name that is named, not only in this world but also in that which is to come, and hath put all things under his feet." The Church on earth is more precious in the sight of God the Father than any thing else the world contains—nay, than the world and all in it besides. For its sake, the blessings of Providence and grace are bestowed upon mankind. In his purposes of mercy and love towards his people, God bestows favors upon sinners who are joined with them in the relations of this life. Upon this Church shall be poured the treasures of God's glory; his power to make it holy and happy shall be exerted forever; and yet as the head of this body is Christ placed. This is to be Christ's redeemed family, this his everlasting kingdom. He shall reign by the appointment of his Father in uninterrupted dominion forever and ever. He is the Head! However intimate may be the communion of the Church with her Lord—however highly exalted she may be by this connection, in the reception of the blessings God confers upon her—she will ever be in such subjection to her Lord—she will ever be so inferior, as properly to be regarded only as the body of which he is the head.

This superior excellency of Christ consists in part in his divine nature. As when he was upon the earth wearing the outward form of humanity he was not divested of his deity, but through the veil, the glory of the Godhead would sometimes shine forth, so that that human voice seemed to carry with it the authority of Jehovah, as it healed the sick, and raised the dead, and quelled the tempest, so, in heaven, as the head of the Church, though we are assured that Christ will have a glorified body like the arisen bodies of the saints, and be known there as the elder brother of the redeemed family, yet this will not be at the expense of his divinity; this he will retain, with this he cannot part, and in this he will ever be worshipped as the Lord of angels, as well as the King of saints.

And not only thus will he be exalted, but as the Author of their salvation will all the redeemed exalt him forever. He is their Head in this respect. He contrived, he purposed, he executed, even amid sufferings, the plan of redemption. His ardent love impelled him to the sacrifice required; he stained the shameful cross with his own blood, that, thus sprinkled, it might turn aside the avenger, the angel of death; he sent the Spirit to move upon the souls of sinners and subdue their opposition to his will, to open their eyes, shut up against his beauty, and to unstop their ears, deaf to the music of his inviting voice, to renew and sanctify the soul, and to keep his chosen in the path of life unto the end. He has been ever present in the believer's experience—in every scene of his eventful life he has exercised control; in sorrow, he has been near to comfort; in temptation, to strengthen; in danger, to defend; and in death, to cheer and animate with heavenly hopes; until now safely gathered into his kingdom above, the happy spirits of the redeemed are ready to exalt him, not only as King of Heaven, but as the author of eternal life. Each shining member of that church on high, gathered at last from every nation to dwell forever at the right hand of God, looking up to him, who is there gratefully acknowledged as the Head not only of the Church, but of all principality and power, will be ready, with an emphasis which Thomas could not express, to exclaim, "My Lord and my God!" Christ shall be the glorious Head of the Church forever and ever.

III. This passage also gives us light in respect to the nature of *the present connection between Christ and his Church.* It is here represented by the connection of the head with the body. As the head is essential to the life of the body, so is Christ essential to the very existence and life of the Church. Its spiritual being has been derived from him, and for its continuance it is entirely dependent upon him. The body would not sooner lose all its powers and turn to corruption, if the head were removed, than the Church if it should be separated from Christ. There is no state of society more analogous to the putrefaction of a dead body than that in which a form of religion prevails—in which there is the name of a church remaining, but in which all connection with Christ and all regard for a spiritual Christianity have ceased. There are about the forms of a ceremonial religion, from which all that is Christlike has departed, an unsightliness like dead men's bones, and a savor like the charnel-house. The life of the Church is in its union with Christ the head.

Nor merely existence, but all vigor, all that we call life, in distinction from inactivity and uselessness, depends upon Christ. The head gives motion to the whole frame—when it reposes in slumber, the whole frame is in repose. From the head are sent out the messages which put in action the entire system, and impel each member to its appropriate work. Such is the energizing influence of Jesus Christ, the head, upon the Church—upon each individual member. When in any period the Church has been peculiarly alive and active in its appointed sphere of labor, engaging as with one spirit in the great cause of benevolence, in building up the Redeemer's kingdom, and in doing good to men, then has Christ, the head, been sending forth throughout the whole body his invigorating influences; impelling his people forward in their holy calling; and whenever, on the contrary, the Church has been sleeping, languid, and stupid, it has been when she has separated herself from Christ, giving herself up to some other motive, and not being constrained in all things by the love of her Lord. And as it is a controlling influence that the head exerts in the human system, so is it with Christ and his Church. He, as the Head, controls and regulates all her movements, when she indeed submits to him. There are states of the human system when the determinations of the mind are not carried into execution; when the hand, for example, refuses to obey the commands of the will—when paralysis has removed from some member the power of motion. Such paralysis then, is in the Church, Christ's body, when it does not move in every limb according to the directions of its Head. This is the established connection between the Church and Christ—he controls, she submits; so it must ever be in a healthy state. She is not safe or prosperous, if she follow any other leader, or if she refuse or neglect to follow him.

This relation of Christ to his Church gives him all authority. Let his people ever inquire what Christ has said, what is Christ's will as made known in his word, rather than to yield to the dictation of the whole body, or of any earthly head. Christ Jesus is the only head of the Church. That which is not subordinate to him, which does not rule in accordance with his directions, should receive no respect from the faithful members of Christ's body. Let the Head control, or else confusion and disaster are sure to ensue.

There is another connection of Christ with his Church here presented to our view, more impressive and interesting than any that has been mentioned. It is the connection of sympathy. How complete is the union of the whole human frame with the head. Here, because the brain is located—here because it is the centre of the nervous system—here, because it is the seat of sensation—here, is every thing felt, most acutely, that gives pleasure or pain to the remotest members. So are we taught that, in a manner to us incomprehensible, but yet real, Christ suffers with his suffering people. He is complete in his blessedness, as he sits upon the throne of Heaven. He has finished his work of atonement, yet are there trials to be endured in promoting his cause in an ungodly world—yet are there enemies to be met in this spiritual warfare—yet are there groans and sighs and tears, from which those cannot hope to escape who engage in his service; "for through much tribulation we enter into the Kingdom of God," and, "in all these afflictions he is afflicted"—so perfectly does he sympathize with his Church below. "Why persecutest thou *me?*" cried Jesus from the skies to him who was dragging the saints to prison. "Whoso shall offend one of these little ones, it were better for him that a mill-stone were hanged about his neck and that he were cast into the depths of the sea." He that wounds one of the true believers of Christ, strikes a blow at the very person of the Redeemer, and this not merely in intention; he feels it who is on the highest throne of heaven. Surely the enemies of God's people know not what they do. Is not this the meaning of the Apostle when he says, in language of solemn warning, "From henceforth let no man trouble me, for I bear in my body the marks of the Lord Jesus." Did he not mean to have his foes understand that Christ would consider himself wounded in the person of his own accepted disciple? Still more plainly may he be considered as speaking on this point when he says, "I, Paul, rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ, in my flesh, for his body's sake, which is the Church." It is not necessary that Christ should suffer more than he has done to complete the glorious work of redemption, but there are afflictions for his body to endure in the final conflict with Satan upon the earth—these are the afflictions of Christ, Paul, and every suffering child of God who is called to tribulation for Christ's sake,—each one is filling up that which is behind of the afflictions of Christ. He regards them as his own, so complete is the union between the head and the body. And how sweet and comforting the language of the Bible to those who are thus wounded for him. It is declared by the prophet, "In all their afflictions he was afflicted"—"for he that toucheth you, toucheth the apple of his eye." How unspeakably precious does this view make the blessed Redeemer to those who can thus by faith behold him sharing with them in all their trials and pains as one with them; as the head sympathizes with the pains of every limb. Will not Christ assuredly, for his own sake, bring all this suffering to an end, and when these afflictions are filled up, according to the eternal purpose of God, make every member of his body happy and glorious with his own glory and joy in his Father's kingdom?

IV. One other distinct lesson is taught us in this passage, viz.: *the nature of the connection between the members of the Church.* It is the connection of the members of the same body. How frequently and distinctly the sacred writers present this truth: "Now ye are the body of Christ and members in particular;" i. e., each one is a member of that body. "There should be no schism in the body, but the members should have the same care one for another, and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it. For as we have many members in one body, and all members have not the same office, so we, being many, are one body in Christ, and every one members one of another." What an intimate union must there necessarily be among those who are held together by such bonds, members of the same body, and that the body of Christ! How can there be any schism, any essential disagreement, any other separation than that which is the result of remote locality, or varying language, or climate, or habit? Will not the same life-blood pervade every limb and every member? Will not the same thought of the common and exalted head thrill each nerve? Does not the remotest member feel the power of that central will? Does not any thing, that differs from the most perfect agreement, show at least a partial separation from the body of Christ? How evident the duty, that if one member suffer, all the members shall suffer with it, or if one member be honored, all the members shall rejoice with it. Let us, as members of this body of Christ, sympathize with every suffering brother who is afflicted for righteousness' sake; let us rejoice in the spiritual prosperity and increasing holiness of every one who is advancing in the divine life, and we prove most effectually that, as members, we are joined to the one body of Christ here below, and that we are holding to "the head from which all the body by joints and bands having nourishment ministered and knit together, increaseth with the increase of God."

There are two obvious reflections from this subject. 1st. It is the duty of every member of this body to yield to the instructions of the exalted Head with which it is united. It is only as one can perceive the existence, and yield to the power of a sympathy with the Head, that there can be any assurance of that change which must take place in each child of earth, to fit him for the skies.

If there be not an identity of feeling and of interest—if the will of Christ be not the will of the professed believer, there is but little evidence that the union with the Head, which is necessary to constitute us members of the body of Christ, has been effected. There may be a wart or a wen upon the body which is yet no part of the body; it clings to it, but is not subject to the laws of life and health. So are there such excrescences upon the body of Christ; those who have a name to live and are dead, having no vital union with Christ—no sympathy to the Lord of glory; no correspondence of will or purpose with him who died for sinners, and who seeks to make the polluted holy; these are not members of his body, though they may cling to it to mar its beauty and impede its growth. Christ must be considered as the Head, and honored as such, by all that would have evidence of their acceptance with him. Christ must be, will be all and in all to those who are members of his mystical body; they will regard him as entirely adapted to all their wants: as such they will ever recommend him unto others.

> "He is a path, if any be misled;
> He is a robe, if any naked be;
> If any chance to hunger, he is bread;
> If any be a bondman, he can free;
> If any be but weak, how strong is he;
> To dead men, life he is; to sick men health;
> To blind men, sight; and to the needy, wealth.
> A pleasure without loss—a treasure without stealth."

The humble believer cannot find terms to express his love for Christ—his gratitude—his reverential homage; Christ is the Head. In him each saint rejoices; to him he commits his soul as unto a faithful Creator. How plain is this duty to every believer. At the same time there must be a suitable view of the dignity and honor of being a member of Christ's body. How can any one, with this thought in mind, yield to unrighteousness? "I am a member of Christ's body, of his flesh, and of his bones; my body is a temple of the Holy Ghost; I am not my own, but bought with a price, even with the precious blood of the Son of God; joined to the glorious Head, how can I consent to any thing which would cause a blush upon that cheek once given to the smiter, or a throb in those temples once pierced by the thorns. Let each disciple of Christ be mindful of his own high calling, of his exaltation, while also mindful of the superior exaltation of Christ. Let the body be cherished, while the Head is adored.

2. The other reflection has respect to the impenitent. They may learn from this subject where to look to obtain a correct view

of religion, the religion of Jesus. It is a system, like the complete framework of the human body, the dwelling-place of the soul. But as we do not look at one's hands or feet, at his limbs or chest, to obtain a view of his character, but at his head—his brow, where mind holds its throne—his face, where moral traits are shown as in a mirror—so must those who would obtain a correct view of the system of religion, look, not at the body, but at the head. This is a great mistake into which mankind are prone to fall; they look at the body of Christ, and because they detect some blemishes—for even true Christians are not yet perfect—they pronounce against it, and strengthen themselves in their unbelief and impiety. Oh, they should look on the Head! How many there are who will not admit the excellence of those who are consistent members of Christ's body, because they have occupied their field of vision with some flagrant offender—perhaps a wolf in sheep's clothing, whom they declare not to be a Christian, and yet they allow themselves to be prejudiced on this account against Christianity! But nowhere can the true view be obtained, so long as any part of the body is regarded. Even that which is most healthful and vigorous, is still imperfect, and but faintly reflects the glory of the Head. Look to Christ, ye that would know what religion is; ye that would not remain wilfully blinded against all perception of the truth. Judge not of its character and its claims upon you, by the sight of the members of Christ's body; look at the Head, and here you may see such excellence, such beauty, such perfection, that you cannot choose but love and admire. Let the world contemplate Christ, in his native glory, in his assumed humanity, in his wonderful works, in his heavenly instructions, in his unparalleled sufferings, in his resurrection and ascension to glory, in his present character as Intercessor, and in his future appearance as Judge of the world; let the world thus look at the Head instead of the body; let the Cross be seen as the central point among the habitations of sinful men, and salvation by grace through the blood of Christ be counted the great doctrine to engage the intellect and the heart; let the world thus look at the Head, instead of the body, and at once a multitude of objections to the gospel would be swept away, and the strongest hopes might be indulged that speedily the triumphs of the Cross would be celebrated, and all men be brought to bow in subjection at Jesus' feet.

But, Christian brethren, because the enemies of Christ will look at the body instead of the head, and for the very purpose of finding fault, see to it that ye do all in your power to make the body agree with the head. See that the vital union is preserved most carefully between every member and the divine Head. Let all see that each member yields in all things to the will of the invisible Head. Constrain the world to take knowledge of you that you have been with Jesus. Live by faith in the Son of God.

Let it be seen that "your life is hid with Christ in God, and then when Christ, who is your life, shall appear, ye also shall appear with him in glory." Heed the apostolic injunction, that, "speaking the truth in love, you may grow up into him in all things which is the Head, even Christ, from whom the whole body, fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."

SERMON DCXC.

BY REV. JOSEPH SMITH,

GRAFTON, MASS.

CHRIST ALL.

"Where there is neither Greek nor Jew, circumcision nor uncircumcison, barbarian, Scythian, bond nor free; but Christ is all, and in all."—Col. iii. 11.

The great idea in the mind of a Jew, was his nationality. He gloried in patriotism. The glory of the Greek was wisdom. Those in bondage think, that above all things they would glory in freedom. But the christian, renewed in knowledge after the image of Him that created him, glories only in Christ crucified. Christ to him is ALL, and in all. Patriotism, freedom, learning and refinement, are, by no means to be lightly esteemed. But compared with the glory of the cross, they are to him only as a dim candle in the brightness of the noon-day sun, overpowered, absorbed, unseen. It accords with the genius of ancient languages, and with the ardor of the Hebrew mind, to express a superlative idea by contrast rather than comparison. The gain of the whole world, considered by itself, would be something, but contrasted with the loss of a soul, it is absolutely nothing. Freedom, civilization, learning, and, whatever appertains to us as men, or citizens, considered by themselves, are of great value, but not worthy to be named in comparison with the blessings that flow from the cross. In contrast, those are as nothing, and these are all.

The language of the text is very general, or rather, I may say, absolutely *unlimited*. Is it to be so understood? We readily grant that to the words, *all*, *every-one*, *every-where*, we are not in all instances to attach the widest possible idea. The connection and nature of the subject show evidently where the writer did not intend these terms to be thus interpreted. But does it follow, from any just principle of interpretation, that these words are never to be understood in their widest, unlimited sense? If, in their application to men and things of time, we may be in danger of making words mean too much, are we in danger of committing the same error when words are used to express the Being, Attributes and Work of God? I take it for granted, that with our limited perception, and imperfect comprehension, the idea we receive from these words cannot transcend the magnitude of the idea which the Holy Ghost intended they should express. Nor will all that we can say equal the extent of their meaning, or the blessedness of their import, as developed in every true christian's experience. His enraptured thoughts, outrunning the tongues of the learned, and the pens of ready writers, often prompt him to exclaim in reference to this subject, "the half cannot be told."

It is worthy of remark here, that, though the language in which a thought is uttered, remains unchanged, the thought itself in our minds often grows broader, deeper, higher, and more glorious, in proportion to our increasing power of comprehension. To the mind of a little child, playing upon the beach, the word, Ocean, presents only the idea of so much of the water as he can see. To the mind of the student in the halls of learning, this word presents a greatly enlarged idea. But, to the sailor, who has crossed every ocean in every direction, the word has a meaning, of which, neither the child, nor the student can form any adequate conception. To a little child, the word, World, means the circle, of which the horizon is the circumference. To the child of riper years, World, means this great globe. Great! but how much greater would his idea be, if he had been round the globe. But to the intelligent Astronomer, whose active thoughts have not only followed the planets of the solar system in their orbits, but wandered far off to the fixed stars and contemplated them as centres and suns to other systems, the word, *World*, conveys an idea, in comparison with which, the real magnitude of this globe itself, is but as a single drop compared to the ocean. So shall maturer years, and more perfect knowledge, enlarge our idea of the truth uttered in the text, that *Christ is all*, *and in all.*

We invite you to consider,

I. The fact of Christ's exaltation as here asserted.

II. The evidences by which the assertion is sustained.

This language does not deny the individuality of persons and things. "All and in all," as here asserted of Christ, implies that the persons and things, in whom He dwells, are not to be considered as identical with, and parts of Himself, yet the language asserts that there is nothing in existence which is not in some way connected with Himself. If Christ be in all, the connection of all with Him must be very close and important. What is the nature of this connection? Is it that of cause and effect; of antecedent and consequent; or that of a shadow to its substance? Is it that of an elementary principle to its illustration; or as the connection between a premise and the conclusion? Or like the relation of the stage to the scenes acted thereon? It will require the illustrations suggested by all these correlatives, and more, to convey a full idea of the nature of the connection between what is material and providential, and the spiritual wonders of the cross. From one point of view, the material universe seems like a stage, on which the successive scenes of Redemption might be acted. From another, Redemption appears like a sublime conclusion, and the creation and government of the world, like the premise and the several steps of the argument. From another point of view, Redemption as wrought out by Christ on Calvary, appears like substance, the sum and substance of all truth, and all the world besides but its shadow, or illustration. Viewed as it existed in the Eternal mind, ere the world was made or time began, Redemption appears as the great work for the development of the Divine Glory, and the creation and government of a material world, merely as subordinate contingencies. Accordingly when the material world shall have disappeared, and we, in that better land, are permitted to read a truthful history of what it once was, Christ will be seen to be all in all, not merely the Lion of one tribe or nation, but the Hero of the whole story, and Redemption by the blood of the cross, his most sublime achievement.

And I may add, this connection of all things with Christ crucified is not simply *an* important idea, in the nature of things, but *the essential* idea, the very foundation of all things created, the reason why created things are what they are. The soul of man, for illustration, cannot be all and in all in its relation to his body, without the body's having been by nature fitted for such a connection. And this fitness of the body for a connection with the soul, and to be subservient to its interests, is obviously the most important idea in the nature of the body's organization. So if Christ be all, and in all things, that arrangement in the nature of all things which fits them for this connection, is certainly the most important element of their nature. The apostle declares not simply that all things were made by Christ, but FOR HIM. Fitted in their essential nature, by infinite wisdom, for Christ, for the purposes of his kingdom, for the glory of his cross, this must forever be their most important destiny, this, the sublime mission of a created world.

When we say of one thing, that it is all and in all, in its connection with another, it is equivalent to saying that the latter exists wholly for the former, or that the latter is what it is, because the former has made it so. To be all in all of anything, is to be the essential cause of its existence, or the end for which it was made. To mark with exactness the flight of time, is all in all parts of a watch, because all parts of a watch exist, and are what they are, for this purpose. The germ is all and in all, in a kernel of corn considered as seed, because the whole surrounding body of the seed exists for the germ. A man builds a house for himself and family. He and they are all and in all in reference to its construction and arrangement, because it was their wisdom and power which caused it to be what it is, and for them it is to be used. Their will, their pleasure and their business, furnish the true reasons for all its peculiarities. The sun is all and in all in respect to the existence and beauty of the rainbow, because it is so emphatically the cause of the rainbow. Thus Christ is all and in all, for he is the cause of all, and all things are for his use and glory in effecting the purposes of Redemption by the blood of the cross. And hence the true reason of all things must be found in this, their relation to Christ crucified. And the knowledge and acknowledgment of Christ in all things, is the first step in the path of true wisdom. Here man first learns, what he will never in this life, nor in Eternity, have occasion to unlearn. From this centre all rays of knowledge emanate, and to this all true knowledge leads. Here, if anywhere, must human wisdom and Divine meet and harmonize.

"Here hangs all human hope; this nail
Supports the falling universe: this gone, we drop;
Horror receives us, and the dismal wish,
Creation had been smothered in her birth,
That eternal darkness had been its shroud,
And chaos, its grave, undisturbed; chaos,
Less dark, less disordered and less confused,
In her primeval state, than earth disrobed
Of Calvary's light."

When by the power of the Holy Ghost, the heart is regenerated, and Christ is revealed to the eye of faith, and appreciated by the enraptured soul as ALL, and seen to be in all things, then, and not till then, does man discover the true philosophy; then and not till then, is he in any sympathy with the essential nature of things, with the laws by which they are governed, and with the ultimate design which they are to accomplish. When every created thing, animate and inanimate, in heaven, on earth, and under the earth, shall be seen pointing to Calvary, and crying in reason's ear, as well as the ear of faith, "Blessing and honor and glory and power be unto the Lamb," then will they be doing the great work for which they were made, and accomplishing the purpose for which they were by nature chiefly fitted. For thy use, and pleasure, and glory, O Lamb of God! all things are, and were created. Thou art ALL! Whom have I in heaven but Thee? and there is nothing on earth to be desired without Thee. Thou art above all, in all, and over all, God blessed forever.

We pass to notice.

II. The evidences by which the assertion in the text is sustained.

Let it be distinctly understood that we speak, in this connection, of *Christ crucified*, revealing by his cross the mystery of godliness, making known thereby to angels and men, the wisdom and love of God, and suggesting therein to all created intelligences, adequate reasons for all things that are, that have been and that are yet to be. And,

First, the view of Christ crucified, given in the whole of the Bible, accords with the idea presented in the text. The Bible, *as a whole*, is a revelation from God. But what does it reveal? Light? Christ is the Light of the world. Does it reveal truth? Christ is the Truth. Does it reveal the way to Heaven? Christ is the Way! Does it reveal life eternal? Christ is our Life. Christ is all, and in all the Bible. It is most emphatically the revelation of Jesus Christ. Its first lesson to fallen man, and its last, are of Christ crucified. The Old Testament, with all its histories, and prophecies, and sacrifices, simply shows what pains Christ had taken to prepare the world for the sublime wonders of his cross. The Evangelists record his teachings, and the circumstances of his death. The Acts and the Epistles record the development of his glory and the progress of his Kingdom. If the Bible be regarded as a history, then Christ crucified is the subject of that history. If it be regarded as a biography, it is the biography of Christ crucified. Is it a narrative? Christ crucified is the Hero of the story. Does it contain doctrines? They are the teachings of Christ. Is it a book of laws? Christ is the Lawgiver. Does it enforce ordinances? These are emblems of Him, who died, and rose, and became to sinners the bread of life. Does the Bible contain promises? Christ is both the substance of what is promised, and the surety that the promise shall not fail. Does it speak of the creation of the world? It was by the power of Christ. Of its government? By Him all things consist. Of its end, when the elements shall melt with fervent heat, and the heavens be rolled together and pass away? It will be, when Christ as Redeemer has no more use for them. He is the Alpha and Omega, the Beginning and End. Thus the Bible in all its parts, speaks the sentiment of the text, that Christ crucified is ALL.

Again, secondly, the miracles of Christ, as strongly as his word, confirm and illustrate the truth asserted in the text. The Bible, from the beginning to the end, is but the echo of his voice, who spake as never man spake. He was mighty in word; nor is He less mighty in deed. The *works* that He has done bear witness of Him that He is ALL! and indicate the subordination of all things to Himself and to the purposes of his dying love. The dead came forth from their graves at his bidding, to bear witness of Him as mighty to save. Winds and waves cease their commotion in obedience to his mandate. A fish of the sea hastens to bring Him tribute. An untutored colt obediently bears Him in triumph to Jerusalem. A raven restrains its own appetite to feed his hungry prophet. The heavens pour down their waters, and the fountains of the great deep break up to drown his enemies. Fires descend from heaven to consume the wicked, and the earth opens her mouth to devour the rebellious. The sea retires to make a way for his chosen ones; and windows in heaven are open to give them food; and the solid rock pours out for them rivers of water. The opened eye, that was once blind, rejoices in Him who is the light. The listening ear, once deaf, is gladdened chiefly by the music of his voice. The nimble feet of the lame hasten to do his will. The withered arm is once more stretched out, and lifted up in adoration of his name; and the leper, healed, returns to give Him praise. "The Friend of sinners dies"—and earth's deep foundations shake—the parting veil, the rending rocks, the darkened sun, and a mourning, trembling world, confess the presence of their Maker, and significantly indicate for whom they had been made. Thus, fish, fowl, and animal, the ocean and the land, the solid rock and the flowing stream, the earth and the heavens, the living and the dead, yea life and death and even him who has the power of death, are subject to Christ and virtually confess that he is ALL. When Christ as our Redeemer spake and acted, He summoned the heavens and the earth, and all that is in them, as witnesses and co-operating agents, which he had prepared from the beginning for this very purpose, the highest, noblest purpose they ever answered.

Thirdly, the idea of the text is confirmed by a careful investigation of the analogies of things. Among all classes of birds, there is one of highest flight, the Eagle. Among the finny tribes of the deep, there is one of mightiest form and strength, Leviathan. Among the animals of the forest, there is one of loudest roar, the Lion. Over all the animals of earth, man was made to rule as their lord. In all forms of society, domestic, civil, and religious, there is one exalted by divine appointment above the rest; there is a highest office and an officer to fill it. In natural philosophy, one law, *Gravitation*, has an importance greater than every other idea which it developes. In moral philosophy, one idea, *Love*, seems to involve in itself every idea of the whole subject. Of all parts of our physical frames, the head is most important. Of our vital organs, the heart seems all in all. Among the faculties of the mind, none are of so great importance as conscience. Among the elements of christian experience, nothing is so important as Faith. In the heavens, one star differs from another in brightness, but the sun outshines them all. What, we ask, do these analogies teach? All things are found in climateric order, and related to each other, as lower, higher, highest. This is seen when the individuals of a single class are compared with each other; it is seen also, in comparing one entire class with another. Every class, and every individual of each class, seems formed by nature, with the arm stretched out, and the finger pointed upward. But the great question is, to what object do they point? A question often asked by the worldly wise and great, and as often unanswered, or answered in such a way as to make darkness darker, and ignorance more profound. But with the Bible open and believed, easily solved by the simplest child. The Lamb of God—behold the Lamb, they cry! He is the Beginning and the End. For Him are all things. He is all, and in all; the first-born of every creature; Head over all things to the church.

Christ is called The Word. In the beginning was the Word. All language is simply a means of transferring the thoughts of one mind into another mind! When God from eternity wished to convey his thoughts to man by language, it was necessary that a language should be created. The chief end answered by what has been created, is evidently the great purpose for which it was made; and since the ideas communicated to man by Christ and of Christ, are infinitely more important than all other ideas that language ever uttered, it is not too much to say, that to answer this purpose by the analogy of its nature and the use of its terms, is the great object for which language was constructed. Thus Christ is the Word, the great idea of all language, the revealer of the counsels of eternity, and of the light of immortality. Every act of our minds in receiving ideas through the medium of language, is only a disciplinary exercise to prepare us, in a more perfect manner, to learn of Christ, the mysteries of his kingdom, and the glory of heaven. Language fails to answer its noblest end, when it utters nothing of Christ crucified, and reflects nothing of the radiance of Him who is the brightness of the Father's glory and the exact image of his person.

But is it in reality to Christ, the crucified one, to whom the analogies of nature point us? That God is revealed in nature's works, and seen in history, is no new thought. This is taught by Natural Theology. But is this all? To divorce the work of creation and providence from the glory of the cross, seems to be the essence of Deism, and a denial of Christianity. Carefully surveying the cross, what do we behold? Vicarious suffering. Voluntary substitution. Sorrows and death freely endured by the innocent, to save from sorrows and death, the guilty. He was wounded for our transgressions, bruised for our iniquities, and by his stripes we are healed. Here is laid the foundation of the great work of mediation. Thus Christ becomes our redemption and salvation. What are the specific analogies that point to this idea? In the nature of the family institution, ordained by God to direct our thoughts, to form and develop our characters, they are daily seen. The sleep of the sick is obtained by the agency of those who give up sleep; rest to the infant, by the weariness of its mother; and food for the family, by the sweat of the father's brow. A Benjamin is born, but in order to give him life, a Rachel must die. A young man commences business, fails, and sinks in discouragement. But a father, or brother, or friend, comes to his relief, and by some sacrifice, takes his burden, restores his courage, and saves him. When a fatal accident is falling upon the head of those we love, quick as thought we interpose between them and the blow, and by voluntarily suffering the pain of a broken arm, we save our friend from death. This is the law of mediation. The love that prompts to deeds like these, is the very foundation of all domestic happiness. Better far that the family relations had never existed, if each does not consider it both a duty and privilege to bear the other's burden. Why were our domestic relations formed thus, but to keep in our minds, by our daily experience, correct ideas of Him by whose wounds we are made whole; whose love prompted Him to die on the cross that we might be saved from death eternal; who laid aside his robes and crown of glory and became a servant, that he might raise us to thrones, and crown us kings and priests unto God. Did the family institution ever answer a nobler purpose than thus to point to the cross, and illustrate the fundamental principle on which Christ is gathering around Himself the whole family of the redeemed in heaven and earth?

It is provided by nature's law that vegetable life must die, to give animals food; and animals must die to become food and clothing for man. Rivers of animal blood daily flow to save the life of man from starvation and death. The cattle upon a thousand hills are the Lord's, and offered in sacrifice or as common food, they are in their nature and use significant analogies of that great and glorious Being, who died that we might live. The lamb to slaughter led, by his nature, his meek submission and design, still points to Christ as clearly as when on Jewish altars slain.

It was because these analogies exist in all things, that Christ so often used things, rather than words, as illustrations of his own truth and his own works. To his eye every material thing, every law in nature, every custom of society, seemed but a metaphor, a simile, or comparison, through which his own light might be made to penetrate the darkness of the human mind. Day and night, summer and winter, seed time and harvest—the rain, the dew, winds, thunders, lightnings, the ocean, the land, the sun, moon, and stars, good seed and tares, sowing and reaping, in short, all things in nature, all events of Providence, were made to speak directly of Himself, as though the very heavens had been formed from the beginning for the glory of the Redeemer, and the earth to show forth the work of his cross.

Again, fourthly, the Holy Ghost bears witness to the truth in the text, in the experience of every one who is truly regenerated. It is one of the offices of the Holy Ghost, to take the things of

Christ and show them unto us in their true relations. "He shall take of mine," says Christ, "and show it unto you." When one is truly regenerated, he esteems Christ as very precious, the chiefest among ten thousand, altogether lovely, yea, as ALL, and in all. The love of Christ is shed abroad in his heart by the Holy Ghost, and has become the leading element of his soul, *his ruling passion!* In what light do all things appear to a soul that is under the influence of love as a ruling passion? It is obviously the nature of a ruling passion, to concentrate the whole power of the soul upon a single idea, and to behold an image of that idea reflected from every object which may chance to gain the attention. When avarice becomes the ruling passion, the soul lives and moves and has its being in plans to gain wealth. Every thing means money received, or, money lost. To such a soul, the pale countenance of a dying child would be but little else than an index of pecuniary loss; and, in the dying groans of his aged father, he would hear but the signal for dividing the estate. If revenge were the ruling passion of the soul, it would see in every implement of husbandry, a weapon of death: raging winds, flashing lightnings, and rattling thunders, would be to such a one but signals for striking the fatal blow! When envy is the ruling passion of the soul, then it sees nothing in another's prosperity, but the means of disadvantage and mischief to itself. When benevolence and pity are ruling passions, then the whole world seems to have become little else, but scenes of distress and means of relief. Winds seem to echo sighs of anguish, and the thunders speak of groans which cannot be uttered; and dews and rains are but the tears which heaven weeps in sympathy with the suffering. When love becomes the ruling passion, then love and goodness seem to be the all-pervading principles of a created world. As a perfect mirror reflects a perfect likeness, so perfect love sees love reflected from every object on which it looks. The love of Christ in the heart as its ruling passion, sees the love of Christ in every shining star, and singing bird, and flowing stream, yea, in every insect as it dances in the sunbeams, and in planets and systems as they revolve in their orbits. Now it is absolutely required, both by the law and the Gospel, that love to Christ should thus be our ruling passion. The heart of man is never right until it be thus controlled. And into this state the Holy Ghost brings the soul by regeneration. Can the Christian ever forget the days of his first love to Christ, when one idea and one only seemed to fill the whole horizon of his mental vision, and of the vision of faith; and that idea was Christ crucified, to save his guilty, trembling soul? Long had he rode on the raging sea of passion and rebellion; at length a storm came on; the storm of God's justice and indignation against his sins, was loud and fearful; dark was the night of guilt and despair; like the foundering bark, he trembled in the gale; and eternity, like the yawning ocean, seemed opening to receive him.

"Deep horror then his vitals froze,
Death struck, he ceased the tide to stem."

The commandment came, sin revived, and he died;

"Then suddenly one star arose,
It was the star of Bethlehem.
It was his guide, his light, his ALL."

It was, and is, and ever shall be,

"His light in darkness, and his life in death,
His hope and joy in youth, his strength in age,
His theme, his inspiration and his crown,
His world, his ALL,
His boast through time, bliss through Eternity,
Eternity too short to speak thy praise,
Or fathom thy profound of love to man."

In this state of mind, when love to Christ, the crucified one, is the ruling passion, and love is seen inscribed upon every thing animate and inanimate; and waving fields of ripening grain, and bending forests, seem to be bowing in worship of the Lamb; and singing birds and murmuring brooks, the roaring ocean, and the deep-toned thunder, seem to vie with each other, to swell the new song, and every creature in heaven and on earth seems to say, Blessing and honor and glory and power be unto the Lamb, then things appear as they really are, as they are seen by those in Heaven; for Christ IS ALL, and in all.

And here I must discontinue the discussion of the subject, deeply conscious that I apprehend only a very little of what it contains, and that all I have said or can say falls infinitely below the full measure of the idea which the text declares. If any apology be necessary for selecting a subject so much beyond my ability to comprehend and develope, I will only say that even a child may be allowed to dip an urn full of water from the ocean, with which to bathe and refresh his own weary limbs, and may earnestly recommend it to others, though of the ocean's depth and extent he has no adequate idea.

In conclusion we remark,

1. That if Christ be in all things, it is our duty and privilege to be sensible of his presence. God is not in the thoughts of the wicked, and this is their state of darkness and death. Shall we also forget our Redeemer, or only think of Him as of one afar off? What must the heart of a father be, who looks upon the portrait of an absent child, and observes only the color of the paint, the beauty of the picture, or its elegant frame, but sees not the image of his child! My mother sat in the old arm chair. There she read her Bible, the old fashioned Bible, as it

lay on the stand, left her finger prints on its pages, turned down its leaves, filled it with marks, underscored its sacred words and lines, and from it turned to bless her child. The carpet was worn where she often knelt to pray—'twas there she nursed me—'twas there she died. Years intervene; again I enter that room;—there stands the old arm chair, the table, and the Bible as my mother left them. What image is before me now, in whose presence do I stand? O my mother! my mother!—whom do I seem to behold but thee. What other name can my faltering tongue find strength to utter? So when we love Christ more than a mother, He will be the one present to our view, in all the works his hands have wrought.

2. We learn from this subject, why, in preaching the gospel, great prominence must be given to the doctrines of the cross. Paul resolved, with good reason, not to know anything among the people, but Christ and Him crucified. As a minister, not less than as a Christian, he gloried in the cross. To preach the unsearchable riches of Christ was his business and his happiness. If Christ be ALL, He must so appear in our ministry, or we are untrue to our calling. It is quite possible to preach truth, historical truth, moral truth, yea, many theological truths; and yet our ministry, as a whole, may be essentially a ministry of error. Truths presented in distorted proportions and robbed of their legitimate connections, become errors. Ours will be a ministry of darkness rather than light, if Christ crucified be not prominently presented therein. The ministry should be, at least in one particular, what heaven is, the place where the light of the Lamb so shines that they need not the light of the sun. Preach Christ always, Christ everywhere—Christ all and in all, and yours must be essentially a ministry of truth.

3. Our subject suggests for what purposes all things are to be used. If Christ crucified be all, then whatever is used for Him answers the end for which it was made. All things are for Him; whatsoever the Father hath, is his. Here is the foundation of our stewardship. Freely have we received all things from Christ, faithfully must we use all things for Him. Selfishness attempts to rob the Creator, and is at war with things created. But faith, which beholds Christ in all things, works by love that consecrates all things to Him.

4. If Christ be in all things, then he who does not discover this connection is *essentially* ignorant of all things. Suppose a person to have examined the structure and motions of all the parts in a watch, and after a long investigation, should fail to discover that the watch was intended to mark the flight of time, you would not hesitate to pronounce him essentially ignorant of the whole thing. So is he essentially ignorant of the laws of nature, and of the history of the world, who fails to perceive that Christ is in all things, and that all things in nature and Providecce near

by Him and for Him. Unbaptized Philosophy is madness. The highest style of unchristianized literature is but a darkening of counsel by words without knowledge. He who denies the true character of Christ, and disrobes the cross of its divine glory, is in double darkness. He is neither a true philosopher, nor a real Christian. He is as far from comprehending the real nature of earthly things, as from believing the revelation of heavenly things.

5. To know Christ is the end of all knowledge. This is the substance, and all earthly substances its shadow. For this Paul counted all things but loss. What is science, or art, or learning, compared with the knowledge of Christ? How dim their light, rather how entirely dark, until, as the moon reflects its borrowed light, they become radiant by the light of the cross. The greatest of the earthly great, the greatest ever born of woman, is less than the least in the kingdom of God. The humblest Christian has attained to a knowledge as much above the highest worldly wisdom, as the ideas of a Newton are above the ideas of a child. All things are so connected with the work of the cross, that if this work had failed, creation itself would have proved a *failure.* So if we fail of knowing Christ crucified, all other knowledge will be in vain, yea worse than in vain, working death unto death.

Finally, would you realize on earth what Heaven is, you must learn to sing of Him and to Him who is all and in all. To Him in that world of light, every eye is turned. He is the subject of every song, the substance and centre of every thought. There is no night there, and they need not the light of the sun, for the Lamb is their light. There is no temple there, for the Lord God, the Lamb is their temple. Christian, have you not sometimes been so absorbed in thoughts of Jesus' dying love, so lost in wonder and joy, in view of his amazing grace, that you became quite unconscious of the presence of material things, hardly knowing whether in the body or out of the body? To you in such a state of mind, prisons would palaces prove, and December would be as pleasant as May. Then to you there was no night, no sun, no temple, because Christ was your all! In such a frame as this your eternal life, your heaven, begins below. In such a frame, may it be prolonged, and perfected.

"The lame man which was healed held Peter and John."—ACTS iii. 13.

How perfectly natural and picturesque are the narratives of the Bible; serving at once to vouch for their truth, and to leave their representations fixed in the memory.

The circumstance is too simple, striking, and touching, to be overlooked. The poor man had been lame from his mother's womb, and was placed daily at the beautiful gate of the Temple, to ask alms of the worshipers. Of silver and gold, Peter and John had none; but they gave him something far better. In the name of the Lord Jesus, said they, rise up and walk. And immediately his feet and ankle bones received strength. And he, leaping up, stood, and entered with them into the temple, walking, and leaping, and praising God. The people, also, seeing what was done, hastened to Solomon's porch, greatly wondering. But the man that was healed, held Peter and John.

Was this the effect of apprehension? Did he imagine their influence was confined to their bodily presence, and that if he let them go, his lameness would return?

Or did this result from a wish to point them out to the multitude? "Are you looking after the wonderful men who have made you whole?" Eager and proud to proclaim them—"Here," says he, "here they are—these are they."

Was it not still more the expression of attachment? "O my deliverers and benefactors, let me attend upon you, and enjoy the happiness to serve you. Entreat me not to leave you, nor to return from following after you. Let me live—let me die with you." So it is in our spiritual cures. It is natural to feel a regard for those who have been the means of our recovery, and to keep hold of them. But let us remember, we may hold them too closely. And we do so, if we suffer them to draw us away from the God of all grace. For whoever are the instruments of doing us good, He is the agent, and he will have us know, that the excellence of the power is of Him, and not of them. Hence the reproof: "For while one saith, I am of Paul, and another, I am of Apollos; are ye not carnal? Who, then, is Paul, and who is Apollos, but ministers by whom ye believed, even as God gave to every man? I have planted; Apollos watered; but God gave the increase. So, then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase." They are something in the order of means, and a proper respect is due to them in this character; but they are nothing as to efficiency and success—these are entirely of God; and his glory will he not give to another. To idolize a minister is the way to have him removed from us, or rendered unprofitable to us—"not by might, nor by power, but by my Spirit, saith the Lord of hosts." We can never honor God so much as by dependence upon him. And them that honor him, he will honor; and they that despise him shall be lightly esteemed.—*Happy Home.*

THE AMERICAN

NATIONAL PREACHER.

No. 6, Vol. XXX.] JUNE, 1856. [Whole No. 354.

SERMON DCLXXXI.

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TRUE ELEMENT OF MINISTERIAL DEVOTION AND SUCCESS.

"For I determined not to know any thing among you, save Jesus Christ and Him crucified."—1 Cor. ii. 2.

Such was the earnest, unimpassioned resolution of a devoted, self-denying apostle and minister of Christ. And almost no other man, in any age of the church, has labored so successfully, as an ambassador of the Lord, in the great work of reconciliation. The full proof of his ministry, and the secret of his success, are found in the text and its connection. "And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ and Him crucified. And I was with you in weakness, and in fear, and in much trembling. And my speech and my preaching was not with enticing words of man's wisdom, but in the demonstration of the spirit and of power; that your faith should not stand in the wisdom of men, but in the power of God."

Paul, if any man, could boast of superior natural endowments, and a highly cultivated intellect. He was of high birth, and educated in all the learning of the schools. He possessed a clearness of perception, and a strength of reasoning which few can rival. His call to the gospel ministry was peculiarly marked and satisfactory. And above all this, he was qualified for his ministry by miraculous gifts and inspiration. Yet he went forth to the prosecution of his work with much fear, anxiety, and self-distrust. He felt his utter weakness and insufficiency for so arduous and sacred a calling.

He was not unaware of his superior endowments; nor did he undervalue natural abilities and learning as necessary qualifications for his success. Still he had no confidence in these alone, as having any power to save men. It was not by the excellency of human wisdom, or by the enticing words of his own eloquence that he hoped to move the conscience, and persuade men to be reconciled to God. His assurance was in the divine efficiency of truth, and of the Spirit, attended by the persuasive, melting eloquence of the cross of Christ. "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to every one that believeth." "God forbid that I should glory save in the cross of our Lord Jesus Christ." Christ crucified was the beginning and end of his ministry. Here is discovered, in this great apostle, the lock of his strength. Cut this from him, and he becomes like another man.

Hence we derive this important sentiment:—The knowledge of Christ, the true element of ministerial devotion and success. This is illustrated in the life and ministry of Paul.

I. Let us enquire, What is it to *know Christ*, in the sense of the apostle in the text?

To know Christ as an humble believer, is rightly to understand his character; to appreciate his divine excellence, and his infinite value as the only Saviour of man; to have experimental acquaintance with the way of salvation, by faith in the blood of his atonement. Thus to know him is life eternal.

The preacher must know all this by actual and personal experience; and he must be able to declare the same to the comprehension of others. It is his chief business to reveal the knowledge of Christ, in all his fullness, as the Saviour of lost men.

In publishing the Gospel to sinners, Paul desired to know nothing which was not more or less intimately related to Christ, as the Redeemer of mankind. He would hold up his character to be admired; his name to be reverenced; his example to be imitated; his doctrines to be embraced; his precepts to be obeyed; his life for our instruction, and his death for our hope of salvation.

He needed not to go far from Christ in the execution of his office. The whole scheme of grace and redemption is comprehended in him. The law of God, which we have broken; our relations to him as our creator and sovereign; our moral agency and accountability; our utter apostasy and lost state as sinners; a future judgment and everlasting retributions; redemption by atoning blood; immortality; eternal life and eternal death—the whole system of gospel truth—all have Christ as their centre, and all are held together and revolve around Him, as the planets and systems in the natural creation are kept in their spheres and revolve around the sun. He gives life, and light, and harmony, and substance to them all.

To know Christ, therefore, as a minister of the Gospel, is to comprehend his character in its various attributes and relations, as a Saviour; and to preach him, in all the sublime doctrines he inculcates; the precious promises he makes; the threatenings he utters; the immortal hopes he inspires, and all the infinite blessings he has to communicate.

Here are themes inexhaustible and of ever-enduring interest; themes which address themselves to the heart and the conscience; which excite our fears or animate our hopes; which pertain to this world and the world to come. Here is substance of doctrine. Here is matter for deep thought and reflection. Here is knowledge and revelation. Here are mysteries of godliness and wonders of redeeming love. On these the preacher may dwell with unabated and ever-absorbing interest.

Here he may gather all that intellectual and moral furniture which is needful for the spiritual edification of his hearers. He may deeply meditate on these things—give himself wholly to them, and yet his profiting appear unto all. He may call in all knowledge and all science to his aid; he may clothe the truth in the attractive garments of literature and eloquence, if but Christ is the substance, and made all in all.

Paul did not feel it to be necessary for him to go out of his way, to drag in foreign matter to give interest and effect to his preaching. He wished to make no show of worldly wisdom, no flourish of rhetoric, or embellishments of fancy, to set off the truth and suit it to the capricious tastes of his hearers. The substantial doctrines of the cross, though as old as creation, and the truth as it is in Jesus, plainly and earnestly spoken, as by Christ in his sermon on the Mount, and as in the preaching of the Apostles on the day of Pentecost, in his view, needed no improvement. Even should they not suit the irreligion—the worldliness, pride, or vanity of his audience.

Remarks a distinguished commentator: "In addressing the polite, speculating, licentious Corinthians, he did not attempt to catch their attention by affected elegance, or sublimity of language; for it was his sole object to declare the testimony of God concerning the only way of salvation from eternal misery, and of obtaining eternal life; and a message of such immense importance, would not admit of these worthless embellishments."

Says another: "He did not affect to appear a fine orator, or a deep philosopher; he did not set himself to captivate the ear by fine turns and eloquent expressions; nor please and entertain the fancy with lofty flights of sublime notions. Divine wisdom needed not to be set off with such human ornaments."

Whatever may be said of modern improvements or inventions, the Gospel, as a system of grace to restore fallen men, admits of no re-construction or change. In the presentation of it, there is great latitude for the exercise of diversity of skill and talent; but its grand principles must, in the nature of the case, remain unalterable to the end of time. We are to expect no new dispensation to patch up, or piece out the old; or save from failure the grand experiment of the Gospel.

Paul would know only Christ crucified, as a Saviour; and Christ revealed a second time from heaven, as the Judge of the world. Christ under the system of grace, is known as the Lamb, the Sacrifice, the Advocate and Intercessor. Not until the retributive dispensation shall be ushered in, will he appear in his power and great glory. He is now to be known and preached in his humiliation as the friend of sinners, their partner in sufferings, the pardoner. Then he will be revealed in his high exaltation, assuming the throne of justice and judgment, "taking vengeance on them that know not God, and that obey not the Gospel."

It must remain a truth, therefore, forever to be relied upon, that *Christ crucified* constitutes the substance of Heaven's glad tidings to men, and must be made the comprehensive theme of all good and effective preaching so long as the earth shall endure. And here is to be found the sole motive power in the great system of moral machinery, by which the world is to be raised up from its deep abyss of ruins. There can be no substitute. Education, philosophy, the fairest systems of morality, and even a mutilated Gospel—the cross being rejected—have all been tried, and proved abortive. Nothing else can meet the deeply felt wants of the poor, fallen creature, struggling to be freed from sin and the bitter curses it inflicts.

Justly, then, does the apostle exalt the knowledge of Christ above all other knowledge, and make it, by a figure, embrace a theoretical and practical acquaintance with the whole scheme of redemption. And he that, in his preaching, attempts to substitute any thing else for this, but casts away the fine gold while he gathers up the dross.

II. Let us, in illustration of our subject, remark the high standard of devotedness on which Paul resolved, in the words of the text, *not to know any thing save Christ.*

Let us, for a moment, look at this earnest apostle in the attitude in which he is here presented to our view, and we shall discover a spectacle of the morally sublime seldom equaled. Having received from the lips of Christ himself his commission, he has started on a tour of missionary enterprise. We find him in a foreign land, fleeing from the violence of persecution, destitute and unattended. Spending a few days at Athens, he comes to Corinth, and has already entered the thronged metropolis. A stranger, and possessing no extraordinary marks of personal appearance, he is scarcely noticed among the busy, hurrying multitude in the close pursuit of gain or pleasure. What were the first impressions, or the feelings of such a man, on such a mission, at such a place, we cannot well imagine.

Corinth was at this time scarcely rivalled among the cities of Greece for its opulence, luxury, and fame. Paul had heard of its renown, for it was spread every where abroad. Travelers then visited Corinth with the same interest they now do Florence or Rome, London or Paris. Said Horace, the Latin poet, "It is not the good fortune of every one to visit Corinth." This was no common privilege at that day. Its magnificent temples and palaces and theatres, and other public buildings, adorned with columns and statues and painting, were alike the pride of its inhabitants and the admiration of strangers.

It abounded in schools of learning, richly endowed with the most accomplished professors of philosophy, oratory, and the fine arts; and scholars resorted to them from all parts of the world to perfect their education. The arts and sciences were carried to such a degree of perfection, that Cicero denominates Corinth, "the light of all Greece." Another Latin writer, in view of the splendor of its public edifices, and the refinement of its learning and arts, calls it "the ornament," or glory, "of Greece."

Such was Corinth when the apostle visited it, probably, for the first time in his life. He was possessed of natural genius and taste, and had a mind highly cultivated in the arts of learning. He had a soul to appreciate and enjoy the nicest sentiments of the grand and beautiful. Does he not anticipate a rich feast in this emporium of refined learning? Do we not see him hastening to those heathen temples to admire the magnificence of their architecture, their statuary, and paintings? Shall we not find him in their celebrated schools of philosophy? Is he not captivated by the sublime eloquence of those orators, or attracted by the exciting exhibitions of the Isthmian games?

No! Paul has a more important business at Corinth. He bears a commission from the God of Heaven, and none of these things move him from his sacred purpose. Having girded on the whole armor of God, he is thoroughly steeled against the assaults of every temptation. His soul is so deeply possessed with the greatness—the urgency of his work—that he feels he has no time to waste in the gratification of curiosity or pleasure. Its pressing importance admits of no delay. And, "pressed in spirit," he lifts up his voice, scarcely heard amid the din of that bustling, thoughtless, pleasure-seeking populace, whose very tutelary deity was the goddess of lust, and declares his first message, "testifying that Jesus is the Christ." In him is salvation for the chief of sinners. O ye Corinthians, estranged from God and doomed to death, your idols are but the work of men's hands. They cannot save. I bring you good tidings of great joy. Receive ye my message. Christ crucified is my only theme; neither is there salvation in any other.

Ask me not to turn aside from my single object and purpose for the attractions of your proud city. I have an errand for you of vastly greater moment. I am come to proclaim to dying men salvation from death and hell. My business is most urgent. My commission is imperious. Delay may be fatal to you; for soon the door of mercy will be shut, and heaven will seal your doom forever. Therefore I am determined not to know any thing among you save Jesus Christ and Him crucified. In him is comprehended, in all its length and breadth, the glorious Gospel of the blessed God. And here are discoveries of knowledge and wisdom, sublimity, beauty and perfection, far transcending all the results of mere human power and skill. He that believeth shall be saved; but he that believeth not shall be damned. Repent, therefore, and believe the Gospel.

Is Paul beside himself? Has some phrenzied imagination—some strange monomania, seized upon his brain, that he thus talks foolishness to the Greeks? Or is he the only really sane man in all that devoted city? No! Paul is not mad, as he is judged by some; but such is his sober, earnest devotion to his calling; and such his undeviating purpose, and never-tiring zeal to fulfil his high commission as a servant of God, and minister of the everlasting gospel, to reveal the unsearchable riches of the knowledge of Christ.

III. What were the motives which urged Paul to such self-denial and singleness of devotion in preaching the knowledge of Christ?

We shall find them all drawn from one and the same source. They may all be traced up to Christ on the cross, as the fountain head. The love of Christ *constrained* him. Here is discovered that silent, yet mighty spring and moving power which controlled every act and purpose of his life.

1. His first motive was obedience to Christ as his Lord and Master. He had been ordained by Christ himself as a minister of reconciliation. He needed no holy unction from priest or bishop to clothe him with authority, or qualify him for his work. He was a chosen vessel of the Lord to communicate unto men the unsearchable riches of his grace. And he had received an especial commission from the Holy Ghost, to preach a crucified Saviour to the Gentile world. From this high calling he dared not swerve. His business was marked out for him, and he did

not stop to parley with expediency, or to consult with flesh and blood. He went forward to meet his duty with a firm, undeviating step. His sole ambition was, to be found a faithful servant of his Lord; and by uncompromising obedience, to meet, at last, the approbation of Him who had chosen him for such a work. He could not, therefore, be drawn aside from his single purpose by the attractions of worldly emolument or pleasure. And he would not, therefore, dishonor that Gospel, and preach himself instead of Christ, or use the enticing words of man's wisdom. He desired to be wholly eclipsed by the glory of the sun of righteousness, whom he would hold up, in all the fullness of his light and beauty and perfection, for the faith and admiration of the world.

2. Another motive was gratitude to Christ, as his Redeemer and Saviour.

He had himself been plucked as a brand from the burning. He had seen the price of his ransom. His own eyes had beheld the risen Saviour, and had marked that heavenly visage, marred by the crown of thorns, and those hands by the prints of the nails. He knew the worth of expiatory blood, and had felt the preciousness of pardon. And amid the labors and persecutions he endured, he had derived strong consolation from that good hope in Christ which reacheth unto heaven, entereth within the veil, and is full of immortality. What he had himself already experienced of the blessings of Christ's redemption, was worth infinitely more to him than earthly honors, and treasures, and all things else. Whatever privations, then, or sufferings he might endure, he could well afford the sacrifice. He had received his hundred fold in this present world, with the assured expectation, in the world to come, of life everlasting. Therefore gratitude filled his heart, and he felt that no labor or sacrifice, self-denial or suffering, that was necessary in the faithful discharge of his ministry, was too great to endure for his Saviour.

3. The arduousness of the work to which his Lord had called him, was a motive to great self-denial and earnest devotion.

From every point of view, he beheld the world lying in wickedness. He saw the multiplied forms of idolatrous worship and superstition; and every where the sad and mournful demonstrations of man's alienation from God his creator. He knew the heart of man to be utterly depraved, "desperately wicked," full of unbelief, turning away from the living God. Yet men with such hearts were to be restored to holiness and the divine favor. Even such were to be delivered from the death-penalty of their condemnation, and made heirs to the inheritance of life eternal. The world had been ransomed; it must be saved. From the ruins of Satan's empire was to rise the beautiful, glorious, universal kingdom of the Redeemer. The Gospel was the only means ordained for the achievement of this stupendous result.

For such a work, the energies of an angel were weak and unavailing. He well knew that all the efficiency was of God; yet he could proclaim the knowledge of Christ, and the wonder-working power of his cross, which are the wisdom of God and the power of God, to the salvation of every one that believeth. And he felt that an earnest, untiring devotion to the duties of his calling, and the sacrifice of every thing which might stand in the way of his success, were necessary in order to accomplish, instrumentally, the part which devolved on him; that he "might by all means save some."

4. His estimate of the value of man's salvation, was another strong motive which impelled him to zealous effort and self-sacrifice in preaching Christ crucified.

He knew the worth of the immortal soul, and its imminent danger. He had solemnly meditated on the just penalty of God's violated law—the pains of everlasting death—to which he saw the world of mankind were already doomed; though their sentence was under a temporary suspension. He was deeply impressed with the thought, that the redemption of the soul from the sufferings of the second death, was precious, and that the time would soon come when it would cease forever; when the sacrifice of expiation, which had been made for it, would be no longer availing; that the soul, once cast off, must be irrecoverably lost; not all the wealth of worlds could purchase it; that there could be no further redemption; that man must be saved *soon* if saved at all.

Such affecting considerations as these were what led him, in the earnestness of his zeal for the salvation of men, to exclaim, "Necessity is laid upon me. Wo is unto me if I preach not the Gospel." I must hasten my work; I must lose no opportunity; I must spare no pains; I am ready to die for the Gospel. "For the Lord Jesus is to be revealed from heaven, with his mighty angels, in flaming fire, taking vengeance on those that know not God, and that obey not the Gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and the glory of his power." It was to save men from such a doom that he proclaimed the Gospel of a Redeemer; and did it not become him to be in earnest?

5. Another consideration which animated the zeal of the apostle, and urged him forward with singular devotion to his work, was the certain success and grand results of preaching Christ.

The Gospel to him was no experiment. He never entertained even a suspicion that it might, after all, turn out to be a *failure*. The high estimation in which he held its great Author, being head over all things to the church, had placed it, in his view, above all contingency. It was not left to the blind fortuity of circumstances, or to the support and direction of feeble, erring man. It was not to fall the victim of persecution, or the prey of violence. It was not to be supplanted by the cunning craftiness of its adversaries, or by the plausible systems of rational philosophy. It was not to be overborne and crushed amidst the prevailing wickedness and infidelity of the world. No—the eternal purpose of God was in it, and the strength of the Almighty was vouchsafed for its security and success. Though wounded and crippled and bleeding, it was destined to tread down all opposition, and rise up in its glory and triumph over all its foes. Then "the kingdom, and dominion, and the greatness of the kingdom under the whole heaven, would be given to the people of the saints of the Most High." Then should Zion, the glorious church of God, appear "the perfection of beauty; and the sons of them that had afflicted her, would come bending unto her; and all they that had despised her, would bow themselves down at the soles of her feet. Whereas she had been forsaken and hated, God would make her an eternal excellency, the joy of many generations."

These amazing results were to be achieved, in Paul's estimation, not by the ushering in of a new and more imposing dispensation; by a second appearing of Christ in state, and a personal king-ship on earth, with a ministry of risen and glorified saints; but by the power of the Holy Ghost, accompanying the simple preaching of the cross of Christ, and through the ministry of the church militant.

Do any want confidence in the present system of the gospel to bring about the grand triumphs predicted of the Redeemer's kingdom? Do we need a more imposing display to the eye of sense, in order more effectually to reach the heart? Is Christ's power in heaven limited? Is not that array of means which God has made effectual to the salvation of one soul, equally adequate, by the same efficiency, for the salvation of thousands and myriads? Cannot that power which produced the results of the day of Pentecost, under the same system of things multiply revivals, cause a nation to be born to Zion at once, or bring in the glorious millennial day?

We need not therefore slack our energies, or settle down in despondency, in expectation of something better. The *present* gospel, under the present administration of it, is all that we need; and it is just what Heaven has ordained for the salvation of the world.

We hear this inspired apostle declaring: "We preach Christ crucified, to some a stumbling, to others foolishness; but salvation to them that believe. Again he says, "God is in Christ, reconciling the world unto himself, and hath committed unto us the word of reconciliation." Here is the whole Gospel—the means, the instrumentality, the efficiency, the result. The work was already commenced in Paul's day. God would carry it forward in the same way, and complete it through the same system of instrumentalities; and the world would be saved. In the progress of the Redeemer's kingdom, in its triumphs during the many ages and generations to come, and in its final consummation, it will appear that the world—the great body of the human family, has been saved, and that only a remnant, as it were, has been lost.

Can we wonder that Paul gloried in being an humble minister of such a Gospel?—or in the honor of sharing some humble part in the accomplishment of such sublime results?—or that he desired not to know any thing else?

6. Lastly. Paul, amidst his devoted labors and sufferings, kept his eye fixed steadfastly on his final reward. "I press towards the mark for the prize of the high calling of God in Christ Jesus." He saw a crown laid up for him, whose jewels were far more precious than the most costly pearls, or sparkling diamonds. This cheered and animated him in the darkest hour of his trials and discouragements, and armed him with courage and boldness to meet persecution, and death even, should it be necessary to suffer as a martyr in the fulfilment of his ministry.

Hear a single passage from his diary: "Of the Jews, five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned. Thrice I suffered shipwreck; a night and a day have I been in the deep. In journeyings often; in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Yet none of these things move me, neither count I my life dear unto myself that I might finish my course with joy, and the ministry I have received of the Lord Jesus, to testify the Gospel of the grace of God." I would choose rather to depart and be with Christ; for then shall I rest from life's burdens and sufferings, and share my rich reward. Then shall I wear that glittering crown amid the shining seraphs that surround the throne above. This blest assurance nerved him to every conflict, and gave him cheerfulness to do, or suffer, all the will of God.

CONCLUDING REMARKS.

1. From our subject, we learn what is the best kind of preaching. It is that which savors most of Christ. That preaching is always to be regarded with suspicion, which does not have Christ as its centre, where all its lines of doctrine meet and blend in harmony. Not Christ a teacher; not Christ our example; not Christ a martyr to the truth, merely. Others, mere men, were all this. But *Christ on the cross*, as God manifest in the flesh to become an offering and a sacrifice for the sins of the world.

Here centre all the promises. It is here we find a balm for every wound. Here must we build all our hopes. And that preaching which does not *here* derive all its light and life and power, is but another gospel.

2. We learn that it is no part of a minister's duty to seek to please men. If they are pleased with the truth, it is well. But how can a minister of Christ turn aside from a full and faithful exhibition of the gospel, to suit the wishes of those whom the truth will not please? That preaching is not always the most profitable which is the most pleasing, or the most applauded. Paul's preaching was not that which would have pleased his hearers best; or that which would have rendered himself most admired and popular. Had he swerved a little from his single purpose, and catered to the wishes of that idolatrous, pleasure-loving people, he might have shunned the offence of the cross, and met a very different reception at Corinth. But it would have been at the sacrifice of immortal souls. In "the whole counsel of God," there is much that is offensive to the unsanctified heart. In faithfully declaring it, we must necessarily displease the wicked. For this reason, even Christ was not a very acceptable preacher. He did not catch the popular ear. His preaching was too practical, too pointed; was savored too much of heaven, and too little of this world, to please the populace. For once they cried, Hosanna! But the note was soon changed to, "Crucify him, crucify him!"

Have we not good reason to suspect, that either we have not the spirit, or the words of our blessed Master, if our preaching is such as to win the applause of the idolatrous worlding, or the votary of pleasure, or gain the acclamation of the multitude? We are safe in keeping near to our Saviour, and preaching only Christ. Paul had determined to deal faithfully with his hearers, and preach to them the plain Gospel, the whole truth, though they should stone him.

3. We see in the light of our subject, the great value and importance of the Gospel to sinners. Paul exemplified in his life, and declared in the text, his estimation of it. There is no other remedy for sin, and the calamities in which the soul of man is overwhelmed.

This Gospel, my hearers, is as important for you as it was for Paul and the Corinthians. Will you not value it above all price, and make its rich provisions of mercy yours? Or shall it be preached to you in vain, and the gracious words of hope and promise finally prove to you a savor of death unto death? See you to this, come now to Christ; believe in him, and he shall be to you, "wisdom, righteousness, sanctification, and redemption."

Brethren in the ministry, we see the greatness and the dignity of our calling. It has its trials and its far-reaching responsibilities; and it has, too, its great reward. "They that turn many to righteousness shall shine as the stars forever and ever." Are we not urged by every consideration to a more earnest consecration to our work? Time hastens! Souls are perishing! The Gospel only can save. Death is among us. The Lord is calling his servants home from the vineyard. Do we not hear the Master saying unto us, "Be ye also ready, for behold I come quickly, and my reward is with me, to give every man according as his work shall be."

SERMON DCLXXXII.

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ACQUAINTANCE WITH GOD.

"Acquaint now thyself with Him and be at peace; thereby good shall come to thee."—Job xxii. 21.

When an ancient philosopher was asked, "Who and what is God?" he requested a day to frame his answer; but at the expiration of that he had only become the more deeply perplexed, and prayed that he might have yet another day. And when that had passed, he asked for still another. And having thus secured in succession various extensions of time, he finally replied that the more he had pondered the question, the more perplexed he had become; and the more involved in mystery the nature and attributes of Deity appeared.

And thus with every man who would attempt with his own short ladder to scale the loftiest heights, or with his own scanty plumb-line to fathom the deepest depths of the Divine nature. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection?" But there is a kind and degree of acquaintance with God which the soul of man may attain to, and to that the text exhorts us.

I. Acquaintance with God! The thought is inspiring, the very conception is ennobling, and the reality transcendently glorious. How may it be obtained?

1. Through his works. The sculptor reveals himself in the statue; the artist in his picture; the mechanic in his mechanism. And the whole universe, whose maker and builder is God, is but one continuous and glorious revelation of the Great Architect. "It is he that sitteth upon the circle of the earth; that stretcheth out the heavens as a curtain, and spreadeth them out as a tent to

dwell in. The heavens declare his glory, and the firmament showeth his handy work; day unto day uttereth speech, and night unto night showeth knowledge. There is no speech nor language where their voice is not heard. Their voice is gone out through all the earth, and their words to the end of the world." It is he that hath painted the sunset clouds with their gorgeous hues, and that hath penciled with its delicate beauty the blushing violet. The sweeping tornado, and the whispering zephyr, the rolling tide, and the rippling brook, the towering cliff, and the mountain upon which the clouds do rest, all do speak the praises and proclaim the glory of Him that hath made them. There are "tongues in the trees, books in the running brooks, sermons in stones, and good in every thing." To the ear that is attuned to hear it, there is music in the spheres; "there's music in the sighing of a reed; there's music in all things, if men had ears; there's music in the gushing of a rill; the earth is but an echo of the spheres;" every star hath its voice; every waving leaf hath its utterance, and all speak to us of God. The sun by day and the moon by night discourse to us the wondrous tale:—

"Forever singing as they shine,
The hand that made us is divine."

To the eye that is open to see it, every living thing, from the leviathan of the deep, where water-spouts ascend to heaven, to the insect whose home is of too minute dimensions to be discovered by the unaided eye; every plant, "from the cedar tree that is in Lebanon, even unto the hyssop that springeth out of the wall," bears an inscription in the hand-writing of God. Every stone has engraven upon it His name, and happy is he that has learned to read it. "He stretcheth out the mantle over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds; and the cloud is not rent under them. He holdeth back the face of his throne, and spreadeth the cloud upon it. He hath compassed the water with bounds, until the day and night come to an end. The pillars of heaven tremble, and are astonished at his reproof. By his spirit he hath garnished the heavens: his hand hath formed the crooked serpent. Lo, these are parts of his ways; but how little a portion is heard of him? but the thunder of his power who can understand?"

2. We become acquainted with God through his providential government of the world. His kingdom extendeth over all. Upon the tomb-stone of every nation that has ever perished by reason of its sins, its tyrannies, its debaucheries, its sensual and degrading vices, is written the justice of God. The prosperity of those nations that have regarded justice, and acknowledged the Divine supremacy, is a standing monument of his goodness and love of virtue; while the prolonged existence of such as have trampled upon equity and humanity bears testi-

mony to his forbearance. But the providential government of God is to be viewed through a long vista of years to be understood at all: and even then most imperfectly, without the aid of other light.

3. We become acquainted with God through the human soul. God has made man in his own image; and though that image has been defaced, and his inscription of his law upon the human heart greatly marred, yet even deciphering the few remaining vestiges of that inscription, the character of Him whose handwriting they are, is clearly revealed. Every approbation of virtue, and every disapprobation of vice; every justification of right, and every condemnation of wrong, are unimpeachable testimony to the integrity of the Divine character. The maker of the human soul never formed it so that it could not do otherwise than condemn himself. And whensoever by turning our eyes within, we read the law written upon the heart, we see in that law the transcript of the divine character. When we find ourselves pronouncing sentence upon our own sins, or upon the sins of others, we listen only to the echo of God's voice within the soul. And when we hear the utterance of the moral nature within us sanctioning the right, though we the wrong pursue, we know that God made the soul for virtue, and that He himself is the impersonation of all that is beautiful and good and true.

4. But especially do we become acquainted with God through his written word. The works of nature are an imperfect revelation—manifesting chiefly the natural attributes of the Deity. His providential government is unsatisfactory, for we see it but in part; so brief a segment of eternity is it that we can survey at all. Wrong sometimes triumphs; judgment is turned away backward, and justice standeth afar off; truth is fallen in the street; and equity cannot enter; yea, truth faileth: and he that departeth from evil is made a prey: but it is only for a time, and times, and the dividing of a time.

> "Truth crushed to earth will rise again;
> The eternal years of God are hers;
> While error wounded writhes in pain,
> And dies amid her worshippers."

In the end the character and government of God will be vindicated; the sceptre of iniquity will be broken; justice and truth reinstated upon the throne; and though clouds and darkness are round about him to-day, yet we are assured that justice and judgment are the habitation of his throne forever. This assurance the Word does not fail to give us.

What is dark in Providence is made light in Revelation; what is crooked in time is made straight in eternity; what is rough to our present earthly perceptions will be made smooth to the purer and more perfect vision of future years. It is said that in examining through a magnifying glass the most perfect of the works of art, great imperfections and roughnesses are clearly discovered, while in examining the roughest and most uncouth of all God's works with the most powerful compound solar microscope, every apparent imperfection disappears. Thus when the ways of God are seen in the light of eternity, and through those eyes whose power of vision can discover the hidden springs of the complicated machinery, and comprehend all its parts in their natural relations and dependencies, all doubts will be solved, all difficulties will be explained. This eternal light shines from the Bible; and faith furnishes us with those spiritual eyes. The Psalmist saw wicked men and wicked rulers spreading themselves like the green bay tree. Prosperity attended their oppressions; their life was a life of ease, and there were no pains in their death; and he was ready to stumble. Was there no God in the heavens?—and did he not rule over all? He could not understand it; and the dark brooding wings of Atheism hung over him. His feet were almost gone; his steps had well nigh slipped. He was envious of the foolish, when he saw the prosperity of the wicked. "Their eyes," he says, "stand out with fatness; they have more than heart can wish. They are corrupt; they speak wickedly concerning oppression; they speak loftily. They set their mouth against the heavens; their tongue walketh through the earth. Behold these are the ungodly who prosper in the world; they increase in riches." And then he was ready to say—"Verily I have cleansed my heart in vain; and washed my hands in innocency. For all the day long have I been plagued, and chastened every morning." He was perplexed and confounded. "When I thought to know this, it was too wonderful for me; until I went into the sanctuary of God; then understood I their END. Surely thou didst set them in slippery places; thou castedst them down into destruction." By faith we enter into this sacred place, and learn that 'tis not the whole of life to live, nor all of death to die; and that with God a thousand years are as one day, and one day as a thousand years. His government is upon the broad scale of eternity. It is not to be expected that a child should understand the diplomacy of the cabinet. It is not to be complained of that an infant does not comprehend the plans of the statesman or the general. Much less that we should comprehend from the little we see of the Divine administration, the much we do not see. Faith is to be the evidence of things not seen; and that faith must rest on the testimony of the Word. Therein is set forth the harmony of the Divine character—justice and mercy are met together—righteousness and peace have kissed each other. The partial and apparently distorted view of God's character and attributes which nature and Providence presents, is here corrected, expanded, and harmonized.

But let me be understood. It is the Bible of which I speak—not systems of divinity—not confessions of faith. The writings of Augustine and Pelagius, of Calvin and Arminius, have revealed to us their respective authors. The Council of Trent, the Council of Nice, and the Westminster Assembly, and divers other assemblies and councils, great and small, grand and subordinate, have severally revealed themselves. In the writings of Luther we have a portrait of Luther; in the writings of Wesley a portrait of Wesley; in the writings of Edwards a portrait of Edwards. In the Confession of Faith of the Presbyterian Church, in the Discipline of the Methodist Church, in the Treatise of the Baptists, and in the Catechism, longer or shorter, we have a portrait of the men that made them. (For they were but men, and uninspired.) But here we have the only true, full-sized portrait that God has ever given us of Himself. Here is no caricature. The others are worthy of study. They are the work of great and good men. They are, as they claim, more or less genuine copies of the original; but none of them faultless; and never, never should our gaze be fixed so intently upon the mere copy, however perfect we may deem it, that we shall fail for a moment to recognize the Divine original as the only true and safe standard of appeal in all things pertaining to God and religion. With regard to all confessions, and treatises, and systems of divinity, we are ever to say—"to the law and to the testimony; if they speak not according to this, it is because there is no light in them."

The Papacy may rest upon traditions and the faith of the church; and upon the constructions and interpretations of the priest, the bishop, and the Pope; but, "the Bible—the Bible only is the book for Protestants;" no scripture is of private interpretation, and each individual is responsible for his own.

5. We become acquainted with God through his Son Jesus Christ; who was God manifest in the flesh; and in whom dwelt all the fullness of the Godhead bodily. He is set forth as the express image of his person; and in his life and death and character are mirrored forth the glories of the divine nature, so that he could say—"He that hath seen me, hath seen the Father." And in all the meekness and love, the self-denial and beneficence embodied in the life of the man of sorrows, we see illustrated the distinguishing attributes of the Eternal Father. Study that life, and you have revealed to you the transcendent excellence of the Godhead.

6. But besides the external embodiment of Himself in his Son, we have given to us the invisible and omnipresent Spirit, who shall take of the things of Christ and show them unto us:—who can come to the inner temple of the soul, and there present to the spiritual eye, a spiritual God. "It is well for you," said the Master, "that I go away; for if I go not away, the Comforter

will not come; but if I go away I will send him to you." Even the personal presence of the Saviour, with his glowing words of life, was less to be desired than the direct communication to the soul which the Spirit can make. A philosopher may give the thoughts of his own mind to the mind of his pupil, through the poor medium of words; an orator may so array his glowing images as to write the burning truth upon our hearts; but neither the philosopher nor the orator can transfuse themselves into the souls of those that hear. This God can do by his Spirit; and thus introduce himself directly to the inner man. And thus he is ready to give us the most intimate acquaintance with himself which the heart can desire or conceive.

Thus have we sketched in brief the means of an acquaintance with God—an acquaintance which is a peaceful one when the heart is in sympathy with God, and cheerfully submissive to his will. And we inquire:

II. What are the results of this peaceful acquaintance? "Acquaint now thyself with God, and be at peace; thereby GOOD shall come to thee." What good? I reply,

1. Great mental enlargement. The greatest conception of human intelligence is the idea of God. No other thought so fills the entire spiritual vision. And a constant association with that thought as it lives in the soul, expands the mind as no other can. We are affected by the character of those with whom we associate. And he who lives and walks with God, possesses a mental elevation corresponding measurably with the nature of Him with whom he is thus brought into association. The best of all knowledge is the knowledge of God; the greatest of all sciences is the science which acquaints us with God. In its widest sense it is the comprehension of all science. The mind that is held in hourly contact with the great fact of God's existence, and government, and attributes—his infinity, his omniscience, omnipotence and omnipresence, cannot fail to be enlarged. Its views are high as heaven, and broad as eternity. Acquaintance with GOD! The very name takes the sweep of all time and all space—comprehends all heights and all depths. The mind thus winged soars to heaven, roams through the universe, traverses the past, the present, and the *to-come.* Its view of the history of the world is from a higher stand-point. Acquaintance with God gives unity to the universe; all its parts are contemplated as portions of one stupendous whole. The study of the world from the Atheistic stand-point is but a farce. It is the play of Hamlet with the part of Hamlet left out. The study of history, politics, and the rise and fall of nations is but barrenness, confusion, and chaos. Atheistic philosophers must always lack breadth of mental vision. Acuteness and wit they have sometimes had, but never breadth nor depth. Their system necessarily cramps and belittles the mind. In surveying the history of the world, the recognition of

the Divine existence and government, brings light out of darkness and order out of chaos.

2. But the heart is enlarged as well as the mind. Its sympathies are wider, its charities are broader. All creatures are seen as the creatures of God. And as he sendeth his rain upon the just and the unjust, and causeth his sun to rise on the evil and on the good, the heart learns the lesson of generous sympathy and godlike forbearance.

Acquaintance with God inspires confidence in his government. Taken into the inner sanctuary, we see the hand that moves the universe. Without we see the working of the mighty machinery; within, the power that guides it. And the heart no longer fears. There may be many things that we understand not; but from our inner acquaintance with God, and our firm assurance of the rectitude of the Divine character, we exclaim with Abrahamic faith —"Shall not the Judge of all the earth do right?" Faith whispers in the ear—"What thou knowest not now, thou shalt know hereafter." Though he allows sin to triumph for a time, we know that it is not because he approves it, or looks upon it with the least degree of allowance; but that sin may work itself out, and show itself in its true deformity. Our faith is not staggered. We know him too well to mistrust him.

And all the events of life pertaining to ourselves, however mysterious they may be, can awaken no distrust of God. Terrors may gather around us, but they make us not afraid; the banner of Heaven's love and protection waves over us. God reigns, and we are at peace with him and with all his doings. We may not understand the power of his thunder, but we are not terrified by it. It is God's thunder, commissioned and sent by him, and controlled by his hand, and we fear it not.

An officer on board ship in the midst of a fierce tempest, while every moment the vessel was expected to founder, and all around were terror, wild shrieks and confusion, was himself calm. His wife had partaken of the common alarm, and could not understand the placid composure which her husband seemed without an effort to maintain. After the storm had subsided, she asked an explanation of his unperturbed calmness. He drew from its scabbard his glittering sword, and holding it before her, he inquired why she was not afraid of that. She replied most naturally—"Because I know it is in the hand of one that loves me, and who would not harm me." "Thus with me," said the officer. "He that holds the winds in his fists and the sea in the hollow of his hand is my friend. The lightning is but his glittering sword; the thunder but the voice of his power. I fear them not."

The christian in such an attitude is independent of surrounding circumstances. He has learned in whatsoever state he is, therewith to be content. He knows both how to be abased and how to abound; how to be full and how to be hungry: he has learned to say with the Psalmist—"O God, thou art my portion: whom have I in Heaven but thee, and there is none upon earth that I desire beside thee." His happiness is a fixed quantity—independent of earthly contingencies. "Though the fig-tree should not blossom, neither shall be fruit in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: yet will I rejoice in the Lord, and joy in the God of my salvation."

The sorrows of life are easily borne, for he endures them as seeing him who is invisible. The sympathy and the supporting arm of God make the burden light. The loss of some earthly good may be a trial; but it is a light one, and but for a moment. And

"Why should the soul a drop bemoan,
That has a fountain near."

All that he loses, or can lose, is but a drop from the ocean. Such an one is at peace with the universe. At peace with the Omnipresent and Omnipotent; the Creator and upholder of all things, his treaty of peace extends to his entire dominions. The Heavens smile peacefully upon him, and the earth reflects back the peaceful smile. He is at peace with the twinkling stars as they cast upon him their searching glance; he is at peace with the threatening clouds and the gathering storm; at peace with the thunder and the lightning; at peace with the sea and with the land; at peace with the winds and the waves. The roar of the waters has no terror for him; for God is in it. The fire, and the hail, and the tempest terrify him not. For "he maketh the winds his messengers and the flaming fire his servant; he maketh the clouds his chariot; he walketh upon the wings of the wind." The quaking of the earth makes him not afraid. Commotions among nations disturb him not; for all the tribes and nations of the earth are but insignificant parts of God's universal dominion. There may be wars, and rumors of wars, but he is at peace. God maketh even his enemies to be at peace with him. For they cannot harm him. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. Surely he shall deliver thee from the snare of the fowler and from the noisome pestilence. He shall cover thee with his feathers and under his wings shalt thou trust; his truth shall be thy shield and buckler. Thou shalt not be afraid for the terror by night, nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noon-day. Because thou hast made the Lord thy refuge; even the Most High thy habitation, there shall no evil befal thee, neither shall any plague come nigh thy dwelling."

He who knows God, is at peace with death. For God's dominions extend over the waste domain of even the King of Terrors.

The grave is to the Christian but the hallowed entrance to eternal glories. Death is but the crysalis state between the grovelling life of earth, and the higher and more beauteous angelic life of Heaven.

He is at peace with misfortunes, and trials and afflictions; for they come not unbidden of God; and as they bring with them the seal of their divine commission, he bows with serene submission to the higher wisdom and purer love of his best and truest friend; and breathes forth with the deepest earnestness of his soul—"Not my will, but thine be done."

He is blest with the most glorious companionship. He is never alone, never unbefriended. In the desert with no mortal eye to cheer or pity, God is with him. Amid the ten thousand strangers whom he meets in the busy mart of commerce, and among whom he passes, alike unknowing and unknown, there is one still whose acquaintance he enjoys, and whose friendship and society constitute the highest good of his spirit. In the lion's den Daniel had other companionship than that of the ferocious beasts. In the fiery furnace was seen by discerning eyes another beside the three worthies, and the form of the fourth was like the Son of God. In the prison with Paul and Silas was one whom prison doors could not shut out, and whom locks, and bolts, and bars could not shut in. In the stilly hour of evening, or amid the solemn darkness of the midnight, he who is truly a friend of God is never alone. Wherever he roams, wherever he dwells; by land or by sea; this side the grave or the other, it matters not to him. Wherever he is, there is God; and where God is, there is Home and Heaven. Always safe, for God defends; always peaceful, for he knows God too well to distrust him. "The Lord is his everlasting light, and the days of his mourning are ended." I conclude with two

REMARKS.

1. How perfect an antidote for unrest of soul does the text present to us. Acquaint now thyself with God and be at peace. This is peace—not fictitious peace—but true; substantial, positive, permanent; as enduring as God its eternal source. The good that comes to us of acquaintance with God is everlasting. While God lives to bless, and the soul lives to be blest, its blessedness is sure. "This is eternal life, to know God and Jesus Christ whom he hath sent." And how infatuated the man who postpones the knowledge of God to any other knowledge or any other thing. "Acquaint NOW thyself with God and be at peace." Seek God first. For "they that seek him early shall find him." Seek him earnestly; for it is the highest of all good. And "if thou apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord and find *the knowledge of God.*"

2. The great end of all God's dealings and doings is to make us acquainted with himself. He writes his name upon every cloud and upon every star; paints it upon the rainbow; utters it in the thunder, whispers it in the summer breeze; he speaks to us from the written page, and with the still small voice of the inward monitor; he comes to us with the voice of the prophet, the apostle, and the living preacher; speaks to us through his Son; speaks to us by his Spirit; comes in rebuke; comes in melting tenderness; comes in the falling shower; comes in the sunbeam; comes in the dew-drop. Every disappointment of earthly hope; every loss of earthly good; every calamity; every bereavement; every prosperity, every adversity; every dashing wave of sorrow, every gilded wave of joy; every pain of body, every burden of the heart; every ill, every sorrow, every sin, still speaks in the ear of man—"Acquaint now thyself with God, and be at peace; thereby good shall come to thee"—*and thereby only.* Away then with that atheistic though admired couplet of Pope:—

> "Know thou thyself; presume not God to scan;
> The proper study of mankind is man."

Upon the heathen temple was written: *γνοθι σεαυτον*—know thyself. Upon the new temple is written:—"Know thyself, and know thy God, as thy soul's greatest want and truest good." Delay not to know God. That knowledge will be a living perennial fountain of life and joy to thy soul. The highest of all sciences and the most blessed is that that teaches us of God: a science that the prince and the peasant, the rich and the poor, the high and the low, the learned and the unlearned, the philosopher and the rustic, may all alike engage in studying. The text-books are the heavens above us, the earth beneath us, the universe about us, the Word before us, and the Spirit within us. *Know God, and then shalt thou know thyself; and in him and through him know all things else that it concerns thee to know.*

HYMN.

My son, know thou the Lord;
Thy father's God obey;
Seek his protecting care by night,
His guardian hand by day.

Call while he may be found;
O, seek him while he's near;
Serve him with all thy heart and mind,
And worship him with fear.

If thou wilt seek his face,
His ear will hear thy cry;
Then shalt thou find his mercy sure,
His grace forever nigh.

THE SPIRIT OF CHRIST.

BY REV. J. N. DANFORTH, ALEXANDRIA, VA.

"If any man have not the *spirit* of Christ, he is *none* of his."—ROM. viii. 9.

How simple this test! Here is no mystery. The mind of any Christian may apply this criterion. What was the spirit of Christ as manifested on earth?

1. A spirit of *benevolence.* This brought him from heaven. He loved men—God *so* loved the world—he *wished well* to men, desired their happiness, and was ready to make any sacrifice to promote it. "Ye know the grace of our Lord Jesus Christ, that though he was *rich*, yet for our sakes he became *poor ;* that ye through his poverty might be rich." What an example! *We* cannot *so* love, but unless we have this spirit in our measure, and according to our ability, we are none of Christ's.—Question thyself.

2. His was a spirit of *gentleness.* Not a harsh or repulsive feature disfigured that original. John, looking at him as he walked, said, "Behold the *Lamb* of God." So gentle was he. He admired the boldness of Peter, but felt a congenial sympathy with the tenderness of John. He could modestly say, "Learn of me, for I am *meek* and lowly." In him the perfection of meekness was embodied. Hast thou this spirit? Or art thou proud, contentious, severe, implacable? Learn of him, "who, when he was reviled, reviled not again." Oh, yes; *consider* him, who endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds.

3. His was a spirit of *beneficence*, that is, of *doing good.* And, though the world was against him, he did immeasurable good. He who has the *spirit* of doing good, will find the means and accomplish the end. Where there is a *will*, there is a *way.* Talk not of your obscurity, and your obstacles. It is the very province of the spirit of Christ in you to take advantage of the former, and to overcome the latter. He *went about* doing good, and so must you. If Satan and his imps do all the evil they can, we must do all the good we can, or we have not so far forth the spirit of Christ. "*To do good*, and to communicate, *forget* not." We are so forgetful.

4. *Fidelity to the souls of men* eminently characterized Christ. It was *in* him, and it came *out* on every proper occasion. How faithfully he reproved the Pharisees! how plainly he dealt with his own friends. How faithfully he performed every duty, even the most unpleasant. Now, if you have not this spirit, you are

none of his. What a coward hast thou been in dealing with the faults and sins of thy fellow-men.

5. *Condescension to the weakness of humanity* was conspicuous in the man of sorrows. Who ever stooped from such a height to such a depth? Behold his intercourse with men, visiting them in their abodes, however humble; teaching the ignorant, mingling with all classes, reasoning down objections, removing difficulties, encouraging the despairing, comforting the afflicted. See him in the family at Bethany—by the side of the well of Sychar in a hot summer day—in the house of Simon, with the poor penitent at his feet—in the street with the blind—in the temple of the sick—in the cemetry of the dead; always in all *condescending.* If thou hast not this spirit—

6. Then that *spirit of forgiveness*—is it in thee, as it was in Christ? "I say unto you," I say it in contradistinction from the maxims of the world, "Love your *enemies*." Oh, how different from the doctrines of men! And in that dark and bitter hour of final agony, he prayed, "Father, forgive them." Canst thou thus pray? If not, thou art none of his. The dying Hooper said to his executioner, "God forgive thee thy sins, and do thine office, I pray thee."

7. *Submission to God in affliction.* Was ever man afflicted like him? Was ever man submissive like him? "The cup which my Father hath given me, shall I not drink it?" Again, in Gethsemane, "Not my will, but thine be done."

With gentle resignation still,
He yielded to his Father's will,
In sad Gethsemane.

As there was no sorrow like his sorrow, so there was no submission like his submission. Dost thou, reader, thus yield thyself to God? How often with deep emotion have I pondered on those lines of the same sweet and natural poet:

When storms of sorrow round us sweep,
And scenes of anguish make us weep;
To sad Gethsemane
We'll look and see the Saviour there,
And humbly bow, like him, in prayer.

8. *Earnest anxiety for sinners in connection with intense solicitude for the glory of God.* "The zeal of thine house hath eaten me up," he could truly say. Ah, that was a living sacrifice, constantly consuming itself. Not to do his own will did he come, but the will of him that sent him. At the end of his eventful career he could say, "I have glorified thee on the earth." He was ever anxious to glorify God in the salvation of sinners. Is this thy anxiety?

9. *Exemplary self-denial.* His whole history was an illustra-

tion of this grace. Well did it come from him, "If any man will be *my* disciple, let him deny *himself*." In what hast thou done this? Hast thou caught this spirit from Christ?

10. *Habits of secret prayer.* If the Son of God so often retired to pray, what need have we of so doing? Do you imitate Christ in this? If not, you are none of his.

11. *Perseverance to the end.* Beneath the haughty frowns of the wicked, against obstacles the most formidable, before temptations the most fascinating, amid reproaches, treason, desertion and death itself, he held on his way, resolved to finish the work given him to do: and thus when he loved his own, he loved them to the end. Illustrious model of all that is good, holy and true, be thou my pattern and my portion, infuse thy spirit into my heart, and let me live in thy life. Oh, bless me with a portion of thine own benevolence, thy matchless gentleness, thy beneficent activity, thine unflinching fidelity, unparalleled condescension, wonderful spirit of forgiveness, profound submission, anxiety for sinners, self-denial, secret communion with God, perseverance through all obstacles unto the end. I *must* be thus blessed, or I am not thine; for if any man have not the *spirit* of Christ, he is none of his.

HYMN.

Go to the dark Gethsemane,
Ye that feel the tempter's power,
Your Redeemer's conflict see,
Watch with Him one bitter hour;
Turn not from His griefs away,
Learn of Jesus Christ to pray.

Follow to the judgment-hall;
View the Lord of life arraigned;
O the wormwood and the gall;
O the pangs His soul sustained;
Shun not suffering, shame or loss;
Learn of Him to bear the cross.

Calvary's mournful mountain climb;
There, adoring at his feet,
Mark that miracle of time,
God's own sacrifice complete:
"It is finished"—hear him cry;
Learn of Jesus Christ to die.

Early hasten to the tomb,
Where they laid His breathless clay;
All is solitude and gloom,
—Who hath taken Him away?
Christ is risen; He meets our eyes;
Saviour, teach us so to rise.

—*Montgomery.*

THE AMERICAN
NATIONAL PREACHER.

No. 6, Vol. XXXI.] JUNE, 1857. [Whole No. 366.

SERMON DCCX.

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MEN RESPONSIBLE FOR EACH OTHER.

"Am I my brother's keeper?"—GENESIS iv. 9.

THESE words were a part of the reply of the first murderer, when interrogated by the Almighty concerning the brother, whose life he had just taken. In the exceedingly brief sketch, which Moses has left us of the first centuries of the world's history, not much space would naturally be occupied in portraying the character of an individual. A few dashes of the inspired penman gives us all that can be known of Cain. Yet the few incidents, that are related by him, leave us in no doubt as to what he was. The first that we read of him is his putting on a show of devotion, in presenting to the Lord an offering of the fruits of the earth, which it was his employment to till. But his offering, being a mere form, does not find acceptance with God. Finding that it is rejected, his pride is wounded. He is angry with his Creator, and envious towards his brother. This envy settled into a fixed hatred, which at length finds vent in that climax of atrocities, a *brother's murder.* His hands, yet reeking with blood, his Maker, not for the sake of obtaining information, but to awaken in him a sense of guilt, and thus lead him to repentance, propounds the inquiry, "Where is Abel, thy brother?" Had Cain been innocent, and not lost to natural affection, this inquiry, so formally made, would have awakened his anxiety for his brother's welfare. But his reply evinces a moral callousness and lack of brotherly sympathy, naturally enough associated with his high-handed crime. He first tries to hide his guilt by downright falsehood, flatly denying that he had any knowledge as to what had become of his brother. "I know not," is his language. He goes on to add insolence to falsehood, by asking, "Am I my brother's keeper?"—an inquiry which strongly insinuated, that he thought it impertinent to ask him where his brother was. "Am I his keeper? Does it devolve on me to take care of my brother? Is it my business to see to him? Am I his guardian? I am amazed that such a question should have been asked." There is a cool insolence in this interrogatory of Cain, especially when taken with the bare-faced falsehood that preceded it, which stamps his character with the blackest infamy.

In this inquiry of Cain, uttered, as it doubtless was, in a tone of affected surprise, there is an implied denial of responsibility for his brother, the falsity and wrong of which deserve to be exposed.

Few, probably, who acknowledge moral obligation of any kind, will deny that men are, to some extent, responsible for each other. But the existence of such responsibility, it is feared, is more generally assented to, than felt. Many, we apprehend, if interrogated concerning the welfare of others, in language suggestive of their own responsibility for them, would, in their inward feelings, if not with their lips, adopt Cain's apology as their own.

In presenting the subject of men's responsibility for one another, my plan of remark will be to explain the operation of a few of the more prominent causes which diminish a sense of such responsibility in our minds.

I. One, and perhaps the chief cause of the prevailing weak sense of responsibility for others, is *our depravity*. To moral obligation of all kinds, whether it respects duty to God, or fellow-creatures, or themselves, men are strangely insensible. This insensibility is a prominent characteristic of depraved human nature, and shows itself everywhere. And what is prevalent and common, for that very reason, fails to make a deep impression on our minds. If angelic spirits mingled in human society, the contrast between their tenderness and our obtuseness of moral feeling, would suggest to us how astonishingly indifferent we really are. As it is, we are insensible to our insensibility. Men will receive tokens of kindness, all their days from their Heavenly Father; every hour and every moment will see extended to them his kind hand, laden with blessings, and yet, perhaps, never once in all that time return sincere thanks to the Giver. They will open the Bible, and find themselves described by the unerring pen as rebels against the Being that made them, and in whose hand is their breath, and yet feel no self-abhorrence on learning the fact. They read that the Son of God once endured shame and agonies unutterable, for the sole purpose of rescuing them from a deserved hell, but the amazing condescension and love evinced seems to awaken in them no wonder, nor gratitude. The tragedy of Calvary, a recital of which thrills with astonishment the hearts of all heaven, seems to make even less impression on their minds, than a tale of fiction. Our depravity has engendered in us a morbid callousness to feelings of responsibility, making us regardless of our obligations both to God and man. God's authority is resisted with the impious retort, "Depart from us, for we desire not a knowledge of thy ways." Brotherly sympathy for fellow-man is cast off with the icy-hearted apology, "Am I my brother's keeper?"

II. A second reason for the prevalent lack of a sense of responsibility for others, is *the natural and to an extent necessary isolation of men in society*. Life, liberty, and the pursuit of happiness, are individual rights, which others cannot innocently encroach upon. What each one's industry accumulates, is his own property, which the laws of God and man recognize as inviolable. He uses his own judgment in every matter affecting his personal interests, subject to no dictation from others. There is a sense in which each one is bound pre-eminently to mind his own things. Meddlesomeness in the things of others is mentioned in the Bible with disapprobation. In many important respects, men were intended by God to be isolated from one another. The theory of a strict community of goods is chimerical, and does not belong to society as God has made it. These things being so, each one comes to feel that he is his own adviser, his own protector, and thinks and acts exclusively for himself. Wholly engrossed with duties that have respect to himself, he forgets such as have respect to others. By dwelling too much on his individuality, he loses sight of his sociality. The maxim, "Let every man mind his own business,"—a maxim most just when applied to an impertinent interference in the affairs of others, or to an idle curiosity to pry into matters in which we have no concern, he perverts and construes to excuse a criminal indifference to others' welfare. The passage, "He that provideth not for his own is worse than an infidel," has an undue prominence in his thoughts, crowding out that other passage equally of Divine origin, "Look not every man on his own things, but every man, also, on the things of others." He performs one class of duties, but neglects another. These he ought to have done, but not to have left the other undone.

We are prone to measure our *moral* by our *legal* obligations. Because we have a legal right, for example, to the property which our own industry has accumulated, charity to the poor and perishing, we are apt to feel is a work of supererogation which we may either give or withhold as convenience or caprice may dictate. There is a strange disposition in men to give themselves credit for any positive act of benevolence to others. There seems to be in their view, three grades of conduct in respect to other's welfare. The first lies in positive acts of beneficence, the second in doing neither good nor hurt, the third in inflicting positive injury. If they do the first, they are proud, as if they had done something more than was strictly their duty. If the second, they feel no self-reproach, but a kind of complacent satisfaction with themselves that they have done no positive harm. The third only occasions them any disquietude of conscience. Their maxim is, to violate none of the legal rights of men, or *to do no hurt*, forgetting that the scriptural principle is, "To him that knoweth to do good and doeth it not, to him it is sin." Men were not made to be cyphers in society, and cannot be. The negation of right is always wrong; not a point half-way between a neutral moral character. The non-performance of duty is in all cases sin. I may be chargeable with most inexcusable moral delinquency in regard to others, even while scrupulously respecting their legal and natural rights. Neglect is sometimes the worst kind of injury.

III. *Much of our influence over others, though decisive and great, is indirectly exerted, and this tends to weaken our sense of responsibility for it.* He whose hand plunges a dagger into the heart of another, is execrated by all as a black-hearted murderer, and unfit to live, while the diplomatist, whose intrigues indirectly, but no less really and designedly, foment a war, in which thousands are butchered, screens himself from the infamy he deserves, behind the cogs and wheels of governmental machinery. The connection between the murderous volition of the assassin and the death of his victim, is less remote, and, therefore, more obvious to human eyes, than in the case of the wily diplomatist; while, in the sight of God, who sees things as they are, the guilt of the former may bear no comparison to that of the latter. The one directly murders a fellow-being; the other indirectly murders thousands. He who should liberally deal out arsenic to such of his fellow men as should, with suicidal intentions, apply for it, would call down upon his head the righteous execrations of all, and the penitentiary or the gallows would be his certain doom. The reason is, he is so directly instrumental in the destruction of a fellow-creature. Let him, however, do the same thing in a little more indirect way, and he will, perhaps, retain in society a character for respectability. Let him deal out to his demented customers a slow poison, but one which is known to be, in the end, not less fatal than arsenic, and he will somehow seem to persuade himself, and others will seem to believe, that no criminal responsibility rests at his door. The only difference between the dealer in mineral and distilled poison is, that one does the fatal work with more dispatch than the other. The one throws a live coal upon the mouth of the magazine; the other lights the slow match which reaches to it. The one as truly sets in operation a train of causes, resulting in the ruin of a human being, as the other. The interval elapsing between cause and effect is only in one case longer than in the other. It cannot be doubted that by far the greater part of our influence over others, for their weal or wo, is indirect rather than direct.

The power of *public opinion* in shaping individual character is immense. The morals of the city of Paris are corrupt, to a proverb. But what is there in Paris that should make the human nature of that city worse than in most other places? Why can it with so much confidence be predicted of a Parisian youth, that his morals will have a Parisian tincture? It is the social atmosphere of Paris, the public opinion, which is all but omnipotent over the plastic minds of the youth there. In all communities its power is equally despotic. Yet who feels any personal responsibility for this tremendous agent in shaping the character and destiny of human beings? Who does not inwardly absolve himself from any personal responsibility for the blighting influence of a corrupt public sentiment? But is nobody responsible in the case? Is there here a moral giant stalking through society, spreading indiscriminate ruin among human souls, poisoning the morals of the youth, and infecting the social atmosphere, and yet nobody is responsible? No! There *is* responsibility, and you and I are partakers in it. The power of public opinion is made up of individual contributions. This resistless current is formed from the influx of numberless rivulets, each one of which does something to determine the quality, and increase the momentum of the whole. That silent influence, which is felt in every community, either conniving at vice and sin, or frowning upon them, is the resultant of the various and conflicting moral forces in action there. It is the consolidation, the embodiment of the individual character of that community.

In the formation of public opinion, there are three classes in society. One class consists of those, whose influence positively and decisively goes to form a healthy public sentiment, who do not follow the multitude to do evil, but frown upon all sorts of wickedness. Another class is composed of the positively bad, the whole weight of whose influence goes to make immorality and vice popular. A third, and, probably, by far the larger class, is made up of those, whose individual influence is not very decisive either way. They are rather passive than active in society. They receive more influence than they impart. They vary with circumstances. The public opinion of the community where they happen to be is their standard of action. They are tolerably exact thermometers of the society where they are, liable to be raised or depressed by the temperature of the moral atmosphere around them. Pre-eminently are such persons under the sway of public opinion, and their destiny for heaven or hell is often under the providence of God, completely suspended on this power.

I am my brother's keeper, so far as I can contribute to the formation of a public sentiment, which shall itself protect and elevate him. For all the influence, indirect as well as direct, which I can bring to act upon him for his good, I am responsible.

IV. Still another cause operates to lessen our sense of responsibility for others. There are two aspects that may be taken of mankind. We look upon them either as claiming sympathy, or meriting punishment. The world is full of wretchedness, and also of guilt. The condition of men demands pity, and yet they do not suffer half of what they deserve. The moral sense within us disapproves and detests the selfishness that we see about us. Our sense of the ill-desert of men operates to repress and extinguish our benevolent sympathies for them. When an appeal is made to our charity, we are apt to feel that it is the petitioner's own fault that he is in need of our help. Our neighbor's vices, or indolence, or neglect of economy, it may be, make him a solicitor of our charity. Our industry must make good his idleness; our economy his prodigality. We rise early and sit up late, and then must forego the enjoyment of what our hands have accumulated, in order to feed a wretch who ought to be left to starve! Must this be so? Ought idleness thus to live on the sweat of industry? Can a man who has degraded himself claim to be re-elevated? No! He has no valid claim on others for help. The victim of vice of every kind ought, if justice is meted out to him, to be let alone and perish. The miseries of the world are, generally speaking, self-inflicted, deserved miseries. One of the worst features of the world's condition is, that the miserable captives of sin will not break their own chains. The vicious will not reform themselves. The ignorant will remain ignorant unless others enlighten them. The degraded will not only not elevate themselves but sink still lower. Degradation and vice and wretchedness exist, and will exist, unless Christian benevolence comes to the rescue. The practical question with us who have the power to bless and save others, is not whether the slaves of sin ought not to break their own fetters, not whether our neighbor, who is in bondage to a ruinous vice, is not guilty before God for being so; but whether we can do anything to reclaim and save him. Vengeance is mine, saith God, and it is not for us to attempt to deal out to our fellow-men, in the balance of retributive justice, the full measure of what their sins deserve. We are not to sit in judgment on men's characters before we determine to do them good, though such knowledge will often aid us in deciding how we may do them most real service. But my neighbor's desert is not the measure of my responsibility for him.

Every one who finally perishes will be condemned as his own destroyer, because he might have resisted all the temptations which he encountered. But if his ruin result from the criminal neglect of those who might have saved him, though he will perish in his iniquity, his blood will be required at their hands. A drunkard dies of delirium tremens. Who is responsible? It is not easy to say, just how far beyond himself responsibility for his death reaches, or how many share in it. One thing, however, is plain—he who put the bottle to his mouth is responsible. He also shares the responsibility who might have done anything to save him and did it not. I am made my brother's keeper, so far as I can do anything even in the most indirect way to benefit and save him.

He who made us saw fit to make us social beings, and to link us to one another by a thousand ties. He has thus placed it in the power of every one to exert an influence in saving or destroying others. He might have made things differently. Instead of placing men in society, he might have completely isolated them from each other by interposing partition walls between them. Or instead of placing eight hundred millions of beings on one globe, he might have made as many globes as men, and thus put it out of their power either to benefit or injure others. But, in that case, Christian benevolence would have had no object on which to exercise itself. So intent was the Creator on developing the benevolent feelings of his creatures by exercise, that he saw fit to ordain a constitution of things, giving them great power over each other, although he foresaw, as an incidental evil, that this power would be extensively abused by men to each other's ruin. Wealth, by a different constitution of things, might have been equally distributed in society; and, thus, all that class of sufferings which result from poverty might have been prevented. But, in that case, Christian liberality would have been left to stagnate for want of an object on which to bestow its gifts. The poor we have always with us, that we may invigorate our benevolent feelings by acts of charity towards them. A Bible might have been placed by the Creator in the hands of every descendant of Adam, and all other blessings distributed in equal abundance. But if it had been so, we never should have known experimentally the blessedness of giving, which our Saviour declares to be greater than that of receiving. We are made mutually dependent, and mutually influential, in order that we might bless ourselves in blessing others. I am made my brother's keeper, for my own benefit, no less than his. It is beneficial to me; it develops and expands the nobler part of my nature, to have a benevolent regard for his welfare.

In dismissing the subject, let the thought abide on our minds that we all belong to one social body; that we are individual wheels in the complicated mechanism of society. It is a critical situation to live in a world like ours, and become constituent parts of a moral machinery so delicate and so transmissive of influence. We cannot avoid having our own moral image in some degree reflected, daguerreotyped in the souls of others. Every man's destiny is linked to that of others. In such a world as ours, it is hardly possible for one to perish alone. If he goes to perdition he will be almost sure to drag others after him. So the soul that is saved can scarcely go to heaven alone. That disposition, which is itself an indispensable qualification for admission there, will impel him to seek the recovery and salvation of others.

SERMON DCCXI.

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THE POSTHUMOUS INFLUENCE OF THE PIOUS.

"By it he being dead yet speaketh."—HEB. xi. 4.

INFLUENCE is one of the laws of our being. It may be difficult for us so to analyze it as to be able to say exactly in what it consists; and yet all must be ready to acknowledge its reality. Sometimes we are distinctly conscious of the influence which others have over us. Again, it is so secret and silent in its operation, that we take no notice of it. No doubt, the Christian and the missionary are often aware of the power of another's example in shaping their course. The child and the pupil, however, are mostly without any thought of the gentle and genial influences of parents and teachers, that have been effective in forming their characters. Nor can any one pretend to have attained that position in society, or so to have changed his own and others' nature, that his life can have no influence over those around him, nor theirs, in turn, exert any upon himself. Influence is either sound and wholesome, or it is corrupt. The one is productive of good, the other of evil.

Few will be disposed to deny the good influence of the pious. Christ affirms its existence, when he says of his disciples, "Ye are the light of the world;" for the same is substantially true of all Christians. As the sun is a luminous body, ever imparting light to the earth, so the Christian is light. And his light ever shines. Not simply when the themes of the gospel are on his tongue, or when he is devising liberal things for Zion; but in all the walks of his busy life—in trade and traffic—in his daily labors and common intercourse with friends and neighbors, in the house, by the way, at home and abroad, his light shines as truly, often more effectually than when he is in the house of worship, or engaged in the duties of prayer and pious exhortation. Nor is this light of the Christian altogether dependent on his will. The sun cannot withdraw his beams. No more can the living Christian shut off the light of a holy life, so that others shall not see it and be attracted by its beauty. Christ, in the influence of his example, was hardly less a preacher of the gospel, than when he stood up and propounded its doctrines in the presence of the great congregation. Thus every Christian, in his sphere and measure, holds forth the word of life through his pious example. Abel lived a life of faith, and thus impressed something of his spirit on the men of his day and generation. But when his tongue

"Lies silent in the grave,"

does he cease to address his fellow-men? Let Paul answer, "By *it he being dead, yet speaketh.*"

But the Christian influence of no good man descends with him to the grave. It lives on the earth when "Dust returns to dust, and ashes to ashes." The good influence of the pious long survives the memory of their names and pious acts. "The righteous shall be had in everlasting remembrance."

"With us their names shall live
Through long succeeding years."

And yet the time will come when those names and acts of piety, with some few exceptions, will be forgotten. There are some few in every age, whose faith and pious deeds are of such distinguished merit, that their names will never fade from the memory of succeeding generations. Such are the missionaries, martyrs, reformers, and holy men, whose energy of faith has left those distinct and deep impressions on the interests and institutions of society, which no changes, nor any lapse of time can ever efface. Said a youthful missionary, as he stood gazing with admiration on the splendid architecture of Girard College, "In that gorgeous pile of granite, Stephen Girard sought to perpetuate his name and memory. I go to inscribe mine on a monument reared of the imperishable materials of souls recovered from the ruin of heathenism, and wrought as lively stones into the Temple of God."

But though the great mass of the good will pass away, and be forgotten among men, their influence will continue in the earth. The faith of Abel had not been utterly lost, though the pen of inspiration had never recorded it for our instruction and encouragement. It would still have lived in the lives and hearts of some of his cotemporaries, and, through them, have gone down to future generations. So it is with the good influence of any individual. When he passes away it still lives in the lives of others. It is true we cannot separate the posthumous influence of a person any considerable time after his death, from the great mass of influences exerted by others, so as to be able to say exactly what and how much belongs to him; any more than we can separate the waters of a river so as to give to each particular fountain its own. And yet, the smallest Christian influence of past ages, is no more lost because combined with others, than are the waters of that obscure fountain in the recesses of the hills lost, when they mingle with the waters of other and larger fountains. The one contributes its little to swell that mighty volume of waters which presses its way to the ocean; the other increases in its measure, the great mass of good there is in the world. Thus, in the formation of every good character, innumerable christian influences have combined and contributed to secure the result. Were we able now to analyze and trace back any one of them, as we would trace a river to its sources, we should find what appeared to us one, and simple, separating itself into numerous branches, and these again dividing and extending their ramifications still farther and farther back into the depths of the past, till, ultimately, they would reach a great mass of the pious dead; whose faith flowing on, meeting and combining, has blessed a multitude of souls, and wrought righteousness in the earth.

Death does not destroy the influence of good. It turns the body back to dust, dissolves one's personal connections with earth; but it cannot lay its icy hand on the faith, pious charities, and holy examples, that have gone forth to bless the world.

Nor does this influence necessarily grow weaker as it blends with other influences, and extend farther from its author. The pebble thrown upon the surface of the still waters, raises a wave, whose widening circle does not cease to flow on till it has moved the sand on the most distant shore. So pious influence passes on in an ever-enlarging circle; and thus more than compensates any loss in the first intensity and visibility of its action.

Nor does opposition destroy this influence. To vary a little the illustration just used; instead of the still waters, let the pebble be cast into the troubled ocean. We now, almost immediately, lose sight of its waves, as they are met and opposed by many others, which the wind has raised upon its agitated surface. But the tiny waves of that pebble exist just as truly as before; and exert their measure of influence to modify the form and action of the surrounding waters over a broad extent of surface. So it is with any single holy influence. However it may seem to fall upon the troubled surface of society and become invisible, and inappreciable, it still exists—an unseen influence—that modifies, in some degree, the opinions and actions of men. It makes our world, in some respects, a different world, and a better one, than it would have been without it. A word fitly spoken, a look even, sometimes penetrates the heart, and, by Divine grace, changes the character and the whole future life of the individual.

But some farther proofs in support of the position here assumed will be expected:

I. Notice, then, the argument from analogy. It is a law in the material world, that nothing is absolutely lost. The place, the form, the material of objects change. Our bodies die, and turn to dust. The whole animal and vegetable creations have their periods of growth and decay. The waters wear the stones. Thou washest away the things that grow out of the dust of the earth. But in all this change, there is no loss, or destruction of elementary particles. Dissolving elements appear again in new combinations, and new forms of utility and beauty. The waters, absorbed by the atmosphere, go up by the mountains, gather into clouds, and descend in showers to water the earth, and enter into the structure of all living things. And may not a law something like this exist in God's spiritual kingdom? Will He, who watches over the changing elements of senseless matter, so that not one particle is ever lost, or comes short of its destination, permit those good influences which, by grace, have originated in the faith of his people, ever to be lost, or to come short of their end. Will they not certainly enter into his glorious building, and contribute something to the completeness of its form, and the perfection of its beauty. No doubt the good influences exerted by the pious, often seem to men to be utterly and for ever dissipated. When the blood of the Christian martyrs was poured out on the sands of Rome, their persecutors imagined that they had made an end of them and their doctrine. But that blood washed into the Tiber, was carried by its waters into the sea, and by the sea into the ocean, and by its waves to every kingdom of the earth; and thus became a type, not more of the spreading doctrines of Christianity, than of the augmented and widely diffused influence of those holy men.

II. Consider also, that good influences must enter as permanent elements into society, and thus be perpetuated. What is society? Not a mere mass of flesh and blood, and uneducated mind. It is the community, .contemplated in its institutions, enterprises, morals, progress, principles, hopes, fears, and tendencies. Now, it must be evident that the past influences of men, both good and evil, have operated to make society what it now is. Especially, is it true that the good influences of the pious, have aided to secure whatever of goodness there is anywhere among men. They have contributed to mould society into Christian forms and Christian institutions. And these will continue a part of that kingdom of God in the earth, against which the gates of hell shall never prevail. Those vast systems of error and evil which, like the Boodhism of India, have for ages been inwrought into society through the efforts and influences of wicked men, will, ere long, pass away, and perish with their authors. But the stone cut out of the mountain without hands, will continue to enlarge, till it shall break in pieces all the kingdoms of the earth. And the truth, and those good influences which promote and enter into the everlasting kingdom of God, will have part in its triumphs and immortality.

> "Truth crushed to earth shall rise again,
> Th' eternal years of God are her's;
> But error wounded writhes in pain,
> And dies among his worshipers."

These lines of the poet are not more beautiful than true; nor more applicable to truth and error than to the good and evil influences of men, while the latter are met, and, in a measure, counteracted by the power of the gospel, the former will live with the spread of the gospel and every form of Christian society, when the authors of those good influences slumber in their graves. No marble monument perpetuates the memory of the venerable Genevan Reformer. Even the spot where his ashes repose cannot now be pointed out to the traveller. But where civil liberty exists, where there is a pure and living Christianity, where intelligence and piety pervade the masses of the people, there his influence lives.

III. It is true also that death, in some respects, enhances the influences of the good. There can be no doubt that we have a more vivid sense of the Christian virtues of the dead, and are more ready to acknowledge them, than we are those of equal worth in the living. Qualities of the living, which are merely accidental and superficial, often have the effect, in some degree, to hide from our view the deeper excellencies of their beauty. Deficiencies sometimes mar the beauty of Christian character, and detract from its power over us as a living example. Not unfrequently the piety of the living Christian has to contend with bitter prejudices. It is blackened by the tongue of envy. Besides there are sometimes, even in the minds of good persons, those petty rivalries and jealousies, which operate as a hidrance to Christian influence. But at death, all that is trifling and evanescent pertaining to the Christian, passes away, and the good alone stands out to view. That is a beautiful and benignant law of our nature which leads us to tread lightly on the ashes of the dead. The good had their faults while living, but we forget them, and think only of their virtues when they slumber in death. Even prejudice and envy abate something of their rancor at the grave. In the words of another, "O the grave, the grave! It buries every error, covers every defect, extinguishes every resentment. From this peaceful bosom spring none but fond regrets and tender recollections." Thus death, by removing obstacles in the way of Christian influence actually enhances it. Death, too, tends to recall the memories of the past, and thus gives increased power to Christian influence. Acts of kindness, words of instruction and reproofs, that had long been forgotten, come thronging up from the sepulchre. What increased influence, for example, does the grave give to all the kindnesses, prayers and tears, of a sainted mother. As the child bends over that grave, and weeps there the tears of affection; with what grief does he remember all his unkindnesses to that parent, his disregard of her wishes, disobedience of her commands, his fretful and angry words that have wounded her spirit. He cannot now breathe the prayer of forgiveness into her ear, nor repay the debt of gratitude he owes her. But his confessions can be poured into the ear of his Heavenly Father. Thus, not a few wanderers have been reclaimed from their sinful ways through the posthumous influence of a pious parent. We can hardly over-estimate the value of that influence, operating not only as a wholesome restraint on men, but also as an incitement to the practice of all that is good. The circumstances attendant on death often give additional force to pious posthumous influence. The chamber of sickness, the bed of death, with its "stifled griefs and noiseless attendants," the pale but expressive countenance, the parting words, the last look of the glazed eye as it turns with lingering affection towards the living, are all remembered, and help to enhance the influence of the dead over us. We sometimes think, too, of the pious dead as constituting, in part, that great cloud of witnesses whom the Apostle speaks of as having an interest in our welfare. And we can adopt the language of the poet:

"Ungrateful shall we grieve their hovering shades,
Which wait the revolution in our hearts.
Shall we disdain their silent soft address,
Their posthumous advice and pious prayer."

IV. Moreover, the perpetuity of good influence accords with the revealed purpose of God. The Abrahamic covenant rests, in a measure, on this influence. "I know Abraham, my servant, that he will command his household after him." That household will have been educated under his authority, have imbibed something of his spirit, feel his salutary influence when he is gone; and thus will have chosen the God of Abraham for their portion. It is on the same principle that God fulfills those memorable words of the decalogue, "Visiting the iniquities of the fathers upon the children of the third and fourth generation of them that hate me, and showing mercy unto thousands of them that love me and keep my commandments." When, therefore, God set the solitary in families, and entered into covenant with men as families, he provided for this law of Christian influence in his kingdom. Thus he would increase and perpetuate religion in the earth. Accordingly, piety is in a sense hereditary. It descends as a rich legacy from pious parents to their children. Impiety, too, descends from generation to generation; but not as does its opposite. The one passes on to the third and fourth generation, the other to the thousandth generation. It is true, that depravity is a friendly soil, into which seeds of wickedness fall and luxuriate; but, on the other hand, God, by his providence and word, and Spirit, and that conscience which he implanted in every human breast, is on the side of righteousness, and conspires for its perpetuity. It is worthy of notice, that death never enhances the influences of the wicked. While the righteous shall be had in remembrance, "the name of the wicked shall rot." They shall be written in the earth. Succeeding waves shall wash out the traces of their work. Time will despoil their monuments. Posterity will weigh their actions, and arrive at a juster estimate of their character. God, too, will counteract their influence. He often sets a mark on the wicked, which warns us to shun the evil of their corrupting influence. Thus, the loathsome vices, the miserable life and death of the infidel Paine, do something to destroy his influence on society. His *name*, so far from giving currency to his pernicious sentiments, is, to some extent, an antidote to their poison.

V. But the posthumous influence of the good is evident from acknowledged instances of it. Christ's example is an instance of such influence. If it be said he was God, so also was he man. And his example, so far as imitable and influential on us, was that of one who possessed all the innocent infirmities of our nature. But leaving the example of Christ, take that of Paul, who was confessedly an imperfect Christian, not counting himself to have attained. And yet, who can fully estimate the power of his example of faith and devotedness to God on all that have and will come after him. There is no Christian in heaven or on earth, that has not felt its quickening influence. And, to the end of time, it will continue to deepen and diffuse the work of God in the hearts of men. Into how many hearts has his spirit of martyrdom breathed the same noble confession of Christ. Much of the spirit of missions that has ever existed in the church, must be traced to the surviving influence of this one individual Christian.

But, not to dwell on the numerous instances which the Bible affords illustrative of our position, take that of the late Jonathan Edwards. Long since dust returned to dust; but he being dead yet speaketh. His influence lives. We, to-day, feel its power. We are different persons in our religious sentiments and moral characteristics, from which we should have been, had that holy man never lived. It would be difficult fully to estimate the degree and extent of his influence on the moral condition of our world, now something over a century since it first commenced. Consider the power of his preaching, the extensive influence of his writings, the effects of his eminent piety on all who have come within the sphere of its influence, contemplate his numerous lineal descendents, most of them pious, and a large number eminent and useful ministers of Christ. Suppose that Edwards had never been converted, and had, consequently, lived and died an irreligious person, how different, and how much worse, might have been the moral condition of our country and the world from what they now are. Then his posterity might have been irreligious, living a worldly life, and leaving behind them a corrupting influence. Then his clear and searching sermons had never been preached and published; his availing prayers had never been offered; his written life of Brainard had never enkindled and increased the missionary spirit in the bosom of a Mills and a Martyn, and a thousand missionaries scattered over the globe. His writings had never exerted their influence to destroy infidelity, perpetuate a purer form of Christianity, and deepen the work of grace in a multitude of souls. Abstract all the good that has reached our world through the posthumous influence of that one man, and what an amount would you take away. What a frightful chasm would you make in the amount and material of our Christian literature; in the number of churches, ministers and holy men that have lived to bless mankind. What a chasm would you make in the ranks of the redeemed in heaven, and how swell the number of the lost. Now the measure of every good man's posthumous influence, is not that of an Edwards, or a Baxter, or a Payson. And yet, if the surviving influence of these men be greater, it is not more *real* than that of any good man that has lived a life of faith and prayer and devotedness to God.

1. If what has been now said be true, then, obviously we are under obligation to live for the future. It has been truly said we are the pupils of the past, the teachers of the future. We feel the influence of those whose bodies have long since mingled with kindred dust. We inherit, not merely the possessions of the dead, their dwellings, their lands and property, but, in a sense, also their principles and moral habits, their creeds and their religion, and the future will inherit ours. Can we then, any of us, avoid responsibility in reference to the future. Has any one a right to entail curses instead of blessings on posterity? Or live "creation's blot, creation's blank?"

2. Life is something more than a present experience of good and evil, prosperity and adversity.

"It is not all of life to live."

It passes over in its effects to those that come after us, either for their benefit or their injury. The poet says,

"The evil which men do lives after them,
The good is often interred with their bones."

But neither the good nor the evil which men do necessarily descends with them to the grave. Men of infidel sentiments, through their writings, have exerted an astonishing influence to corrupt society. Voltaire poisoned France with his Atheistic principles, and prepared the way for that Reign of Terror which deluged the land with blood. Nor has his influence yet passed away, or been confined to the limits of that one country. It is felt in every civilized country on the globe. Even missionaries find his, and other infidel works, in the hands of the heathen, prejudicing them against the truth, and pre-occupying their minds with error. Such is the posthumous influence of one wicked man. "One sinner destroyeth much good."

3. The question arises, how may we so live, that when we have passed away, the influence we shall leave in the world may be a salutary one. I answer, we must live by faith. By *faith* Abel offered a more acceptable sacrifice than Cain, and by it he being dead, yet speaketh. The faith of the gospel is the most powerful principle that can influence the human heart and conduct. It is the substance of things hoped for. It fills the mind with solemn thoughts of God, of heaven, and of eternity, with its awful retributions—

"Wide it unveils celestial worlds,
Where deathless pleasures reign."

What changes of character has this principle wrought in men! When once an individual, with the heart, believes in the Son of God, he is renewed unto holiness. Old things have passed away, and he becomes a new creature in Christ Jesus. A new life begins in the soul. He lives no longer unto himself, but unto Him who died for him. Now, the possession of this principle of faith, is the pre-requisite of a surviving salutary influence. Abraham, Moses, Paul, had it as the controlling principle of their lives. "The life I now live," says Paul, "is by faith on the Son of God." My hearers, if you would so live, that the savor of a good influence shall ascend from your graves to bless those that shall come after you, then live by faith. Let the objects of faith—the things unseen and eternal, be felt realities. Faith will alone enable you to rise above the world, and live for God and the good of others. Whatever natural gifts and advantages you may enjoy, however high the station you may occupy in life, however many your charitable and philanthropic deeds, except all are sanctified by faith, you will come short of that high and holy influence, which will ever live to do good in the earth. In the possession of this principle, and the life that must flow from it, you shall find a glorious immortality of being and influence. In the words of another, "Thousands of men breathe, move and live, pass off the stage of life, and are heard of no more." Why? They did not a particle of good in the world; and none were blessed by them; none could point to them as the instruments of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good and leave behind you a monument of virtue that the storm of time can never destroy. Write your name in kindness, love and mercy on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No, your name, your deeds, will be as legible on the hearts you leave behind, as the stars on the brow of evening. Good deeds will shine as brightly on the earth as the stars of heaven."

4. We ought to be grateful for the grace of God in every instance of holy influence that has survived the pious dead. When a Christian dies, especially when he dies in the midst of his years and usefulness, we mourn their loss. We marvel at the mysteries of God's providence. And do we not sometimes forget to be grateful for the good they have done, and the pious influence they have left behind them. Every community, every house, and every heart, feel the influence of the pious dead. Let us then so live that not the marble that may be placed at the head of our graves shall give the only intimations to posterity that we have had a being on the earth; but that there shall be other, more enduring evidences of our life, in the good we have done, the impress of our faith and pious deeds on souls that shall live, when marble monuments shall have crumbled into dust.

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SERMON DCCXII.

BY REV. WILLIAM DEMAREST,

BOUNDBROOK, N. J.

THE OBJECT AND FOUNDATION OF CONFIDENCE.

"For this God is our God, for ever and ever."—Ps. xlviii. 14.

It is the language of appropriation alone which can inspire with consolation. Of what advantage can a blessing be to me, if it be in no sense mine. There are certain things which are in one sense ours, and may be of benefit to us, though in another sense they are not ours. We may find pleasure in looking to the heavens above, and contemplating sun, moon and stars, though they remain fixed at their vast distance from us. We may find satisfaction in contemplating terrestrial scenery—we may derive pleasure in beholding vegetation in its beauty, the fruits of the earth in their richness, and animals in the exquisiteness of their formation, the skillfulness of their movements, and their adaptation to the uses for which they were intended—these things afford us pleasure, because they are so constituted as to afford gratification through the eye, the ear, and the other organs of sense, and it is immaterial whether or not we have them in possession, nay, though they should be the property of an enemy. But when we consider *our* entire dependence, and the equal dependence of all things upon God, what can we find capable of affording us consolation, but the thought that God is *our God.* This consideration must be much enforced by the circumstances, that if God be not our *friend* he is our *enemy.* But if he is *for* us, what can then be against us? The inquiry is an inspired one. It is equally a reasonable one. It is put into the form of an inquiry because a reply is impossible. Every one must be for him, for whom God is. Happy then, they who are able to say, "This God is our God for ever and ever." Let us consider,

I. The Object of Confidence specified.

II. The Foundation of that Confidence.

I. The Object of Confidence here specified.

It has been well observed that it is one thing to have the belief of a God, and another to believe in God. An Apostle, in order to convict as worthless a faith not connected with a correspondence of disposition and act, observes to those who, it seems, were disposed to indulge such faith, "Thou believest that there is one God; thou doest well; the devils also believe and tremble." What God is in himself is one thing; to have an interest in what he is, is quite another.

God is in himself unchangeably the same—the same infinitely perfect being. As the first person of the Trinity, he sustains to the second the relation of a Father, nay, he is, by creation, the Father of all his creatures. As Creator, he is no less a Father to devils than to men. As Creator, he was no more a Father to our first parents before their fall than after that sad event. But with what comfort can this exalted relation be realized by devils in their place of torment? And with what comfort can man, viewed in his state of subjection to the Divine displeasure, contemplate the author of his existence and of all his blessings? Must not the fact, in both cases, add poignancy to the misery already experienced?

But, it is a fact calculated equally to draw forth our wonder and delight, that God has anew exhibited himself to man in the relations of a Father. And whereas it is possible, nay, according to the opinion of some, is more than probable, that the doctrine of a Trinity of persons in the Godhead was not unknown to man before the fall, and that the knowledge of the fact was communicated to angels at the commencement of their being, the new discovery is now made to men and angels, that the natural relation of the persons of the Godhead to one another, lies at the foundation of God's purposes and acts of mercy towards man. The curtain concealing an eternity past from the view is withdrawn, and the Son of God is exhibited as the foundation of all the Divine purposes, and the only channel of Divine exertion. By him, and for the display of the glory of God through him, were all things created, in him were his people from eternity chosen, by him are all things governed, and by him will the destinies of all creatures be fixed. God the Father, who is the God and Father of Jesus Christ, is also the God and Father of his people.

The bond which unites the Lord Jesus Christ to his people is a double one. The first one is that which has just been described, and without which they must forever have remained in a state of hopelessness and misery. Had they not been made the objects of the eternal compassion of God, and had there not been in the Divine mind a plan, according to which they could consistently be rescued from their misery, they must have continued subject to the wrath of God. But to complete the union there is need of a second bond. While the atonement of Christ rendered the exercise of the Divine favor towards them consistent with the justice of God, the justice of God and their own happiness at the same time required, that the favor of God proffered to them, should, with suitable feelings, be embraced. The favor of God is thus embraced by faith—by that faith which is no natural exercise of the mind, but is the gift of God, which is the result of its illumination and renewal by the word and Spirit of God, which comprehends in itself a recognition of the claims of God upon us, sorrow for our sins, as a practical denial of those just claims, and dependence upon Christ as having satisfied those claims, with feelings of entire satisfaction, and the unreserved surrender of ourselves to God. Thus the elect sinner becomes, in the full sense of the term, a child of God and a partaker of all blessings which belong to a child: "When the fullness of time was come, God sent forth his Son made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying Abba Father. Wherefore thou art no more a servant but a son, and if a son, then an heir of God through Christ (nay, as it is elsewhere expressed), a joint heir with Christ, if so be that we suffer with him, that we may be also glorified together.

But, what are the consequences of the exalted relation which the believer sustains to God? They may properly be arranged under two heads, those which spring from our character as creatures, subject to certain necessities, and those which are appropriate to our character as creatures in a state of affliction, and these comprehend all possible consequences.

1. In the first place, they include such as are suited to our character as creatures, subject to certain *necessities*. We are natu-

rally *necessitous* creatures. All creatures being *dependent* are necessitous. This is true of fallen and *un*fallen creatures, of angels and men, and no less the inferior creatures. The necessities of creatures correspond with their constitution. Man agrees with inferior creatures in having a body. He agrees with angelic beings in having a rational spirit. Whatever then is necessary for both the body and spirit shall be afforded the believer.

The *body shall be provided for.* What shall be bestowed is not said. Is it not enough to know that what is necessary shall be bestowed? Whatever is necessary, be it little or much, shall be bestowed. The circumstances in which a believer is placed may be such that he shall need much. He may need to be possessed of his thousands or his millions. He may need to be surrounded with splendor, to be clothed gorgeously and fare sumptuously. An approach to the magnificence and glory which characterized Solomon may be necessary for him. If it be so, it shall not be withheld. Has not what is here supposed been often realized? Is it Solomon only who has occupied a royal seat? Are not David, Hezekiah and others of ancient times to be reckoned among pious kings? Have not the pious been found occupying elevated seats in more recent times? Are not station and piety now, in some instances, to be found combined? And may it not, perhaps, far more extensively be so hereafter? If less, however, be necessary, less shall be bestowed, and however little may be required, that little shall not be withheld.

The spirit shall be provided for. It shall, first of all, be upheld in being. Its exalted faculties shall be preserved. "O bless our God," is the exhortation of the Psalmist, "who holdeth our soul in life." But especially shall the faculties of the soul be preserved in proper exercise—they shall be held in spiritual life.

Entire present freedom from sin is not promised. This God might confer, as he might also have altogether prevented the entrance of sin into the world. But as God has been pleased to permit the entrance of sin into the world, so it is his will to bring forth the display of his glory, not by the immediate expulsion of it from the world, but the over-ruling of it for good.

The first adaptation of himself to the souls of his people for their good, takes place at their conversion. Then, by the experience of the renewing operations of the Holy Spirit, they are at once brought to the entertainment of right sentiments toward God, and to the enjoyment of true happiness—then love to God—the hearty choice of his service—approbation of what is truly excellent takes possession of the soul, and it is brought back to God the chief good—conscience, so far as allowed sin is concerned, is hushed, the appropriation of the merits of Christ imparts perfect peace, the sanctified affections find in God a congenial object, and all the powers are furnished with an adequate motive to action.

The work begun in conversion shall be maintained and carried on in the work of sanctification.

Their love shall continue. Their faith by which they draw all their supplies from God, shall not fail. Their joy in the Lord, which is their strength, shall not be taken from them. The promise on this point is explicit: "I will put my fear in their hearts, that they shall not depart from me."

The Lord will complete in heaven what he begun on earth. With their translation from the body, the people of God shall be transformed into the spirits of the just made perfect. The Lord will "give grace and glory," and "there shall in no wise enter into it, anything that defileth, neither whatsoever worketh abomination or maketh a lie."

2. But this world is also to be viewed as a state of *affliction*. It is a valley of Baca—a dry and dreary valley. What child of God has not his afflictions! How grievous are the afflictions of some! Whose are not grievous! "The heart knoweth his own bitterness." But these shall be made to work out good for the children of God who are subjected to them. Though called to "pass through the valley of Baca, they make it a well, the rain also filleth the pools." The promise is here also explicit: "All things shall work together for good to them that love God." Afflictions are, in the plainest manner, spoken of in the word of God, as tokens of the love of God. "As many as I love," says the Saviour, "I rebuke and chasten." This can be well understood, but it is often an occasion of depression to a child of God, that he has brought his troubles upon himself by his sins, and the solicitous inquiry arises in his heart, shall such troubles work together for my good? We may, perhaps, obtain satisfaction upon this point by inquiring, whether all our troubles whatever, are not occasioned by sin, and by our sins, and whether the whole design of redemption is not to counteract sin, and the effects of sin. It is also manifest, that if troubles into which we have been brought by our sins be the means of leading us to profound humiliation for our sins, then our sins work together for our good, and nothing is more plainly declared in the Scriptures, than that the believer shall be at last satisfied—that the effect of all the dispensations of God will be to bring him into a state equally conducive to his own happiness and the glory of God, and leaving him nothing to *regret* and nothing to *desire*.

II. But what is the FOUNDATION of these exalted expectations—this unbounded confidence? That foundation is his *ability* and his *willingness*. He is Almighty, the maker of heaven and earth, and therefore able; he is a Father, and therefore willing.

1. In the first place he is *able*.

He has indicated this by the epithets he has assigned himself. The first of these which may be mentioned, is the Almighty. By this name he proclaims himself to the Patriarchs. "I am," said he to Abraham, "the Almighty, the all-sufficient one." The same appellation is also to be found in the Prophets. A term so expressive was fitted to convey an adequate idea of God. Saints of all ages must delight to dwell upon and employ it; and it is to be observed of it, that it implies in it every other perfection. The same may be said of Jehovah and the God of eternity (or the everlasting God), which are terms applied to God. These terms by implication, if not directly, express infinite perfection. What can be lacking in God in form of ability? In correspondence with this, it is hence said, "With God nothing shall be impossible."

But God has further indicated his All-sufficiency to us, by appealing to the act of creation—by holding himself up to view as maker of heaven and earth. For the comfort of his disconsolate people of old, we hear him saying, "Hast thou not known—hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is he weary? There is no searching of his understanding;" and, again, "Who art thou, that thou shouldest be afraid of a man that shall die, and forgetest the Lord thy Maker that hath stretched forth the heavens, and laid the foundations of the earth? Independently of the fact, that it is declared in the well-authenticated word of God, that all things were made by God, it is the dictate of reason that all things must have had their origin in the will of God. But to create is an act of Almighty power. It is an act implying properties in its author of which we can have no adequate conception, and it is hence said, "By faith we understand that the worlds were created by the word of God," and God, hence again would compose the minds of his people, by saying, "I, even I, am Jehovah. Yea, before the day was I am he. Who hath directed the Spirit of the Lord, or being his counsellor, hath taught him?—for of him and through him, and to him are all things."

Once more; God appeals, for the confirmation of our confidence, to the works he has made. "Lift up your eyes on high," is his language by a prophet, "and behold who hath created these things, that hangeth out their host by number, he calleth them all by names, by the greatness of his might, for that he is strong in power: not one faileth." And how illustriously did he set forth to Job of old his sufficiency as it is to be discovered in his works in the heavens, upon the land, and in the sea. How impressively also did an Apostle address the heathen at Lystra and Athens, "We preach to you that you should turn to the living God, who made heaven and earth, the sea and all that therein is," and "left not himself without witness, in that he did good, and gave us rain from heaven and fruitful seasons, and seeing that he is Lord of heaven and earth, is not worshiped with men's hands, as though he needed anything. Seeing he giveth to all life and breath and all things." The Saviour has directed our attention to the same subject: "Behold," said he, "the fowls of the air; consider the lilies of the field! your heavenly Father feedeth them," he said of the former, and of the latter, "Solomon, in all his glory, was not arrayed like one of these."

Are not these things manifest to each one of ourselves? When we contemplate the immediate evidences of might and power above and around us—when we consider the air teeming with life, and the earth with that which is necessary for the support of life—when we look upon the innumerable creatures around, and find them rejoicing in the provisions made for them, and consider that *we* have been provided for hitherto, can we doubt that God is *able* to provide? What remains, then, but that we become convinced that God is willing always and adequately to provide.

2. He is *willing*.

What but this is to be inferred from the title of Father, which by way of eminence, he has been pleased to appropriate to himself? And he has not left us in doubt whether the reference be to the natural relation, the virtue of which, so far as our comfort is concerned, has been altogether destroyed by transgression, but he makes a direct appeal to our experience of the force of the relation among ourselves: "If ye then," is his reasoning, "being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" He does more. He appeals to the disposition of all faithful parents, notwithstanding their unwillingness to be an occasion of pain to their children, to punish them for their faults, and thus to make their lower, bend to their higher interests; "We have had fathers of our flesh which corrected us, and we gave them reverence." Shall we not rather be in subjection to the Father of Spirits and live!

Again, by the plan of Redemption, we have plainly discovered to us, how his willingness is made to harmonize with his ability. We are informed that it is so harmonized, and not only so, but how this is done. Reason could not discover this. As little as reason could have framed the plan of redemption, could it discover how an inflexibly just God could show mercy to a transgressor. But the infinite wisdom thatdevised the plan has made it known. The solution of the mystery is to be found in God manifest in the flesh—the Son of God as having assumed our nature. In him mercy and truth meet, righteousness and peace kiss each other, because he has wrought out a righteousness sufficient to procure the peace of the sinner, annul the threatening, secure the fulfillment of the promise, and open the channel for the communication of blessings, wide as our wants, and lasting as our being.

Lastly, God is not only, in a general sense, willing, but he hath laid himself under a voluntary, yet necessary, obligation to bless his people; he is not only faithful but just to forgive. Jesus Christ has founded a title to the salvation of his people—he has actually merited it—being the independent God, and therefore under no obligation to perform what he did, he has deserved all the blessings which are the proper consequences of his gracious interposition, and since, in addition, it is for the glory of God that his people should inherit all these consequences, it is as impossible that this effect should not follow, as that he should become divested of his infinite excellence, or that the merit of his works should be destroyed. He has superadded his own infallible declarations: "Because I live, ye shall live also;" and an Apostle observes: "When Christ, who is your life, shall appear, then shall ye also appear in glory with him." "All things are yours, whether Paul or Apollos or Cephas, or the world, or life, or death, or things present, or things to come, all are yours, and ye are Christ's, and Christ is God's."

Is not here everlasting, infinite consolation—consolation leaving nothing to be desired? Is not here an adequate motive for consecration to God? Is not here enough to afford permanent, everlasting peace to the child of God? The subject then lays the foundation for an exhortation to all strangers to God, to strive to acquire the privilege of addressing God as their Father. How happy does he esteem himself who can look up to a Father who is capable and ready to supply his wants! How happy do we esteem children because they are free from all the cares connected with the necessity of providing for themselves! How buoyant are their spirits! How unobstructed (provided they be possessed of the proper disposition) can they pursue the course of action which may be presented to them! Would you, my hearer, live unsolicitous with respect to the future—would you be assured of the certain supply of all your wants—would you experience a peace while passeth all understanding, and rejoice in the Lord; yea, always rejoice, and in sweet present communion with God, have a cheering earnest of the unalloyed bliss of the heavenly state, then must you have God, the All-sufficient one, for your Father.

But would you have God for your Father, you must by the cheerful consecration of yourself, become a child of God. This is the title to and the preparation for the enjoyment of the blessings of a Father in heaven. And would you become a child, you must first learn that you are not a child, that the favor of the natural relation of a Father to you on the part of God by creation, has been destroyed by your apostasy from God —that the author of your existence and your happiness, has now become your enemy, and views you with a displeasure equal to the benevolence with which he regarded you by creation. You must, moreover, realize that while God is displeased with you, he is *justly* displeased; in other words, that the glory is and must be his, and the shame properly belongs to you. You must then seek to cherish proper shame for your sins, and while you avail yourself of the means God has afforded you of becoming acquainted with your guilt, it must be borne in mind by you, that every good disposition comes from God, that it is to be sought of him, and that he is willing to bestow it. He holds up to you his Son, as a Saviour through whom you may come and attain to the relation of a child. He once satisfied Divine justice, and is now exalted to give repentance as well as remission of sins. Your encouragements to seek are equal to the duty and necessity of seeking, how awful will be your guilt, how horrible your condition, if you be at last found in your natural state of enmity and of consequent misery. How blessed, on the other hand, will you be, if you have returned to God! What blessings will you have in present possession—what precious manifestations will you experience as to the body and this world—what precious manifestations as to your soul! Above all, what rich blessings will you have in reserve!

Child of God, be of good comfort! God, Almighty God, is your FATHER. *All things are yours.* Be only concerned always to be found cherishing the spirit proper to a child of God. By habitual repentance and faith seek to maintain yourself in an abiding state of reconciliation with God, and thus living and walking, pleasing God, you will find God walking with you, guiding you, and providing for you, and preserving you to his heavenly kingdom.—AMEN.

THE AMERICAN

NATIONAL PREACHER.

No. 7, Vol. XXXII.] **JULY, 1857.** **[Whole No. 367.**

SERMON DCCXIII.

BY REV. J. M. SHERWOOD,

BLOOMFIELD, N. J.

BURDENS CAST ON THE LORD.

"Cast thy burden upon the Lord, and he shall sustain thee."—PSALM lv. 22.

THE language of the Psalmist here is *general:* it embraces any and every man—any and every burden; whatever be its source, or its nature, or its degree. *Cast thy burden*, whosoever thou art, whatever it be—*cast thy burden upon the Lord*, and the promise is, *and he shall sustain thee.*

The text implies that every man *has* a burden, and a burden too heavy to be borne alone; a burden so felt by him as to call for Divine support. And this is but too true. Wherever there is sin, there the burden is laid on, and is felt to be heavy, and the soul is often ready to faint under it.

There is an endless *variety* of burdens which afflict our sinful and dying nature—burdens of care and toil, burdens of trial and affliction, burdens of weakness and dejection, burdens of want and fear, burdens of duty and endurance—and for all there is one relief, and only one—"Cast thy *burden*"—*thy* burden—for there is the emphasis to be laid: every one of us has his *own* burden, personal, peculiar, often a secret sorrow or grief, known only to God and his own soul: "cast *thy* burden upon the Lord," and he will not leave thee to bear it alone, or to sink under it: *and he shall sustain thee.*

Let us notice some of the burdens which most commonly afflict mankind. I will classify them under *four* heads: Burdens of the flesh, burdens of the mind, burdens of the heart, and burdens of the conscience; or, if you please, physical burdens, mental burdens, social burdens, and spiritual burdens.

I. *Burdens of the* FLESH. These are numerous, varied, and at times most distressing. The curse has not spared the *body*, but has fallen upon it with crushing power. Not only is the principle of immortality destroyed, and the seeds of decay and death implanted in it, but all its powers are weakened, all its functions deranged ; and it is the seat of low passions and grovelling desires ; it is indeed " *of the earth earthy*." It is a clog to the soul. It is so weak and feeble as to be " crushed before the moth." The spirit would be free : would watch with the suffering Saviour : would aspire to great and holy things : but the body will not let it. There is a *burden* of natural weakness, or of corruption, or of suffering laid upon it, and it is crushed or unfitted for any service.

The burden of *natural weakness* we have all felt. How little physical strength have we! How quickly is it expended ! What a trifling thing will upset us, and destroy life itself! How helpless we are and dependent in our feebleness! Contrasted with the untiring and exhaustless energies of the mind within, what a feeble piece of worthless clay is the body.

We have all felt the burden of *sickness*, *pain*, *suffering*, some more and some less, but none of us are free from it. It is hard to bear patiently and submissively the ills and miseries consequent on sickness, bodily pain and weariness, and especially when these are prolonged through months and years. Bodily pains and weaknesses so try the temper, so depress the spirits, so exhausts life's ambition and energies, as to constitute a *burden* heavy to be borne. When " wearisome days and nights are appointed" to us ; when languor and disease bring us down to our bed, and cut us off from life's activities and enjoyments, or make the wheels of life roll heavily along, and duty and exertion of any kind painful, oh how much we need the sustaining hand of the Lord ! Human nature alone is not able to bear the burden. It will quickly sink under it, faint and die.

But there are *other* burdens of the flesh more grievous still. The burdens of *sensual desires*, of *corrupt affections*, of a noble nature grovelling in the dust, imbruted by sin, and subject to the raging fever of ungratified or unsatisfied appetites and passions. Of all the burdens of the flesh this tries the Christian most. This galls and chafes while it oppresses. Simple pain can be borne ; but when the fire of corrupt nature burns in all our bones and makes our very flesh to quiver and crisp ; when the tumult and strife of fleshy lusts disturb the mind's peace and cloud the soul in darkness and plant thorns in our pathway, oh, then, we feel most like sinking. This burden constrained the great apostle to the Gentiles, who seems to us at times superior to all earthly weakness to cry out in bitter agony, " O wretched man, who shall deliver me from the body of this death." It was *a thorn in the flesh*, some bodily infirmity, that drove him to God in soul-burdened supplications, and made him to persevere in prayer for deliverance until he received that all-embracing promise : " My grace is sufficient for thee."

I have not named the burdens of wasting toil, of anxious-care, of daily perplexity, vexation and disquietude ; the burden of poverty, want, obscurity, deprivation, oppression, the name of which is "legion." Man has felt them all, and wept and sighed under them all. And they are all known to the compassionate God, and *he shall sustain* the burdened one, who, longing for deliverance, takes up his burden and carries it to the Mercy-Seat, and there lays hold of the strength of Omnipotent grace.

II. We pass to notice some of our MENTAL burdens. Not the least under this classification is our *ignorance*. How little do we know ! How limited are our capacities. How imperfectly are they developed ! How narrow and contracted the field of our vision, and especially the field of our knowledge ! There are vast regions of knowledge laid open to man in this world which we have not explored. There are moments when we would yield to the inward thirst for knowledge and sacrifice all earthly enjoyment for it : but the want of time or opportunity, or early advantage, or the power of sustained application, forbids. We are forced to restrain the earnest longings of our nobler nature. We are obliged to pause on the threshold of the temple and deny our minds the sight of the glorious wonders within ; to walk on the shore of the universe of truth, gathering only here and there a curious pebble, leaving unexplored the vast ocean which lies upon it.

Who has not *felt* the burden of ignorance ! Who has not longed to possess all knowledge ! Who is not pained at his narrow and contracted views of truth ! How mean and unworthy are our thoughts of God, of Redemption, of Nature, of Spirit and being, of Immortality, of the end of life, of Providence, of Probation ! Who would not look within and read himself !—penetrate the depths of infinite space and gaze upon those widespread wonders and mysteries which the telescope has not yet disclosed, and go down into the bowels of the earth and decipher the record of creation, and force the amazing Past to give up its secrets ! Above all, who would not better understand the history of Grace—get a deeper insight into the sacred and glorious facts and doctrines of Revelation—behold more of the transcendent attractions of the Saviour-God—have his mind more fully illumined by the Sun of Righteousness, and his whole being penetrated and vitalized, spiritualized and controlled by the moral power of the Cross ! Who would not have *all* the darkness of sin dissipated—*all* the effulgence of the new creation beam upon his soul—*all* the aspirations of true manhood and implanted grace realized—*all* the burdens which corruption and fear and ignorance produce, lifted off !

There is the burden of *mystery* as well as of ignorance. Not only is there darkness in our own mind, caused by the absence of knowledge, but there is darkness without. We live under a dispensation of mingled light and darkness. The necessary condition of life and being in this world of sin and trial is one of imperfection, mental as well as moral. We can, while here, see but in part and know only in part. There is a veil over all things. Not only is the eye of man weak and his vision limited, but there is darkness not a little in all that he looks upon. He sees as through a glass, darkly. Nature is full of mysteries. Redemption is full of them. God's Providential government is full of them. Mystery meets us at every step — darkness which no science can dissipate—difficulties which all our philosophy cannot remove—perplexities and trials of mind which God's Revelation even fails to satisfy. This darkness, this mystery hanging over the works and ways of God, and perplexing men's minds, exciting curiosity, and confounding human reason, has burdened the ages past. And there is no help for it. No advancement of science, no new philosophy, no study of Revelation and Providence, can make it otherwise. "Clouds and darkness" are round about the Throne. "His way is in the sea, his path in the great waters, and his footsteps are not known."

This is a great trial. The mysteries of Divine *Providence* alone often overburden the soul. They perplex and confound reason. They wound and sadden the heart. They put faith, patience and resignation to a severe test. "Why is it ordered thus? Why is God dealing in this way with me? Why must I drink this cup of suffering—why pass through this baptism of darkness? Why are all my brightest hopes blasted—my choicest blessings taken from me—my wisest plans frustrated?" O how many times do such questions arise in the mind and burden the soul! And the only response that comes to our anxious and travailing heart is: "What I do thou knowest not now, but thou shalt know hereafter." We cannot *reason* in regard to these mysteries; all we can do is to have faith. Our only comfort is: "The Lord reigneth." All we can say to a sad heart is: "What time I am afraid I will trust in thee." But we may go to God with the burden, and though he may not remove it he will give grace and strength to bear it meekly and patiently.

So there are burdens connected with *knowledge*. There is truth in the proverb: "He that increaseth knowledge increaseth sorrow." The truth and the philosophy of this it were not difficult to establish. An ignorant man is wise in his own conceit; a truly learned man is pained at the little he knows. He has learned enough to see that he knows comparatively nothing—enough to make ignorance very painful—enough to give him an appreciation of knowledge and an unsatisfied thirst for it. Education, knowledge mastered and appropriated, refines human nature, elevates it above the mass, imparts more exquisite tastes and keener sensibilities, and gives importance to mind, to mental worth and culture. How painful to the wise man is the folly of the stupid multitude; how disgusting is ignorance and superstition and childishness! Wisdom scorns the Mammon-worship now so universal; the importance attached to money, to social position, to rank and display of material things. The educated and cultivated mind has a thousand sources of anxiety, perplexity, uneasiness, disgust and pain, which the uneducated know nothing of. And above all is this true of a mind enlightened by the Spirit of God. He knows enough of the evil of sin and of its power as an element of misery and corruption—enough of his own heart and spiritual being—enough of the moral state of unconverted men around him—enough of the degradation, misery and hopelessness of the heathen world—enough of man as man, a sinner under the Gospel, mortal and yet immortal—enough to burden his soul with a great weight of sorrow and sympathy and solicitude.

III. We come to the burdens of the HEART—*social* burdens. And here I am warned that there is a large class of burdens which I cannot speak of—*secret* burdens, known only to the heart which feels them and to God who reads it. Every heart has its *own* bitterness which a stranger intermeddleth not with—some private grief, disappointment, sorrow, weakness which has never been whispered in mortal ear; too sacred to be named, but deep felt—wept over in secret places—sighed out when God only is present with out thoughts. These are the heaviest of all burdens; because, whatever be the nature or form of the burden, it has taken deep hold of the feelings of our nature—it has impressed its living form on the heart and there is no effacing it, and no reasoning with it. And it is made tenfold heavier from the fact that we must bear the burden *alone*—we can share it with no one—we dare not speak of it to our most intimate friend—the mind is left to brood over it, and the feeling oft becomes morbid. But I need not dwell on this point. I seek not to enter the secret chamber of your heart. A stranger may not tread there, none but God. But I know you have such a chamber, and I know you oft seek it out and sit down in it to sigh and to weep. And though I may not share that grief with you, nor see the tears you there weep or catch the sighs you there heave,—still I may point you to Him who has said "Cast *thy burden* upon the Lord and he shall sustain thee." I may whisper in your ear, while bowed in the place of secret grief:

> "Earth hath *no sorrow* that Heaven cannot heal."

But I may speak of other social burdens. There are burdens of *affection*. The social affections are great means of enjoyment—the channel of our purest and brightest joys. But they have their alloy. There are trials and evils, serious indeed, connected with their possession and exercise. To love, and not be loved in return—oh, what misery is this! And yet what is more common? In what relation of life may we not find numberless instances? Who is not conscious of such an experience? The fear, the suspicion even, of such a state, robs life of its charm. What causes that cloud which now and then darkens the sunny brow of that fair maiden? The thought that after all she has not the true and hearty love of the man to whom she has given and plighted all the love of her young and confiding heart. What sends that wife to her chamber to weep? The suspicion that she is losing her hold on her husband's heart. What gives that father or mother so dejected a look, and is poisoning all life's happiness? Oh! their children requite their love and care with indifference and neglect. What pierces that confiding heart through with many sorrows? Friendship has been betrayed—a bosom companion, with whom he has oft taken sweet counsel, has rent the sacred bond, and desecrated the holiest feelings of our nature. The burdens of affection are often *hard to be borne.* They touch the heart in its most sensitive part. Not unfrequently they pierce it through with many sorrows. Many a one has sunk under them. Affection unrequited or wounded—oh, how much misery has it caused—how many lives have been robbed of all their sweetness by it?—many a noble soul has it blighted and sent to a premature grave.

There are burdens of *disappointment* connected with our social affections. Earth's purest loves—oh, how imperfect they are after all—tainted by pride and selfishness and sensuality—and subjected to a thousand conditions and contingencies. How far short of the heart's anticipation is the actual realization of creature good. Choose any walk in life—any relation—any condition—and is the want of our social nature, the desire, the hope of the heart—is it satisfied? Does it ever cry out: It is enough; I want no more; my expectations are realized? Alas! no. You have *never* experienced that hour yet—*never* found that condition. Your heart has felt the pang of many a disappointment. You have not realized all that you had expected. On many a field you have reaped only emptiness and vanity. Life has not turned out as you once thought it would. The world has not proved a world of sunshine and flowers. The heart has not found that rest, that happiness, which it early sighed after and resolved to woo. Friends have not been as true and as warm and as disinterested. Fortune has been capricious and treacherous. Wealth, honor, office, station, learning, has not yielded all that it promised. The most sacred relations and loves of life have not done all for you that you could have desired. Your heart has felt the burden of many a disappointment. You might not be willing to *confess* it, but if I could read your inmost heart, I should find there, written in unmistakable characters, DISAPPOINTED! Instead of riches, poverty.

Instead of rank, position, splendor—obscurity. Instead of brilliant success, signal failure. Instead of ease, leisure, refined elegance—wasting toil, corroding cares, blight, sickness, adversity, grief. Instead of husband, children, parents, eternal constancy—widowhood, childless, orphanage, desertion. Instead of a " little heaven below," a life of solitariness, a desert of sorrow and weariness.

Oh! these burdens of *disappointment*—who has not felt them, and wept and trembled under them! How they accumulate as we pass from one stage of life to another until ofttimes they become almost insupportable! They have drove many a strong man to despair, broke many a heart, and constrained many a pilgrim to utter the plaintive song :

"It is a weary way, and I am faint;
I pant for purer air and fresher springs;
Oh, Father! take me home : there is a taint,
A shadow on earth's purest, brightest things.
This world is but a wilderness to me;
There is no rest, my God! no peace apart from thee."

There are burdens of *bereavement*. Where will you find an unbroken circle? Who has not lost a friend? Whose heart has not buried a portion of its treasure? What seasons of darkness and grief—what years of loneliness and sorrow, has death caused us! O what has not humanity endured by reason of the inroads of death! How many, once united and loving hearts, does the deep, dark grave separate to day!

And some of these burdens of bereavement are *bitter* as death itself. Here a wife is taken from the husband, and there a husband from the wife. Here a mother is removed from her circle of little ones, and there the child is snatched from the parental arms. Here a sister or brother, and there a bosom friend dies. And what desolation the heart feels! What voids are made! How that grief lives in the memory! What scalding tears are shed over it! What sadness it lays upon life!—But I will not dwell upon this painful point. It requires but a word to open afresh many a wounded heart here to-day. The *burden* lies heavy on your mind, and you have no rest from it, and need divine solace and support to bear it.

We have burdens of *trial* also as well as of bereavement. How many and what fierce temptations assail us! What evil and corrupting influences environ our path! What wicked examples are held up before us continually! How virtue is tried, and piety hard pushed, and integrity put to the test! Who has not felt the heat of the furnace, borne the brunt of many a conflict, and trembled under the weight of the cross! There are trials of nature, trials of faith, trials of duty ; and they are sometimes so heavy as to depress the soul, and fill it with fearfulness and trembling. All these burdens of the *flesh*, of the *mind*, and of the *heart*, are laid upon us ; and we need a helper to bear them.

IV. I have not yet named to you the burdens of CONSCIENCE, or those which may be called *spiritual*. These, from their very nature, weigh upon us more heavily than any others. The soul, manhood, reels under them. The *burden of sin* once felt, how insupportable it is, until we are relieved of it! What language can describe the misery, the fear, the shame, the convicted worthlessness of a man whose sins have been brought home to him by the Spirit of God ; who is made conscious of the evil and bitterness of his heart towards the holiest and best of beings; who sees and confesses that he is " a wretch undone," and from the very mouth of hell lifts the cry of the perishing to Heaven for mercy ! Conscience, long sleeping, is now awake, and what thunders of justice and retribution it rolls over the crushed and trembling spirit! Memory is now busy setting past sins in order before the eye, and clothing them with all their aggravating circumstances. All is dark. Every voice condemns. But chiefly

—" On the *heart* the burden lies,
And past offences pain the eyes."

So clear a view of its guilt has the mind, and so deserved is the punishment of sin felt to be, that the convicted soul is forced, amid its agonies and prayers, to confess—

" Should sudden vengeance seize my breath,
I must pronounce thee just in death ;
And if my soul were sent to hell,
Thy righteous law approves it well."

O how the soul of a sinner labors and grows weary under a sense of its sins, and how reviving to such a one is the blessed language of our great burden-bearer : " Come unto me all ye that labor and are heavy laden and I will give you rest."

What Christian has not felt the burden of spiritual *desertion*. Somehow he loses sight of the cross. The name of Jesus no longer breathes its wonted sweetness. Praise and prayer become formal and wearisome. The closet and the sanctuary are not the places they once were in his experience. Duty has lost its charm. The smiles of a forgiving God have ceased to gladden the heart. The flowers of Paradise no longer bloom in the pilgrim's path. The soul no more feeds on " the green pasture," and rests by " the still waters." Contrasting his present feelings with former joys, he is forced to sing :

" Where is the blessedness I knew
When first I saw the Lord?
Where is the soul-refreshing view
Of Jesus and his word?

What peaceful hours I once enjoyed!
How sweet their memory still!
But they have left an aching void
The world can never fill."

These burdens of spiritual desertion are great and sore afflictions to the soul.

And then there are burdens of *fear*. With so much of sin in our hearts, so much of evil and temptation in the world, so much of darkness in Divine Providence, it is not surprising that hope sometimes fails us, and forebodings trouble the mind and burden the heart. We have too much *reason* to fear. Our hearts are so treacherous, so earthly, so easily enticed: we have so many enemies who are lying in wait to catch us. Our past experience too warns us—we *have* fallen so often before temptation—we have failed so frequently in duty—we have found our resolutions so feeble and our principles so yielding in the day of trial. No wonder we feel the burden of a great anxiety and fear as we look forward. Life is so serious, so responsible a matter. The Future is so solemn, so tremendous a reality. Such interests are at stake! Such issues are to be made! Such experiences are to be felt! Such revelations are to be realized!—no wonder—conscious of our weakness and danger, and the fearfulness of immortality and retribution, that we should tremble and draw back, and be ready to sink and despair.

I have thus dwelt at considerable length on this part of the text, as I conceive that to be the leading idea of it.

II. Let us briefly consider the *encouragement we have to cast our burdens upon the Lord.*

We *may* cast them on Him, and there is relief in being permitted to do this. We are kindly invited to go to Him with our burden whatever it be. He is not indifferent to our trials and sufferings. He will not turn away his ear when we pour out our troubles to him. He will listen kindly and patiently; he will give us his warmest sympathy, and afford us all the assistance which the case demands.

There is immense relief and benefit derived in pouring into the ear of sympathizing and confiding friendship the tale of our griefs, wants and trials, even where they can afford us no relief. It is one of the pregnant remarks of Lord Bacon, that "Sorrows, by being communicated, grow less and joys greater." We know this from experience. It lightens and relieves the heart to let out its grief and sadness—to talk over its troubles, and speak freely of its burdens to a friend. And did we but make God our bosom friend and confidant—were we in the habit of going to Him with all our burdens, and freely communicating to him all our thoughts, and feelings and trials—this itself would greatly lessen the burden. There is no grief, or trial, or sorrow, however secret and sacred, that we may not speak of freely to God. He will deal tenderly and graciously with the afflicted soul that thus goes to him and confides in him. He will not "break the bruised reed, nor quench the smoking flax."

Nor is this all. Not only will it naturally afford relief to communicate our sorrows to the Lord and secure his kindly consideration and warm and true sympathy; but actual *assistance* will be rendered to us. The promise is: "Cast thy burden upon the Lord and *he shall sustain thee*." The phraseology is worthy of note. He shall *sustain* thee. Not remove the burden, but help to bear it—not lessen its weight or change its position, it may be, but strengthen the soul to endure it. God has never promised to exempt his people from trial and suffering. He it is who appoints our burdens and lays them upon us. He has gracious ends to answer by so doing; and he will keep them there and even add to them and increase them, until he has accomplished what he desires. But then he will *sustain* us under the pressure. He will not leave us to bear our burden alone. The infliction shall not harm us. We shall not be swallowed up with over-much sorrow. He will not suffer us to be tempted beyond that we are able to bear. Our necessity shall be his opportunity. Storms shall beat upon us, but he will be our refuge. The fire shall be kindled upon us, but it shall not burn us. His waves and billows shall go over us, but they shall not engulf us. Sin and death, the world and Satan, weakness and infirmity, trial and affliction, shall greatly trouble us and cast us down, but they shall not destroy us. In our weakness God will signally manifest his strength. He will prove his love; he will illustrate his covenant faithfulness; he will exalt and honor his grace in our experience.

And what matters it how many burdens are laid upon us, or how heavy they press on the mind and heart, if we are only *strengthened* from above to bear them; made conscious that "the everlasting arms" are underneath us; feel the lively and grateful sympathies of our heavenly Father and Elder Brother imparted to the soul! Nay, is there not a pleasure, the highest satisfaction, in bearing burdens which we know a wise and faithful God has laid upon us—which we are assured are designed to work out the gracious ends of his wisdom and goodness, and which we are conscious, "grievous" as they are, are disciplining the heart, and weaning us from this world, and preparing us for usefulness, and yielding the peaceable fruits of righteousness. Are not many of the Christian's brightest discoveries of God, and sweetest views of truth, and most heavenly experiences, connected with his *burdens?* Burden-bearing is not *all* evil, though it cost us so many tears, and so much fear and sadness. There are times when the soul is enabled to rise above all the weaknesses of the flesh, and the trials of life, and the burdens of Providence, and rejoice in God and the hope of glory. The burden, then, is scarcely felt at all. The pilgrim's song of fear and sadness is then exchanged for the victor's rejoicing and triumphant notes.

How many a *burden-bearing* soul has had the Divine promise verified to it: "Cast thy burden on the Lord and he shall sustain thee." Paul could thus testify. God did not remove his burden, but he made his grace sufficient for him. And millions of happy souls are in heaven to-day, who bore heavy burdens all the way there! But God's strength did not fail them. And none of us need to sink under our burdens, nor ever despond. We shall soon be home, if we are God's children. We have an almighty helper in bearing them. Take them up, and carry them to "the Lord," and he will rejoice to make good his promise to us.

SERMON DCCXIV.

BY REV. J. LEONARD CORNING,

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LIFE'S TRUE EQUILIBRIUM.

"The Elder unto the well-beloved Gaius, whom I love in the truth. Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth."—3 JOHN i. 2.

THIS is a salutation flowing out of the depths of Christian benevolence, yet limited and conditioned by a far-seeing discretion. An important principle in the divine economy is involved in it to which, without preliminary remark, we invite your attention. The principle may be stated in these words, That men's temporal prosperity should never be suffered to get in advance of their spiritual prosperity. This was just the measure of temporal prosperity that John desired for his absent friend Gaius, a measure equal to, but not exceeding, the growth of his soul in piety. The principle is not that temporal and spiritual prosperity should always be commensurate with each other; for in many, probably in most cases, a man's spiritual riches and health should far exceed his temporal. It is impossible that the graces of holiness should become too multiplied or too vigorous; but it is quite possible that earthly wealth or bodily health should cause a man to lose his equilibrium in the divine life. We design to include in the phrase "temporal prosperity," everything which distinctively pertains to man's present happiness. Bodily health is included in it by the writer of the text. Earthly friendships and pleasures come legitimately under this head. Worldly possessions make a great part of it—houses and lands, and everything which we call *property.*

This sort of prosperity should never get beyond that of the soul. Man's temporal well-being should never exceed his spiritual well-being. The amount of his earthly possessions of every kind should never surpass the number of his Christian graces. This is the principle which underlies the salutation in the text. Let us look at some of the *reasons* on which it is based and then endeavor to apply it to some of the various phases of human life.

We wish to direct your attention to the reasons of this principle under three points of view. 1. We desire you to consider holiness as an essential means of adjusting the state of the mind to the nature of worldly prosperity. In the 2d place we will ask you to consider holiness as an essential preparation for the proper use of worldly prosperity. In the 3d place, we would ask you to consider holiness as the only effectual antidote against the injurious influence of worldly prosperity upon the soul.

I. *We affirm that no man's mind can be adjusted to the real nature of temporal prosperity whose piety is not at least commensurate with it.* It is only necessary for me to allude to the nature of worldly prosperity in order that you should seize the point under consideration. Change and transitoriness are written indellibly upon every kind of earthly possession. An ancient monarch once while riding in stately triumph was asked by one of his courtiers, " What is wanting here?" " *Continuance* is wanting," was the significant reply. " Crowns and sceptres," says, one " do not secure us from the inconstancy of changes ; and we may better trust unto the wind, or to letters written upon water, than unto human felicity."

Dionysius leaving the throne of Sicily to be a schoolmaster in Corinth ; Crœsus, the King of Lydia, first escaping death at the stake, Napoleon exchanging the proud splendors of a royal court, and the more dazzling honors of marshal victories for the loneliness and misery of exile—these with a thousand others are but beacon-lights hung up along the mountain tops of human life to tell of an instability which is equally prevalent on the plains and in every humble valley.

There is nothing so precarious as the hold men have on the things which afford temporary satisfaction and delight. Health, social joys, and comforts—houses, lands, and earthly possessions of all kinds, are no sooner acquired than they begin to torment us with apprehensions of their speedy departure.

Now it is plain that no man can really enjoy temporal prosperity till the state of his mind is adjusted to correspond with this its uncertain nature. We do not need to refer to reason for evidence of this fact, for observation abundantly confirms it. Why is it that the loss of earthly comforts overwhelms most men with painful regrets and disappointments? And why is it that so many who are actually in possession of worldly good live in perpetual dread of losing it? The answer in both cases is the same. Their minds are illy adjusted to the nature of worldly good. There is no correspondence, but on the contrary the most perfect conflict, between their imaginations about the world, together with the affection with which they regard it, and the unstable character of the world itself. This is a solution of the whole problem. This is a satisfactory explanation of the fact that those who have most of worldly prosperity, generally receive the least pleasure from it. It was this that led an ancient monarch (Dionysius) to say, that the life of a king was like that of condemned persons who every hour expect death. It was this that led King Antigonus to exclaim; " O, crown! if men knew how full thou art of cares and dangers, no man would take thee up, though he should find thee in the streets."

It is affirmed in Scripture that " Godliness is profitable for the life that now is." It is so, not because it adds to a man's earthly possessions, but principally on account of its sovereign power to reconcile the mind to the transitory nature of all temporal objects.

It is true that nothing but personal religion can prepare a man to enjoy worldly prosperity; but more than this must be said; it is true likewise that only in so far as piety keeps pace with the acquirement of earthly good is man prepared to be truly happy in the possession of it. A man may imagine that temporal prosperity is enduring, and be happy for awhile in his dreams; but in one way or another the spell will ere long break; and he will either suffer apprehension at the sight of others' misfortunes, or disappointment in the experience of his own. If, on the contrary, he enjoys the communications of divine grace in proportion as he experiences temporal comforts, he feels no painful fears respecting the diminution of the latter in his glad consciousness of the fullness of the former.

If, by the eye of faith, he sees the crown of glory glistening more brightly in proportion as the eye of sense views the accumulating possessions of earth, he will have no sad foreboding respecting the uncertainty of temporal joys, and no regrets even should he be utterly deprived of them. Thus, and thus alone is it that any man can be fitted for the true enjoyment of earthly blessings.

II. *I proceed secondly to remark that no man is fitted to* USE *temporal prosperity aright without a degree of piety which is, at least, commensurate with it.* This might naturally be inferred from the foregoing consideration. If there is in a man's mind such an antagonism to the nature of earthly objects as to prevent any real enjoyment in them, we should surely not suppose that he would be qualified to make a proper use of them.

There can obviously be no proper use of anything without a practical recognition of the true purpose or object to be attained by it. For example, it is manifest that a child is not fit to make a proper use of a watch, because he would regard it only as a bauble designed for amusement. If he uses it with *this* object only in view, his use will be *abuse*.

The glory of God, in which are included our own spiritual welfare and that of others—this constitutes the true and only ultimate end of all human endowments. If this is so, then no man is prepared to make a right use of the smallest earthly blessing until he is possessed of a spirit which shall practically recognize this purpose in its reality and in its superiority over all others. There are certain economical qualities which, according to the maxims of the world, are essential to an advantageous use of earthly possession. Such, for example, is prudence in the matter of health, thrift, common sense, and forecast in the matter of property. There is the radical defect in all these that they entirely ignore the sublime object to which we have adverted, viz., the glory of God and the spiritual advancement of men.

If the glory of God is the supreme end of earthly possession, and a practical recognition of the object of anything is essential to the proper use of that thing, then it is obvious that *piety* is the grand essential to a proper use of temporal objects.

But something more than this is true, and this is the point to which special attention is desired. We affirm that only in proportion as piety keeps pace with worldly prosperity, will the object of worldly prosperity be in just measure kept before the mind. The same principle of proportion holds true here, which obtains, in respect to the common economical requisites, to the use of earthly possessions. There are many men who have talent enough to use ten thousand dollars to advantage, who would lose their mental balance in the possession of fifty or a hundred, and soon become utterly bankrupt. It is to this principle of proportion that many commercial disasters are to be traced. The eager seekers of wealth will not be satisfied with moderate incomes, but strive to overload themselves with prosperity; and when they break down beneath their burdens for lack of natural power to sustain them, they foolishly call their misfortunes inscrutable dispensations of Providence, when the simple explanation of the matter frequently is, that their earthly possessions increased beyond their capacity to manage them.

Now this principle of proportion obtains not only in the economical but equally in the moral qualifications for the use of wealth. In as far as prosperity exceeds piety, in so far there is a capacity wanting which is absolutely essential to a proper use of earthly blessings.

III. This will be more strikingly manifest if we consider, *thirdly*, *how essential is piety to guard against the injurious effects of worldly prosperity*. Not only do many men, for lack of sufficient grace, fail to use prosperity aright; but, owing to the same defect, they become its unhappy victims. The bee can draw honey from the poisonous plant, and the reptile can extract its venom from the most beauteous and fragrant flower. So can Christian faith find nourishment even amid the noxious elements of worldly prosperity, while a carnal mind will change its very blessings into curses. One of the most successful manœuvres in military tactics is what is called a flank attack, in which one army has only sufficient force to contend with the main body of the other, and is obliged to fight under a side fire from one or both of the enemy's wings. We witness something like this in the case of a man whose piety is not equal to his prosperity. He has not sufficient grace to stretch out over the whole front of his worldly good, and so, by the frequent side shots of his adversary, even the grace that he has is soon crippled, and well-nigh overcome.

The tendency of prosperity upon a creature like man is debasing. If he were not depraved, that which now in most cases shrivels up his soul to the narrowest dimensions of meanness, would expand and elevate his affections to sympathy with the Divine mind. This is no matter of theory—it is a fact which the most superficial observation will abundantly confirm. What *is* worldly prosperity to most men but an atmosphere in which they inhale the seeds of moral disease and death? What is health, as most men use it, but an instrument to make them feel more and more independent of God? What are their social delights but "broken cisterns hewn out," in order that they may never repair to "the Fountain of living waters?" What are their riches, their purses of gold, but the price of their passage to perdition! No wonder inspired wisdom has said, "How hardly shall they that have riches enter the kingdom of Heaven."*

Prosperity is one of those lofty peaks from which the traveller, if he can maintain his foothold, can command a wide field of observation and influence; but few men are steadied enough by grace to be safe in such a position. Most, as they stand entranced before the prospect, or pick flowers from the brink of the precipice, grow dizzy, and fall, mangled, crippled, or perhaps dashed to pieces, into the abyss below.

Thus have we considered some reasons on which the principle of the text is based. We have only to remark, in view of what has been said, that it is manifestly a principle of the highest benevolence. The law in proportion should be the same in grace as in nature. If the sun which warms the earth, and the rain which waters it, are not duly proportioned to each other, the saddest effects upon vegetation will surely take place. If the sun is deficient the rain will desolate the earth with torrents, and if the rain is wanting, the sun will only parch your green fields into barren wastes. So in the wider realm of the universe. If the attraction of cohesion, which binds the particles of planets to each other, were not proportioned to the force of gravitation, how speedily the frame of the material creation would dissolve into chaos. Thus, if the laws of grace do not operate in proportion to the laws of worldly success, the most disastrous consequences must inevitably ensue.

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* Pliny tells us that the mermaids delight to be in green meadows, into which they draw men by their enchanting voices; "but," saith he, "there always lie heaps of dead men's bones by them."

Let us now turn briefly to the *application* of the principle which we have been considering.

1. In the first place let us consider what a revolution would occur in the world's affairs, if this law of proportion should become universally operative. We can imagine two aspects in which such a change might be viewed.

First we may consider the elevating process which the realization of this principle might involve. Suppose that in the case of every man, spiritual prosperity were brought to a level with temporal; what a wonderful revival of religion we should witness. This man, who has hitherto used a sound bodily health only for selfish purposes, would suddenly become a most eminent saint of God. His holy love, brought to a correspondence with the healthy condition of the vital currents, would circulate, with warm and rapid tide, through every vein and artery of his spiritual nature. His faith and zeal in God's service, resembling the strength of muscle and activity of limb, would multiply the conquests of grace on every hand.

This man of large worldly means, whose gold to his eyes outdazzles the incorruptible crown, who walks among his fellow-worms swollen with pride and vain glory, would all of a sudden surprise you with his meek humility. His conversation, instead of being absorbed in his worldly gains and losses, would always be in Heaven. His investments would not all be in secular traffic, but (to use the words of an old writer) he would "convey his riches through the hands of the poor in bills of exchange, into the eternity of glory, where such money is current."*

You could gather such pictures into a panorama by walking through some thoroughfare of business. Every store and counting room would savor of the atmosphere of Heaven. The expression of every countenance would be changed. Dark frowns of care and anxiety would give place to the peaceful smiles of faith and hope. The pinched and wrinkled face of avarice would grow radiant and full orbed with benevolence. The downcast eye of the bankrupt would be uplifted in calm resignation to see the incorruptible riches of a heavenly inheritance. The vaults where gold is stored would become magazines of beneficence, and the halls of exchange would become the reservoirs of Christian charity. Holiness to the Lord would be written on every bill of lading, every invoice, every article of merchandize, and the sin-polluted avenues of commerce would become so many consecrated ways to the celestial city.

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* Jeremy Taylor.

But now on the contrary let us suppose there to be a universal depression of every man's worldly prosperity to the level of his spiritual attainments ; what an upturning there would be in this earth's affairs. What multitudes would pine away in sickness and die. The sweeping march of the pestilence would be nothing to the world-wide mortality that would prevail. Every house would be an asylum for the decrepit and the dying, and the whole earth a cemetery for the dead. In the commercial world there would be something more than a panic. Universal disaster would be the history of those times. The ships which float on every ocean would sink with their cargoes. The houses in which are stored the world's gold and merchandize would be swept away before the devouring element. The princely merchant would be a beggar at the door of poverty. Royalty would throw aside its crowns and purple, and dress itself in rags. The splendid pageantry of godless mammon would scatter its baubles before the breath of calamity as autumn leaves fly before a tempest. Many a professed Christian rolling in affluence would be reduced to penury, and many a poor man, while muttering forth his ingratitude at the fewness of his mercies, would be stripped of the whole of them. Thus how striking would be the operation of the principle of the text either in the elevation of spiritual life, or in the depression of worldly good.

2. An obvious application of the principle contained in the text is to those who, in any form, have been deprived of earthly blessings and comforts.

It is a sufficient evidence of our natural attachment to worldly objects, that our imaginations are so prone to invest them with a beauty and stability which do not belong to them. Men generally have to learn by experience that the world is a vain show. The sight of others' sicknesses will not cast a damper on our expectations of continued health, and the wrecks of others' possessions will not admonish of the uncertainty of our own.

Strange misnomers are applied to the depressions which so often occur in men's temporal prosperity. "Misfortune, disaster and ruin," are the words generally used to indicate such occurrences. Viewed in reference to the divine economy for the spiritual well-being of men, they are certainly of a different nature. The diseases of the body are often the best medicines for the soul, and the sober reflections induced by worldly disappointment have often been to the backslider the beginnings of a new spiritual life. Generally, when the gales of temporal prosperity die out, men act as if all the laws of nature were out of course. They chafe and distress themselves with repinings, and their minds are thrown into a turmoil, as if *their* prosperity was essential to the well-being of the world. But they utterly mistake the real state of the case. It is not God's laws that are in disorder, but they themselves are out of joint. Do not be surprised, Christian hearer, if the clouds of adversity have overshadowed you; this doubtless has happened because your eyes were attracted by the glitter of earth's perishing toys. Do not wonder if you find yourself at an unlooked-for hour prostrate in the abyss of worldly misfortune; for the height of prosperity to which some of you have attained is making you giddy. When God adjusts the state of a man's worldly good, and the state of his soul to each other, He seems sometimes to throw everything into wild confusion. It is then as when the woodman's axe levels the tall trees of the forest and sends them crashing to a level with the saplings and underbrush which slowly grow beneath their shadow.

Let us exhort you then, my hearers, if any of you have suffered reverses in your worldly concerns, do not murmur against God, but rather give thanks to Him. Oh, how you will praise Him in heaven that He did not let mammon pour its riches into your lap, till you had lost all care for the incorruptible crown. What you call misfortunes are to you some of the sweetest evidences of your interest in the grace of God. They show that Christ has a care for your soul, and, at any cost to your present ease and comfort, designs to save it.

3. The subject we have considered has an obvious lesson for those who are poor in this world's goods.

Covet not riches, my poor brother. It were not wise for you to desire to be of the number of whom it is said, "how hardly shall they enter the kingdom of Heaven;" for you will enter by the hardest, even though riches should not obstruct your passage. What old Flavel said two hundred years ago may be applicable to you: "Thou hast a narrow heart, and a small estate suitable to it: hadst thou more of the world, it would be like a large sail to a little boat, which would quickly pull thee under water."*

4. It is to be feared, my hearers, that most of you are more prosperous in temporal than in spiritual concerns; and if this is so, an important question is, how you can bring these two departments to a due proportion. There are two obvious methods which we will only indicate. In the first place, cultivate a higher tone of piety—this is the elevating process; in the second place, *let down* your worldly prosperity somewhat by giving more of your substance to the Lord—this is the depressing process. In the grading of your whole life, temporal and spiritual, valleys must be exalted, and mountains must be brought low; thus will you prepare a highway for grace to enter your soul, and for your soul to enter heaven.

5. In conclusion, we would exhort you all to estimate by can-

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* "You may have your desires with a curse. He that brings home a pack of fine clothes infected with the plague, has no such great bargain of it, how cheap soever he bought them."—FLAVEL, i. 316.

did and careful comparison the proportion which your spiritual prosperity bears to your temporal. Most of you have counted up your worldly gains and losses during the past year ; but were it not wise to make an inventory of your graces? All of you have enjoyed temporal blessings without number ; but how many of you have added one mite to your heavenly treasure. Some of you find yourselves richer than you were a year ago, and in the case of many it is true that as riches have increased, so have your hearts become set upon them. Oh, my hearers, this is a disproportion which will tell sadly at the reckonings of the judgment. If you have lost worldly goods, and have thereby gained heavenly graces, we cannot mourn, but must rather offer you our congratulations. But if you have grown more prosperous in the world, and more satisfied without God, the very angels might shed tears over your condition. My hearers, in what language can we so fitly convey a kind wish to you, as in that which inspiration has dictated ? "Beloved, I wish, above all things, that you may prosper and be in health, *even as your souls prosper.*"

SERMON DCCXV.

BY REV. THOMAS LAPE,

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THE DUTY AND IMPORTANCE OF CATECHETICAL INSTRUCTION.

"Feed my Lambs."—JOHN xxi. 15.

THIS expression is taken from the office of a shepherd with which the pastor of a church is frequently compared. The meaning is, as a good shepherd provides substantial food for his flock, so the pastor of a church is to furnish spiritual food for the souls of his people. He is solemnly required to attend in a special manner to the wants of the young—the lambs of the flock—so that their minds may be cultivated and their hearts sanctified by the grace of God, realizing that the hopes of the church depends in a great measure upon the care bestowed upon them.

The Sabbath School is well calculated to awaken the first budding of the intellectual powers of children and make religious impressions upon their hearts and consciences. The Sabbath School is emphatically styled a nursery of piety. It is a powerful engine in the hands of the Great Head of the church for the extension of his kingdom upon the earth. Means should be employed and efforts put forth for increasing their number in every section of our land, and render them efficient in accomplishing the great object of their establishment.

But important as the Sabbath School is for imparting instruction to the tender minds of children, yet there is another branch of religious instruction which is eminently adapted for training their minds for usefulness here and for the glory of God hereafter. We mean *Catechisation.* The Sabbath School is designed for making the *beginning* in religious knowledge—catechisation is extending and deepening that knowledge.

In the Sabbath School, lessons of general Bible knowledge are learned; but by catechisation, *fundamental principles deduced from the Bible and sustained by the Bible, are taught,* adapted to increase their religious knowledge.

Catechisation may be defined a systematic course of theology, pursued by word of mouth, adapted to the comprehension of children, designed to enlighten and expand their minds, and impress their hearts and consciences in their duty both to God and man.

Agreeably to this definition, we find the word catechisation employed by sacred writers. We may select the following examples. The Evangelist Luke (i. 4,) tells Theophilus that he intends to give him an account of those things, in which he had been previously instructed, catechised.

This method of imparting religious instructions to the young and the ignorant was practiced in all ages of the church of God. Let us select a few instances. In Gen. xviii. 19, God says of Abraham: "For I know him that he will command his children and his household after him and they shall keep the way of the Lord to do justice and judgment." Henry, in his commentary on the passage, makes the following striking remarks: "Abraham not only took care of his children, but of his household—his servants were catechised."

In the time of Christ, this method of instruction was practiced. We are told in Luke ii. 46, that Jesus, when twelve years of age, was, on one occasion, in the temple, "sitting in the midst of the doctors, both *hearing and asking them questions.*" Although he taught his disciples everything pertaining to the extension of his kingdom, and the salvation of the soul, yet he at all times accommodated himself to the capacities of children and the uninformed. In these respects he may be said to have adopted the method of catechisation. We have a striking example in Matt. xvi. 13. Here he desired to obtain the sentiments of the people respecting himself. He asked the question, "Whom do men say that I the Son of man am? And they said, some say that thou art John the Baptist; some Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, thou art the Christ, the Son of the living God," &c.

In these questions and answers, fundamental truths respecting Christ—the stability and permanency of his church—are catechetically inculcated by Him in the minds of his disciples.

The apostles followed the example of their divine teacher. Paul alludes to it in a number of instances. In 1 Cor. iii. 1, 2, addressing his converts, he styles them "babes in Christ," and thus feeds them "with milk and not with meat."

From the method pursued in the Sacred Scriptures, let us open ecclesiastical history; there we have abundant evidences of religious instruction having been imparted to the young and uninformed by catechisation. In the primitive church, great attention was bestowed on this subject. Such men as Origen, Ambrose, Cyril, Gregory Nazianzan, Cyprian, Augustine, Chrysostom, with other illustrious men, were engaged in this important duty.

Tracing down the historic record, we open upon a bright page in the sixteenth century on this important subject. Luther arose in the spirit of his divine Master. With the Bible in his hand, he attacked the Pope on his proud, imperial throne. Europe awoke from her dreams of spiritual darkness. The dawn of brighter days for the church of Christ commenced. Luther, with others, was appointed in the year 1527–8 by the Elector of Saxony to go through his dominions on a tour of church visitations. He found the spiritual condition of the people so low and degraded that his very soul was stirred up within him in their behalf. He resolved at once, to write catechisms for their spiritual good. Tens of thousands of copies, translated into many of the languages of the world, have been issued through a period of more than three hundred years, in various forms, not only hastening on the glorious Reformation, but establishing the cardinal doctrines of the Protestant church.

The Pilgrims who landed on Plymouth Rock in 1620, brought over to this country the practice of catechising the children. In 1629, Matthew Craddock said: "We appoint that all secular business cease at 3 o'clock on Saturday afternoon, and that the time should be spent in catechising. The colonial records show the Legislature ordered that all parents and masters of families do once in a week catechise their children, and that the select men see that this order is obeyed. Cotton Mather spoke "of drawing the breast of catechism to young ones, and said that to keep school and catechise the young was a noble work fit for angels."

Other portions of the Protestant church likewise brought with them from Europe their respective catechisms to this country, and taught them to their children. The practice is still continued. One thing worthy of special notice is, that this subject is awakening a deeper interest, to its importance, both in ecclesiastical bodies and churches, than it has in years past. This is a favorable sign of the times. It is an evidence that there is not sufficient doctrinal and spiritual training of the young to guard them against the baneful influence of a corrupt literature, and make them intelligent, useful and efficient members of society, and ornaments of the church of God.

In view of this part of the subject let us consider whose duty it is particularly to give catechetical instructions to the young and the advantages and blessings resulting from it.

1. Christian parents and teachers of Sabbath schools can render important aid in this great work. But it is especially the duty—the solemn duty, of the pastor of the church to attend to it. This is a work embraced in his commission by the great Head of the church. It is a work, therefore, that cannot be delegated to others. It cannot be performed by others. It is a work that comes directly under his supervision as pastor. The particular reason is, baptized children are the children of the church. They, in view of the Abrahamic covenant, are, in a certain degree, members of the church. And the pastor of the church cannot fulfil his high commission, without attending to the spiritual wants of the children of his charge. The pastor, as a laborer in the vineyard of the Lord must cultivate the tender plants—as a shepherd he must extend his labors in an affectionate manner to the lambs of the flock. He must, when exposed to the influences of a deceitful world, fold them into his arms, press them to his bosom, and feed them with the milk of the gospel of Christ, in order that they may be trained up in the fear and knowledge of the Lord. Christ says, "Feed my lambs."

2. Another reason why pastoral catechisation should be attended to is, the consideration that the future usefulness of the young require them to be religiously instructed. Secular schools are established by legislation to instruct the young to be obedient and useful citizens of their country. The Church of Christ, in her very nature, is a society, united together for great and momentous objects. It is particularly the salvation of the soul.

3. Catechisation is an effectual mode of preaching the word of God. It is happily adapted to the comprehension of children.

Timothy, from a child, was instructed in the Holy Scriptures, which not only made him wise unto salvation, but when he became a man, he greatly excelled other pious men of his day in advancing the Redeemer's kingdom. From this example, it appears evident, that those men who are trained from childhood in the principles and practices of religion, are the most useful in the cause of Christ. Their religious principles being established, their habits of life formed, their aim and object is onward in the paths of usefulness. Men, thus trained from their childhood in the school of Christ, make the most active members and officers of the church—the most efficient and well-qualified superintendents and teachers of the Sabbath schools—the ablest ministers of the everlasting gospel, and the most self-denying missionaries of the cross of Christ.

4. But again, the pastor himself receives a *spiritual benefit* from attending faithfully to this duty.

Luther experienced such beneficial results from a knowledge of the catechism, that he had been in the habit *daily of repeating it*. In his introduction to the Larger Catechism, he says, "Every morning, and also at other times, I repeat word for word the Decalogue, the Creed, the Lord's Prayer, and some Psalms ; and although I thus daily read and study it, yet I cannot advance as I should like, and hence I must continue to be a child, and to be a learner of the catechism, to which I cheerfully consent."

Did Luther experience beneficial effects in his *dailyr epetition* of the catechism? Did it keep the fundamental doctrines of the Bible fresh before his mind? Did it keep him humble, and cause him to feel his own personal responsibility to his God? Then the pastor, in the faithful instruction of the children in the catechism, will experience similar happy results in his own soul.

5. Another advantage of pastoral catechisation is, that it establishes the minds of his people in *sound doctrines.* When instructions in the catechism have been systematically and faithfully pursued, then the minds of the people are well established in the principles of our holy religion. There will be no vagueness nor indefiniteness in their religious views. They will not be tossed to and fro by every wind of doctrine, but be ready always to give to every man that asketh a reason of the hope within them, with meekness and fear. They will adorn their profession by a holy walk and conversation. They will advance in intellectual and religious acquirements. They will co-operate with their pastor in everything that has in view the glory of God, and the spiritual good of mankind. Happy, thrice happy, that pastor who has such a people to minister to?

6. Another advantage of pastoral catechisation is, the formation of a particular friendship between the pastor and the children of his charge. Children are a very important portion of a country. They will one day fill all the stations of power and influence both in Church and State; hence the necessity, the absolute necessity, of having their minds endowed with heavenly knowledge, and their hearts sanctified by the grace of God, in order that they may be qualified to fulfil their high destiny. Christ moulded the character of his disciples by personal friendship. He held them by the words of love, and thus employed them as his agents in advancing his kingdom upon the earth. Between the pastor and the children there is a great difference of intellectual acquirements—there is a chasm over which their little feet cannot step to come to him. But he can easily go to them. He can condescend to become a child, and adapt himself to their capacities. Having secured their friendship, he can instil religious principles into their tender hearts. He can mould their character, and thus be the means of training up a generation who will acknowledge and serve the Lord.

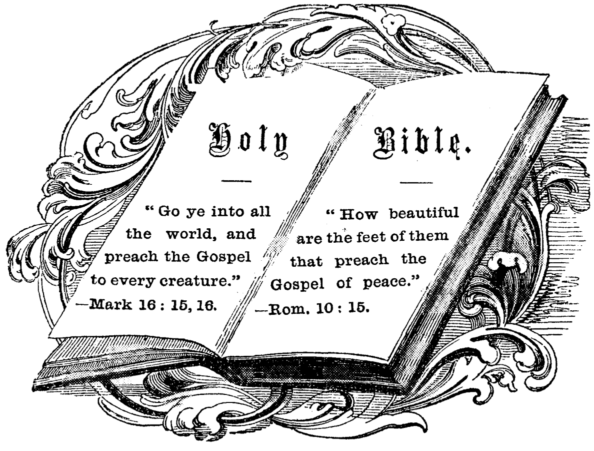
1. In view of this interesting subject, how solemn and momentous the position of the Christian minister? Souls are committed to his care—their temporal and eternal welfare depend, in no small degree upon him. As a watchman upon the walls of Zion, his duty requires him to be upon his post, and give the signal of alarm when temptations assail, and when dangers threaten them. As the shepherd of the flock, he is required to feed them with spiritual provisions, and guide them in the path of righteous-

ness and peace. He is required, in a special manner, to protect the young—the lambs of the flock—from the influence of a deceitful world ; feed them with the milk of the Gospel of Christ; secure their friendship ; mould their character, and, by the grace of God, save their souls from eternal ruin.

2. If he is faithful to his trust, the Lord will crown his efforts with abundant success; but if he is unfaithful, the Lord will require their blood at his hands. How responsible his position? How momentous his office? How solemn his charge? Well might an inspired apostle exclaim, " Who is sufficient for these things?"

3. But again, although the Christian pastor's station is one of deep responsibility, yet great encouragements are presented before him to be faithful in the discharge of the duty committed to him. Though his station may be humble, and comparatively feeble the efforts put forth, yet mighty, through the Lord, may be the influence exerted, and glorious the result. Little did the humble mother of John Newton imagine, when she instructed him in the catechism and hymns, that she was training up one who would be the means of the conversion of such men as a Claudius Buchannan, who first awoke a foreign missionary spirit ; a Thomas Scott, the great commentator ; a Wilberforce, the African's friend ; and hundreds of others of great influence. Little did the pious parents of Philip Doddridge imagine, when they instructed him catechetically in Scripturally ornamented Dutch Tiles, that he would write the Rise and Progress of Religion in the soul—be one of the great expositors of the Bible, and instruct upwards of two hundred young men for the Gospel ministry. Little did the humble father of Martin Luther imagine, when he carried him in his arms to school, or the wife of Conrad Cotta, whose heart being moved with pity, fed the poor, hungry young student (Martin), who one day stood at her door singing for bread—little did they imagine that they were training up one who would shake the Papal church to its centre, commence the great Reformation, translate the Bible in the German language, write *catechisms* and hymns that have illuminated the minds, guided the way, and cheered the hearts of millions of our race to the realms of eternal day.

Let these examples encourage all Christian ministers to activity, and diligence, and perseverance in the discharge of their duty to the flock over which the Holy Spirit has made them overseers, knowing that their labors will not be in vain in the Lord. What has been accomplished by others by the grace of God, can be accomplished again by us, if we are faithful to the flock committed to our care. The Lord's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear. No. He is unchangeable in all his ways. Let us, then, discharge our duty. Through the blessings of the Lord, another John Newton—another Philip Doddridge—another Martin Luther, together with hundreds of other kindred spirits, may, through our instrumentality, be instructed, blessed, and shine as the brightness of the firmament in the kingdom of our God.


Holy Bible.
" Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
" How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER,

And Village Pulpit.

Vol. I.—New Series.] FEBRUARY, 1858. [No. II.—Whole No. 729.

SERMON IV.

BY THE REV JAMES W. ALEXANDER, D.D.,

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SHOW ME THY GLORY.

"I beseech thee, show me thy glory."—Exodus 33 : 18.

It was a singular, an unparalleled discipline by which God educated the legislator of his people. A foundling, yet nursed by his own doting mother, a daughter of Levi, passionate—as every Jewish mother has been—to give the unfading tincture of national faith to the infant soul. Cradled in courts, yet as little a courtier as the wildest, fiercest anchoret. Profound in all the learning of Egypt, yet turning to the desert and the mountains for lessons fitted to separate himself and his people by a gulf that should be impassable from all the rites and doctrines of the Pharaohs. And the resulting character is unlike that of all other founders, commanders, and legislators. In the fervor of patriotism slaying the oppressor of his brethren with his own hand, yet chronicled for coming ages as the meekest of mankind. A law-giver in a wilderness; a victorious general at the head of myriads of slaves; destined from his birth to conduct a great migration, yet not beginning his march till fourscore years old. Inspiring all around him by predictions of a land flowing with milk and honey, yet dying on its threshold. Of a truth, the training and the history of this great prophet of the law are without a resemblance in the annals of men. All was a preparation for one mighty period in the developments of Providence and religion; and all had reference to a better Canaan, a spiritual country, a rest which remaineth for the people of God. That inward principle which craves the invisible, which longs for God, which pierces through external things of time, which looks forth on the infinite, which we denominate *faith*, was the ruling power in this prince and sage and seer. The intense suffering of a life-time of martyrdom was upheld by the vision of something beyond. By this, when he emerged from a youth spent among those monuments which are still the wonder and the reproach of learned toil, he cast the crown on the earth, and "refused to be called the son of Pharaoh's daughter." No; he was the son of a Hebrew woman, "a daughter of Levi." Knowing that God was to be found in the way of cross-bearing, he chose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." His eye looked down through the perspective of ages, and fastened on the great manifestation of God's glory, for which all his life and all his legislation and all his generalship were to be the prelude, and for which he embraced even poverty and vituperation, "esteeming the reproach of Christ greater riches than the treasures in Egypt." At fourscore years of age, keeping the flock of Jethro, as an exile, among the dark solitudes and barren ravines and frowning cliffs of Arabia, under the awful shadow of "Horeb, the mount of God," he there inquires for God.

Providence has chosen its rugged scenes, where internal heats have thrown up deep formations, to be in harmony with the great heavings of the soul, in its fluctuations and agonies of profound thought and emotion. Thus the Baptist was in the desert; thus the Son of Man was led into the wilderness. Travelers still with painful steps climb to these Arabian fastnesses and solitudes; for time, which changes all things, works little change in these iron elevations. It is a cluster of mountains, with piles of granite rocks, cut into dark valleys and gorges. Horeb and Sinai are eminences of the same chain; holding in its hollows that great plain of Rahah, one square mile in area, in which the nation was encamped before God. Here the solitary shepherd is startled by a voice which addresses him from a flame of fire. Called by name, he would approach, but receives the caution: "Draw not nigh hither; put off the shoes from off thy feet, for the place whereon thou standest is holy ground." He is beginning to learn something of that power for which he has been so long seeking; beginning to comprehend the destiny of his life. "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God." He receives his commission, and is brought still nearer, to hear the incommunicable name, I AM THAT I AM, or, more briefly, I AM, denoting self-existence, eternal, necessary existence; the Supreme; the Being of beings; JEHOVAH. At the burning bush, we may believe, was enkindled in Moses the desire to know God which is expressed in our text.

How solemn, how heart-subduing the discipline of succeeding events! His survey of the enslaved Hebrews, sinking under increasing burdens, is interrupted by renewed voices from above: "I am Jehovah—I have heard the groaning of the children of Israel—I have remembered my covenant." Then comes the conflict with the tyrant—the appeal to God—the river of blood—the invasion of multitudinous loathsome and abhorred creatures—pestilence on man and beast—tempests of thunder, hail, and fire—darkness that may be felt—the flight of a destroying angel, and the midnight cry over the first-born; each plague alternating with the relentings and the hardenings of a doomed king. At length the triumphant breaking forth of hundreds of thousands, in hot haste, pressed by pursuing columns, hemmed in by walls of nature, passing through an arm of the sea, and on their way in a march ot forty years through a "waste howling wilderness." If outward circumstances can mould a human character to awful heroism and deep contemplation, we surely have them here.

That which assured the faith of Moses, no doubt was the presence of that God whom he sought. Carrying with him the bones of Joseph, in token of faith that they should regain the place of his sepulchre, "he endured as seeing Him who is invisible." Their march was not without visible guidance. "The Lord went before them by day in a pillar of cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night; he took not away the pillar of the cloud by day nor the pillar of fire by night from before the people." The smitten rock and the manna attested the same presence. When God gives victory, he builds an altar, calling it *Jehovah Nissi*, "the Lord my banner."

Amidst those mountains of which we have spoken, Moses is brought yet more near to the secret place of God's presence. Here, shut out from the great Gentile world, the chosen people are in a gloomy but divine sanctuary. All is preparation for an event nothing less than the coming down of Jehovah, in the sight of all, upon Mount Sinai. There are thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet ex ceeding loud; and the smoke thereof ascends as the smoke of a furnace, and the voice of the trumpet waxes louder and louder, and amidst an earthquake the Lord descends on the summit, and calls Moses to this fearful height. Here he receives the law of commandments; here God speaks to Moses "face to face, as a man speaketh unto his friend." Here is some sight of God's glory; but there is more to be desired, and more to be enjoyed. It is at a later day that we read: "And Moses went up into the mount, and a cloud covered the mount. And the glory of the Lord abode upon Mount Sinai, and the cloud covered it six days; and the seventh day he called Moses out of the midst of the cloud. And the sight of the glory of the Lord was like devouring fire on the top of the mount in the eyes of the children of Israel. And Moses was in the mount forty days and forty nights." It may unquestionably be said, that God did here show him his glory; and yet there was more in reserve.

The heart of this holy man is presently rent by the idolatry of Aaron and the people; and in his burning indignation he breaks the tables of stone. Thus do exaltations and humblings checker the field of spiritual life. None but those who have learned to live for others; who have involved their happiness in the happiness of others; who have set God's honor above all, can properly sympathize with the mighty griefs which break forth in such a prayer as this; so full of self-devotion, disappointed hope, and adoring sorrow: "Oh! this people have sinned a great sin, and have made themselves gods of gold. Yet now (if thou wilt) forgive their sin! and if *not*—blot me, I pray thee, out of thy book which thou hast written!" Where can heathen antiquity show a semblance of such patriotism and such love! Her heroes are but babes compared with him, who here stands forth a living type of that great Mediator and Intercessor whom Moses beheld in the distance of ages, and who not merely invited, but underwent the stroke of justice which was due to his people.

These were preparations for nearer communion with heaven, in that temporary tabernacle which was without the camp. "All the people stood, every man at his tent-door, and looked after Moses, until he was gone into the tabernacle. And it came to pass, as Moses entered into the tabernacle, the cloudy pillar descended, and stood at the door of the tabernacle, and the Lord talked with Moses. And all the people saw the cloudy pillar stand at the tabernacle-door, and all the people rose up and worshiped, every man at his tent-door. And the Lord spake unto Moses, face to face, as a man speaketh unto his friend." This was honor not bestowed on other men, so far as we read. And it is expressly said, (Deut. 34 : 10:) "There arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face." It was a special and electing condescension, centering upon his individual person, as Jehovah had said: "I know thee by name, and thou hast also found grace in my sight." But Moses would press still nearer. He felt himself inaugurated as the leader of that host; he heard God's promise: "My presence shall go up with thee, and I will give the rest." He was wrapt and encircled in the pillar of light and the pavilion of deity, till the very aspect of his countenance was transfigured; yet as God's gifts are from grace to grace, and from glory to glory, and as he who beholds most, would fain behold more, and he who drinks most deeply is most athirst, it is at this very moment of transcendent vision that he cries, *I beseech thee, show me thy glory!*

You would not have been invited, my brethren, to so long an array of circumstances, if each of these had not seemed necessary to bring our minds to the posture for duly measuring the magnitude of the request. It is the cry—not of an infant—not of a Gentile—not of a novice—not of a soul in darkness or comparative ignorance—but of one who had known peculiar revelations—who had been embosomed in the intimacy of divine communion—who was even now on an unapproachable height of adoring transport. Yet he exclaims, *I beseech thee, show me thy glory!* If there is a moment of life in which he will give utterance to the chiefest of wishes, and in which the ruling passion will burst into language, it is surely this; when summoned by God—when listening to words of favor—when raised to touch the scepter of majesty. Let us, therefore, mark well what he asks. He might have sought exemption from toils and speedy repose; he might have asked wide dominion, and kingly triumph; he might have asked immediate passage into Canaan, or immediate deliverance from the ills of earth; but no—"*I beseech thee, show me thy* GLORY." He will have nothing but *God*, yea, *having* him, he will have more of God. Looking a little into that heaven of light, he will look more deeply. And this is true, not of Moses only, but of all who ever tasted that the Lord is gracious. It was not rashness, it was not foolhardy pride; it was a soul thirsting for God—"for the living God"—for that infinite good which the ungodly disbelieve; and thirsting more intensely for what he had tasted. Such is the law of the *kingdom:* "To him that hath shall be given, and he shall have more abundantly." It is the law of *grace:* "The path of the just is as the shining light," glowing and glowing, till it reach its burning noon. It is the law of *glory:* "They go from strength to strength; every one of them in Zion appeareth before God."

There is a sense in which the infinite Majesty can not be seen: it was not the sense of the prophet's request. The essence of God is eternally secret. His depths are unfathomable. His fires are consuming. Yet we are made for God, and in his image; and eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what God hath prepared for them that love him. The partial accomplishment of the desire (in the context) explains its intent. The servant of God desired to *see him.* He had formerly asked his *name*, on this very Horeb, which darkly towers above the camp: he would more fully apprehend his *nature*. The *glory* of God is the *character* of God. The glory of God is *God in manifestation;* it is the *outshining* of God; the radiance from infinite and inscrutable darkness. He would *know God;* not merely *that* he is; which contents many; but *what* he is. Show me thy glory, that is, show me thine *attributes*. "I have been led by thee, in wonderful events and demonstrations of power and judgment, such as no man ever saw; *now*, in this favored hour, when the world is shut out, let the awful secret break forth into disclosure. Oh! unvail thy face—hide no longer thy perfections—show me thy glory!"

Do you remember, my brethren, that night of wrestling prayer at Peniel, where the great ancestor of the nation prevailed with God, till the divine angel cried, "Let me go, for the day breaketh!" On that signal occasion *Jacob*, now named ISRAEL, thus addressed his God: "Tell me, I pray thee, thy *name*. And He said, Wherefore is it that thou askest after my name? and He blessed him there." The blessing of Moses was greater; his desire was perhaps more urgent. The time was come for a great manifestation. There is a notable diversity in the methods of God's communications, even to his most favored servants. It is usually in solitude. Call to mind the sublime terrors of that evening (Gen. 15) when Jehovah foreshowed to the father of the faithful this very deliverance of his progeny which he is now accomplishing by the hand of Moses. It is the hour of sacrifice. "And when the sun was going down, a deep sleep fell upon Abram, and lo! a horror of great darkness fell upon him. And God said, Know of a surety that thy seed shall be a stranger in a land that is not theirs, and shall be afflicted four hundred years; and that nation I will judge." Call to mind what befell Elijah, the Tishbite, in this very mountain. (1 Kings 19: 8.) He is lodging in a cave in "Horeb, the mount of God." He is called forth upon the mount. "And behold the Lord passed by, and a great and strong wind rent the mountains, and brake in pieces the rocks before the Lord; but the Lord was not in the wind; and after the wind an earthquake, but the Lord was not in the earthquake; and after the earthquake a fire, but the Lord was not in the fire; and after the fire a still small voice. And it was so when Elijah heard it, that he wrapped his face in his mantle and went and stood in the entering in of the cave." There is something awful in every approach of the Most High to an earthly worm; and the presence would be consuming but for the gentle supports of grace. Yet this presence and these communications are what make the believer's heaven. What above all things he desires, is *God*. The best of creatures, yea, all creatures, in their utmost sum, lead him up to God. Whatever is beautiful or sublime or good in creation, is but a drop from that fountain, a beam from that sun; existing in the Great Supreme, eminently, infinitely, and eternally. God is not the sum of mind and matter, as the pantheist impiously dreams; he is personally and immutably distinct from all that he has made. Yet whatever is great or good, or tending to happiness in the creature, is the shadow: of which the reality is on high. God is, therefore, the true portion; and we should bless and praise him with humble, unutterable thanks, that he has chosen to frame a creature with capacity for so great a joy. He who hath God hath all things. He is the ultimate rest and centre towards which the rational creature tends; and torn from which it is in darkness, despair, and death. To see God, in any good degree, is to see infinite beauty in its source and consummation: primeval excellence, of which all that transports us here, in the most rapt ecstasy of our most blissful moment in life, is but a broken reflection, being infinitely less like God than the sparkle of the morning dew-drop is like the glorious sun of heaven. All that Moses, all that Elijah, all that Isaiah saw, is but a gleam of day let into the chink of "the soul's dark cottage:" yet there is nothing so bright on earth.

The most wonderful thought of all is, that in our fallen state there should be any communication between heaven and earth; that God should be in any degree apprehended by man. It is our chief privilege. There *is* a revelation of the Infinite Good. The medium is various; and not now to be largely discussed; as by creation—by conscience—by prophecy—by miracle—by the Word—by the Spirit—by the Lord Jesus Christ. Yet by whatever means it is the same satisfying portion, the Chief Good—it is GOD. And when the beauty of his presence shines forth, it is the *glory of God.* The way in which the soul enjoys this infinite good is in the first instance *by knowledge.* In conformity with our intellectual nature, which is itself a part of the divine image, we receive God by knowing him. He comes into our reason. As the flower expands its colored petals to receive the light, so the reason opens to the knowledge of God. This knowledge is not merely a means to an end. Knowledge in general has a glory beyond any thing instrumental. We were *made* that we might know. But above all, the knowledge of God is a substantive, ultimate good: carrying with it in its very nature, an indescribable self-satisfaction. It is inseparably joined, in gracious souls, with the enjoyment of God as a portion; the other powers of the soul being subdued into a holy conformity, and the sanctified affections resting in that which is revealed. Hence the sight of God is heaven. That is a low and ignoble view of the happiness of a Christian, which makes it consist in any thing confined to self, or to the pardon and reward of self. The more God is beheld, the more are all selfish and individual regards absorbed and utterly drowned in the mighty object—*the glory of the Lord.*

Even though enveloped in the cloud of light, Moses was intense in his desire to possess more of God: "I beseech thee, show me thy glory!" These are words of entreaty—of irrepressible desire. True grace still produces the same aspirations. Faith still presses towards the inner sanctuary. The needle, which has been divinely touched, still trembles towards the pole, and never rests but in its meridian. No one trait of our common Christianity is more universal than the desire to know more of God. It is increased with every communication, and is often strongest when the heart is breaking upon a dying-bed. As men differ in their mental structure, capacity, and training, so this desire varies, but it is in all. If the Christian taxes his powers in contemplation, it is that he may know more of God. If he kneels long with upturned soul at the throne of grace, it is to know more of God. If he meditates day and night in the law, it is to know more of God. If he longs for heaven, it is that he may there know more of God. It is the language, not so much of Moses as of the Church, *I beseech thee, show me thy glory!*

Nor did God despise his request, nor turn away his prayer from him, as we shall presently see. Though flesh and blood could not endure a direct sight; though the full-orbed splendor would be death; yet God has merciful methods of revelation. "And he said, I will make all my *goodness* pass before thee, and I will proclaim the name of Jehovah before thee." "Thou canst not see my face, for there shall no man see me and live. And the Lord said, Behold there is a place by me, and thou shalt stand upon a rock. And it shall come to pass, while my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand while I pass by." Blessed words! of glorious condescension and fatherly promise! How he subdues and mitigates his insufferable fires, and hangs a cloud over his dazzling throne, while with his own hand he makes a covert and a hiding-place for the shrinking but longing and aspiring creature, that even when it can not sustain the vision of his face, it may catch a glimpse of the retiring divinity and hear the music of that greatest, gentlest, loveliest name!

It was on the next morning that the Lord descended in the cloud, and "stood with him there," on the neighboring summit of Sinai, and proclaimed the name of Jehovah. And oh! remark, beloved brethren, how, in the music that issues even from that penal and judicial mountain, the attributes of goodness, grace, and compassion strike the leading chord and claim the precedence, and how terror is but a transient discord resolved into the harmonious whole: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation." Thus did he hear the glorious name; thus did God make all his goodness "pass before him." Can we believe it to have been a mere hearing of the ear? Can we believe it to have been a mere apprehension of the intellect? After so august a preparative, and so importunate a prayer, it could be nothing less than an efficacious manifestation to the *experience*, such knowledge as brings fruition to the soul, an antepast of future joy.

That which more nearly concerns us, is, that what Moses prayed for and enjoyed, is prayed for and enjoyed by all the children of God in their measure. Without these external symbols they truly see that glory, and see it more and more. By God's blessing on the exertions of the mind, occupying itself about God; by the effusion of the Holy Ghost revealing the things of God; by light shed down on the Scriptures; by the high communion of devotional acts, in public and private ordinances; and above all, by the great Revealer, the Lord Jesus Christ—infinite grace continues to manifest this glory.

Brethren, I would not take fancy for revelation; but I can never be made to believe that Moses knew nothing of Christ. Abram saw HIS day, and rejoiced; yet Abram's oracle was less distinct than that of his descendant. This Moses, who was forty days and nights with God—who was embosomed in his cloudy mansion—who beheld the pattern of every typical vessel on the mount—who spake to God face to face—who, from the cleft of the rock, beheld "all his goodness"—who predicted the great prophet Messiah—who cried, "*Show me thy glory*"—how is it to be imagined that he had no glimpse of the antitype—HIM of whom he and all the prophets did write—Him whom every altar and every bleeding victim betokened—Him who is in every deed the manifestative glory of Jehovah? "Show me thy glory," sounds in Gospel ears like, "Show me thy CHRIST." "The law was given by Moses; but grace and truth came by Jesus Christ." Yes; Moses also saw his day, and rejoiced; and longed for the vision of Him, in whom "dwelleth all the fullness of the Godhead bodily." The exodus from Egypt was pledge of another greater exodus. Methinks I behold a fulfillment of his yearning petition fifteen centuries later, when, on another mountain, as the Son of Man prayed, "the fashion of his countenance was altered, and his raiment was white and glistering; and, behold! there talked with him two men, who were MOSES and Elijah; who appeared in glory, and spake of His *exodus* which he should accomplish at Jerusalem." Yes; Moses has beheld that glory in a better world. For when a cloud received the Lord at his ascension, and while the disciples looked steadfastly toward heaven as he went up, "behold, two *men* stood by them in white apparel." I assert not that these men were Moses and Elias; but let us not doubt that Moses welcomed his returning Lord to that sanctuary where they "sing the song of Moses and the Lamb." For, to Moses, and to all saints, the hour of death is the hour of revelation, when God shows them his glory. What though the venerable hero and prophet stopped short of the earthly Canaan? What though God said to him, "I have caused thee to see it with thine eyes, but thou shalt not go over thither." The passage was brief from Pisgah to heaven; and in that sweet moment, when God's finger closed his eyes, and when (according to the beautiful dream of the rabbins) God's lips *kissed away* his dissolving soul, he opened his spiritual vision on the consummation of his prayer, "*I beseech thee, show me thy glory.*" It is this beatific vision which is the charm of Paradise. A greater than Moses prayed, not for himself, but us: "Father, I will that they whom thou hast given me, be with me where I am, that they may behold my glory." Of the clearness and plenitude of that vision, it is written: "For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. For now I see through a glass," in an enigma, "but then face to face: now I know in part; but then shall I know, even as also I am known." He who prays, "show me thy glory," prays for death and heaven. In *that* world vision will be possession. Here I gladly borrow the words of a Puritan divine: "How unspeakably pleasant, to a holy soul, will such a perpetual acknowledgment of God be! when the perpetuation of its being shall be nothing else than a perpetuation of this acknowledgment; when every renewed aspiration, every motion, every pulse of the glorified soul shall be but a repetition of it; when it shall find itself, in the eternity of life, that everlasting state of life which it now possesses, to be nothing else than an everlasting testimony that *God is God.* 'He is so; for I am, I live, I have the power to love him; none of which could otherwise be.' When, among the innumerable myriads of the heavenly host, this shall be the mutual alternate testimony of each to all the rest throughout eternity—will not this be bliss? When each shall feel continually, the fresh illapses and incomes of God, the power and sweetness of divine influences, the enlivening vigor of that vital breath, and find in themselves that they live and are sustained; and are yet as secure, touching the continuance of this state of life, as if every one were a god to himself; and did each one possess an entire godhead!"

But we must come down from the lofty plain of Horeb, to the ordinary path of life. Yet let our prayer be, "I beseech thee, show me thy glory!" Let us, like Enoch, *walk with God.* "The proper study of mankind, is"—GOD. Be this the great aspiration of our life; sanctifying our common walks, and hovering over our daily duties as the cloudy, fiery column over the camp of Israel. Alas for those who have no heart, no longing, no taste for this amazing good! "God is not in all their thoughts." Their eyes are holden; for the pure in heart shall see God. How great must be the change within, before you can be fit for that heaven, of which it is the chief glory that there God is seen! Such thoughts should awaken earnest consideration. What! can he be in a right or in a safe state, who turns away with distaste from the greatest, best, and holiest of all conceivable objects! Oh! bewail that carnal mind which discerneth not the things of the Spirit of God! Repent of that madness, in which you seek happiness every where but at its source! "Acquaint now thyself with God, and be at peace; thereby good shall come unto thee." For, if ye believe, ye shall see the glory of God.

SERMON V.

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THE SCRIPTURES BETTER THAN WEALTH.*

"For the law of thy mouth is better unto me than thousands of gold and silver."
PSALM 119: 72.

BUT two weeks have passed since our country was brimful of exultation. Our land rejoiced over its possession of liberty, and over the perils, sacrifices, and successes of our fathers in asserting it. From the Atlantic to the Pacific, and far over the seas and in the strange lands and islands, whither our citizens have wandered and where they have met, there have been demonstrations, quiet or vociferous, in larger gatherings or in smaller bands—but demonstrations which together were of immense costliness, to express the national estimate of Independence and Freedom. To some, this liberty seems opposed to *law*. To them liberty is the privilege of doing all that we may like, whether this be good or bad. Liberty in their vocabulary is license. But a little reflection shows that without law there can be no real liberty. Unless there be some settled standard of common right, some bulwark in statute and tribunal for the privileges of the feeble and the few against the incursions of the many and the mighty, some safeguard for inexperience and weakness, against the invasions of fraud and the encroachments of rapacity, there would be for the masses no true, practical freedom. Every man would hold his property and his home, and his life even, but by the tenure of the strong arm

* Preached soon after the Fourth of July, 1857.

and the open eye, by bludgeon and sword and revolver. He would be liable, if no edicts, judges, and prisons restrained the excesses of surrounding selfishness, at any moment to be robbed, maimed, caged and massacred by unscrupulous and vigorous neighbors. Even, for a man himself, the most terrible of all despotisms is to be given up to his own idle and ungovernable desires;—to have no settled principles, and to heed no law, "fearing not God, neither regarding man." True liberty is the right of doing right, in the use of our own, as secured to us by the majesty of law, and hedged round against the incursions of lawlessness. The privilege of doing wrong—or freedom abused, is license—quite another thing than liberty. The freedom of seraphim is not the license of using angelic strength for purposes of caprice and tyranny and self-pleasing. It is the law of God's love in their hearts, and the law of God's care around about their paths —making them serene, ready, unembarrassed and fearless in doing right and in enjoying right. Law consolidates, law bounds and limits, law sustains and upholds liberty. The highest freedom is Heaven's freedom: and that is not lawless. It is law-abiding and law-loving as well as law-guarded.

Our text speaks of "LAW," which as we have just seen is necessary to the real enjoyment of liberty—a boon to us nationally and justly so dear. The Psalmist describes the unerring and perfect law—that which issues from God's lips and is administered by God's arm throughout his universal dominion. In his people's heart it becomes, as the New Testament calls it, a law of liberty and a law of love. Our text says of this law that it is better than wealth. Now, for few things have men generally a keener relish or a higher estimate than for property or riches. "Money," says the wise man, "answereth all things." It is capable of so many uses: it secures to the resident and the traveler so many advantages: it wields such influence, not only on the exchange, but throughout society, and its pursuit excites and sustains such gigantic energy of effort, that as to its worth men seem little to need having it urged upon their attention. About what would men generally feel that an acquaintance was more to be congratulated than on his entering, by a happy turn of his business, or by inheritance, or by some fruitful invention, on the possession, easily and speedily, of a vast fortune? To say that you had become the owner, in the last week, of "thousands of gold and silver" would make you the object at once of general remark, and secure from those who knew you very eager gratulations. Introductions would flow in upon you; and your utterances would be invested with new weight. The clink of coin would lend a golden echo to the lightest words that you might drop, though in themselves they might else be inconsiderate, and it may be, inconsiderable—the result of little reflection on your own part, and as little worthy of recollection on the part of others.

The Psalmist—ay, more than David—the Psalmist's God—the Infallible and the True—the Spirit that shaped and surveys all creation, here declares that there is that, which is near us and which is within your reach and mine this day—which is better than gold mines, than banks, and than imperial treasuries. Now God never exaggerates: Scripture never talks at random, or deals in hyperbole, and never daubs in color upon the canvas for the mere sake of glaring effect. The Maker, Owner, and Judge of the world knows the true rate and intrinsic value of all the objects, lesser or greater, throughout his dominions. And here is his declaration, by his own Spirit. His inspiration was guiding the intellect, lips, and pen of his servant the Psalmist.

Let us then, suspending as the Sabbath does, the pursuit of worldly gain, suspend also our idolatrous and more exclusive meditations upon it, and think upon something better, as David judged, than gain; and better, too, as we shall one day esteem it, than all the riches of all the Rothschilds. Could all the crowns of earthly kings, with all their jewels, be laid in the corner of your pew, and you be bidden to take them home as your own, upon your rising to quit the sanctuary, you would not be as rich as the right use of this, the law of the Lord, would make you.

With prayer for the help of God's own Spirit to feel and to own the force of the lessons, let us observe:

I. The description of God's word: "The law of thy mouth."

II. Its superiority to what men ordinarily so highly esteem: "Is better unto me than thousands of gold and silver."

I. It is not the law, then, of God's HAND merely. It is not his character dimly traceable in his works that he has made, from the clover growing at your feet to the planets blazing over your head. A man by walking over the plantations of Mount Vernon in the lifetime of its illustrious occupant, might form some idea of Washington's character as a farmer from the state of his fields, fences, and farm-buildings. By visiting his encampments, and studying a map of his campaigns, he might judge Washington as a soldier. But a few hours' conversation with the hero and statesman himself would give a much better idea of his whole general character and principles. An accurate study of Washington's dispatches, letters, and presidential addresses, would be of the same kind of aid: only, as being more full and leisurely, its results would be yet more advantageous. His conversations and his writings would be the law of Washington's mouth; his utterances, verbally, of what he was, and what he meant to do, and what he had vainly wished. The study of his home and estate would be the law of Washington's hand, and would intimate but a small portion of his character, merits, and plans.

Now some in our day are fond of praising God's natural and material creation. They extol geology, and astronomy, and mathematics, and all physical science; and they say that these works and laws of His, give us all the evidence as to God's nature, that we need or that we ought ever to hope for. They would limit Jehovah to dumb and tongue-tied signs. Blessed be God, he has done much more, and done far better for us. He has talked to prophets and apostles. We have the opening of Jehovah's mouth, and in these pages we have the record of it.

It is called "the law," we suppose, with the intention not to confine it to the Old Testament dispensation by any means, though that is very often called the law distinctively. The Gospel, too, in the sense of our text, is the law of God's mouth as much as any statute or psalm in the Old Testament. His law—the Gospel—is by his own Son the Lord Jesus Christ, the express image of the Father's person, (Heb. 1: 1,) "spoken unto us." Unto you and me—has Jehovah spoken. Seeing him, men saw the Father; and when on the Mount of Beatitudes he opened his lips and taught the people, it was as if the seven thunders of the Apocalypse rolled down from Jehovah's opened heaven; it was as authoritative, solemn, and divine, as had been the trumpets of Sinai, and as will be the edicts of the great white throne. Some speak of that short phrase, "He opened his mouth," in Christ's gospels, as if it were mere tautology. The remark on their part to us seems mere thoughtlessness. To us it represents the Saviour and the Sovereign uttering edicts and emitting revelations. He spake as one having authority, said the people. But all revelation, whether patriarchal, Levitical, or Christian, is the law of God's mouth, as presenting what is fixed and assured, the established truth; and as recording our duty and settling beyond cavil and dispute our true interests and obligations. It is not mere peradventure, a probable inference, a likelihood, a hope, but a fixed principle. It is the law of his mouth.

The utterances of men's mouths are not always a safe augury as to the feelings of their hearts. Speech may but disguise intention with them. But in the true and faithful God it is not so. The mouth is the outlet of the heart of God. And especially in the Gospel does He who lay in the Father's bosom, whose place was near the heart of the God of love, reveal that loving parental heart. The only-begotten Son who is in the bosom of the Father hath declared him. Grace came by Jesus Christ. There and then the lowest deeps of God's pitying heart ran over and rolled down upon us. So loved he the world as to give his own Son, not merely as the Redeemer, but also as the Revealer; and not only as the Sacrifice and the Priest, but as well also to be the Prophet and Teacher of his people.

The word of God, both by Moses, and by David, and by Paul, and by Jesus Christ, is, then, to be regarded as here included. All Scripture is shut up in this designation used by our text.

II. Now think of its excellence. Some of you, perhaps, who do not value an ordinary Bible very much, might yet, if art produced a copy of the volume written on gold plates, each chapter commencing with diamond capitals, and every verse numbered with pearls and rubies, become most eager to see, and deem yourselves happy might you but own so gorgeous a book as that. But the plainest and cheapest Bible this morning used by any of you; the old family Bible, blistered here and there with the dropping tear of some hour of suffering, embrowned by frequent handling, its corners rounded with the wear of many years, and of more than one generation; its leaves often doubled down to mark some choice and blest passage that had dropped balm or shot out light upon the soul; or the Sunday scholar's Testament in which this morning's lesson was conned—a small volume as to size, a cheap volume as to cost—is worth more, intrinsically, in its spiritual contents, than the mere gold and gems of the copy which we have described ever could be, financially and commercially. The sale of the plates and jewels on which and with which that costly copy had been written would not bring an amount of value, that would be worthy to be compared with that which penitence and faith and prayer might get, out of the spiritual use of a Bible, though in the poorest paper and type and binding that have ever been seen by any of you.

1. This is to many of our neighbors the season of excursions. And here gold shows its conveniencies. You value wealth for its affording the means of travel. The rich man may choose and shift his home. He may visit the preferable climate at the fitting season. He may see the wonders of his own land, and visit the memorable monuments and ruins of the Old World. But the mere carrying about of the body does not give the highest good of travel. To attain that, the mind must be alert and prepared. You must know something of the history and languages of the strange countries visited. To profit aright, the mind must travel. And this leads us on to say, that there may be effective traveling of the mind, while the body is quiet in the old familiar home. Studying attentively the narrative of some intelligent and honest traveler, of enterprise and activity and ready observation, we may go far and learn much mentally while sitting under the old roof-tree of home, and without quitting the usual chair in its known place by the household hearth. Study devoutly your Bible, and you travel. You are carried back to share in the patriarchal wanderings and the apostolical journeys and voyages. You haunt the shores of that Mediterranean around which gathered so much of the whole history of the Old World, in its conquests, its traffic, its literature, and its idolatries. I lift the leaf of Scripture, and am within the curtains of Abraham's tent. I enter the closet where Daniel kneels; I stand by the pillow where Jacob dies; I am near him in Peniel as he wrestles, and God comes down to confer with his servant. Ay, the mind, by the helps thus

afforded, travels onward where no packet-line yet runs and whither modern railroads and telegraphs can not stretch their iron arms and send out their magnetic nerves. You travel back into the old eternity before creation, and on into the worlds of heaven and hell and the long, coming eternity beyond the judgment-day. I stand on the sea of glass; I see the gates of the New Jerusalem; I hear the wail of the burning pit. Bow the knee before God as you use your Bible. This telescope applied to the eye of faith, you see the land afar off, your heart is poured out at the feet of Jehovah, and the King of glory comes down and comes near to be your redeemer and sympathizer and friend. Christ presents Himself as your advocate and forerunner in the high and holy place. Your prayers ascend where the car of the aeronaut never soared, and bird's wing could not rise, nor human lungs find the needed vital air. The ladder of Jacob's dream witnesses yet, as of old, ascent and descent, the rising prayer and the descending boon, the filial appeal and the Fatherly response, between the paradise of God and your mourning spirit. This is traveling to the purpose! Is not such a book, bringing about such travel, better than thousands of gold and silver?

2. But you value wealth for its means of education, for the leisure it secures, and the teachers and libraries and helps towards the development of the mind, and the increase of your intellectual power, which it supplies to you. Ah! what book has done as much for the intellectual development of the masses of Scotland's rural peasantry, and of the old Puritan New-Englanders, as this same law of God's mouth? Burns' Cottager; the Dairyman's Daughter of the Isle of Wight; Legh Richmond's Young Cottager, how were they all intellectually schooled out of this one majestic lesson-book! Do you need using it no more because of the progress intellectually of the age? But what is all intellectual culture without moral training; without conversion from sin to holiness; without the new birth? Where shall we learn these, the details of the best, the indispensable education, but from God? You want training for heaven. Death is to be on you soon. Without holiness no man shall see God. Study this book to learn what holiness is, and how the Holy Spirit defines and imparts and perfects it. An education that shall fit you for the court of heaven, what earthly advantage can match this? Lavish treasures on the child of your affection; make him a scholar, thoroughly versed in the tongues and lore of many lands; and fully perfected in his own chosen walk of art and science. Render your daughter the delight of the home circle, and of every reünion that she enters; but what are all these when made a substitute for the grace of God? What is a culture without the Bible to a soul approaching, day by day, and confronting, perhaps to-morrow, eternity?

3. Gold and silver, even when ours, can not always be retained.

They do not necessarily give the owner discrimination—the skill to distinguish the bad investment from the good, the counterfeit coin, or bank note, from the genuine. By heeding the untrue, and accepting the unreal, a man may in a few years run through his thousands: and he who once walked the Exchange a man of mark, may die in the poor-house a pensioner on the town's alms. But the Bible surpasses all earthly wealth here again, for God's book is the great detector of all errors and counterfeits as to the spiritual world. It is like the charmed goblet of the old mediæval romance whose color changed, when poison, however secretly, was poured into it. They who study it become wise and wary to discern perilous and venomous error. Falsehood, however specious and popular, the current but baseless philosophies, and the honored but illusive principles, that may obtain in one age, can not long stand the sincere and prayerful application of the Scriptures as a test. "To the law and to the testimony!" cries God's prophet. In the use of them, the false loses its brilliancy, and the truth recovers its proper majesty. Now gold and silver can not do this for their owner. Instead of guarding him from loss and deception, they may subject their proprietor to special danger of these. But God's word is a treasure that helps take care of itself, and soon detects imposition. And here is another superiority of God's word above all earthly lucre.

4. But look again at the hours of sorrow, that must mark the way of all. Bereavement, calamity, disease, and death are the lot of all. The wealthiest can not by his gold deliver from the grave his own life or that of his brother, child, or friend. And when he sorrows for the loss which has made his earthly plans all futile, and left the world to him all dark, can counting gold soothe the pang? Many a man has slaved successfully to acquire opulence, but when the wealth came, it did not shut out sorrow, nor could it solace the pangs which it had failed to hinder.

But take the book of God; it does not banish, indeed, the approach of sorrow. But as to relieving it, see its consolations, its promises of divine sympathy; and the supports which it ministers in the hopes of reünion with our friends who have died in Christ. Look at its vindications of Divine Providence: and see its patterns of saintly and unrepining endurance. Look in on Job: and watch in the garden of Gethsemane one hour, while the cup is drained by your Redeemer, because the Father has appointed it. Hear its assurances, Whom the Lord loveth he chasteneth. All things work together for good to them that love God. Could an overturned urn of pearls and topazes and diamonds poured out in our laps, buy from the bereaved and the saddened the excision from God's book of such rich promises as these? Thou hast holden me up, says the Psalmist. We need holding up. Let us go to the book of God where the Psalmist found help.

5. But wealth, you say, has great means of doing good. It may in the right hands be largely useful. We admit it. "But"—as you go on to say—"I am poor, and what hopes of usefulness are left to one so obscure, and with means so scanty?" Take up, my friend, that worn and blessed book. Ponder it, pray over it, live out its precepts and spirit; commend it gently, prudently, and consistently to those around you. The words of the wise are as goads to sinners, and, urged home by God's Spirit, they will be as nails fastened in a sure place, by the Master of assemblies. Let the Sunday-school teacher train his charge for both worlds. Let the mother make her child familiar with God's book, and, though like the mother of John Newton or Philip Doddridge, she leaves him to an early orphanage, she may see him at last and hail him as he comes up, leading a troop heavenward at his feet within the shining gates. I am childless, desolate, and destitute, says one. You can, if prayerful and pious, benefit most richly your benefactors. I bequeath, said a poor old woman in Britain —naming a pious benefactress, who had relieved often her needs, and who herself well knew the worth of prayer, and loved the book of God—I bequeath to Lady Elizabeth Hastings the 17th chapter of John. Would not that surviving friend always read this chapter, with new tenderness and added relish, as that recollection came back to her mind? This book did thus enable that poor, penniless pensioner to be useful to her wealthy and beneficent sister in Christ, and to lend new encouragements and impulses that coronets could not purchase or replace.

The Bible may make us more useful than wealth ever could. Paul and Paul's Master had neither money at interest nor landed estates that any lender in Jerusalem, Nazareth, or Tarsus would be likely to accept as security—perhaps for a loan of thirty pieces of silver. But did poverty hinder usefulness? Let the word of God dwell in you "richly in all wisdom." The poor in this world may be rich in faith, and like Paul, though poor themselves, make many rich with a wealth which death can not scatter, and which eternity shall only enhance.

6. But, says some anxious and loving parent—For myself I would not so much desire opulence; but then my children, I would fain make provision for, and without more gold and silver how can I do so? It is the duty (as God's natural laws have made it the delight) of parents to lay up for their children. But God's book in this respect, too, is better than all earthly riches. While wealth without right culture would only injure, right culture, even though without wealth, may secure to the child prosperity with the least accompanying amount of injury or danger. The pioneer mother, sending out her hardy son to the western wilderness knows that axe, rifle, and pocket-compass are better there as equipments, than the gold watch or broadcloth garment. The

costly is not always either the necessary or the safe equipment of the child. The book of God, duly placed in your child's hands, will be as the axe to hew down whole forests of error; the dial that times his steps on the highway to eternity; the compass that directs him in his path; the arm that frays or slays the beasts of prey, the vices or the temptations that would assail him. What the Spartan mother said to her son going into battle, as she gave him the shield, "This—or upon this!"—Bring this honorably back; or be brought on it, as upon a bier, a gallant corpse home: even it may the Christian parent more wisely say of this blessed book to each child. It is the shield of thy life, and it shall be the stay of thy death. "This, or upon this!" Rightly and prayerfully used it will carry thee through every snare, and conflict, and toil, and sorrow; and bring thee to the grave in peace and to the heaven of God forever. Wield it then in life—clasp it in death; truer than battle-blade, keener of edge, and surer in temper, and more terrible in its service against wrong than battle-axe, lance, or mace; richer and more full of compact resources than the heaviest scrip that traveller's shoulders ever bore; and better will it be to thee than title deeds or stock certificates. Use it as it directs; follow it and it will keep thee. Eye it, my son, and God will eye thee.

We have seen hurriedly in a comparison, which might have gone into many other details, that wealth is not equal to Scripture in its means of widest travel as afforded to its earnest students—in its education of its readers—in its preserving to us the treasures it has obtained for us—in its consolation of life's sorrows—in its supplying the largest means of usefulness to others—and in its provision especially for the household, and for those whom we leave behind us on quitting this world.

Do we, then, enough remember the true worth of the book of God in our homes and in our hands, and, above all, in our hearts? The Declaration of Independence is much quoted and lauded. The Scripture of God is worth it many myriads of times. Our laws and our liberties would soon go to wreck if this blessed volume be subverted or neglected.

But while the Bible rightly used is so incomparably excellent, the question befits us all, Do *we* rightly and regularly and devoutly use it? For if we fail to consult and obey it, its very possession will be an aggravation of our guilt, and work out for us more intense sorrow and remorse hereafter. If not taken as our guide along this valley of tears and up to yon mountain of rest and glory; if not our instructor in holiness, the jewel will be like a mill-stone round the neck, hurling us fathoms deep into the boiling, fiery surges of the pit. To join the guilty sinners of heathen lands, ourselves having come from a land of Bibles, will work wondering taunts in them and send keener remorse through our own souls. Room, ye lost ones, from the lands of Moloch and Boodh and Juggernaut—room for the Sunday-school child—for the owner of a Bible never read—room for the weekly occupant of a seat in the sanctuary; for one who heard of Christ from childhood, but never believed, and who, over Bible, and over Sabbaths, and over ordinances, clambered his hard and obstinate way into Tophet.

Do I love and strive to obey the Bible? Yet I need to understand it better and to prize it far more adequately. If the prodigal had been called home by a letter from the father's own hand, laid in the palm of the poor outcast on the very day of his hungry envying of the swine at their husks, would he not, even in the plenty of his recovered home, have valued that welcome and gracious epistle? This book is your Father's letter of recall and adoption to you. There are the very outgushings of his parental heart all over it. It has the dripping blood shed by your Elder Brother in bringing it, and in reaching and reclaiming your soul—in ruddy blotches yet hot upon its blessed leaves. By the love of that Redeemer, and the blood of his redemption; by the sins which this Bible only shows the way to pardon and subdue, and by the sorrows which it only can soothe; by the love that it witnesses on God the Father's part, and by the hope that it warrants on man's part as the child of that Father's adoption; by the name of that Holy Spirit, who only could indite it, and who is needed to interpret it; by the influence, unspent and incalculable, that it has shed over the mart, the field, the home, and the highway—over the bench and the bar, and the legislation and the liberties of the nation; by its lessons for the cradle, the school, the death bed, and the cemetery; by its origin in heaven; by its history on earth; by the memory of its writers and martyrs and converts; by the dread of its being remembered in hell as a neglected book; by the glory of its being remembered in heaven as a book never failing, now verified in the experience of the blessed and glorified, and in their vision of the holy One; by all that can awe or win, attract or daunt, I charge it upon myself—and I would charge it upon your souls, to value this book of the law of God's mouth, setting it where it deserves to be rated above all the thousands of gold and silver.

And what the shame and the woe of foregoing such treasures of bliss and light, and of consenting by our unbelief to have our names blotted out of every promise and put into every curse of Scripture? The stoutest heart may well shudder at the vast ruin denounced upon those who are to be blotted out of the Book of life. Why choose that tremendous recoil of the Gospel, as its only permanent result for us? Why work out the disinheritance and damnation of our own souls?

SERMON VI.

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WORKING POWER.*

"I have written unto you, young men, because ye are strong."—1 JOHN 2 : 14.

I LIKE the teaching of an elder philosopher, defining *Power* to be that in a cause by which it produces its effect. According to this definition that is the true idea of Power which makes it productive and efficient in its sphere, and for its ends. This view of Power sets it forth as a working energy, an actual going over of the cause to secure its appropriate result. So that we may almost say, it is not Power except in a passive sense when it ceases to work. Lay it by silent and idle, and it has disappeared from our recognition and calculation. Power in possession, but not in exertion, is practically as weak as its opposite. What is it, if it do no act? It is, for the ends delayed and defeated, as if it could not act. How empty were the boast: "I am strong, though passive; I could, if I would!" There is no demonstration of *having*, without the *using*.

Of course the right tenure of all beneficent power is its *use*. To be strong but inactive, strong for good, but to do nothing, nothing that blesses, is to be both weak and wicked. What's the advantage of having a force never harnessed to the weight it was made to draw? Where's the power? And who before God can answer for the possession of faculties and influences never exerted for God's glory or human welfare? The question then to be raised when we come upon any endowment of strength, especially as connected with human responsibility, is this—Is it a *live* force, in action, thus a real power, and not a passivity? Does it work according to its nature and relations? Is it truly a power by the demonstration that it is productive for the ends unto which in God's plan it had respect?

It is a grave inquiry for a young man to set out upon, wherewithal he shall cleanse his own way.

It is well that our discourses as Christian pastors to the youth of our congregations and our cities, should lift up voices of warning, declare plainly and faithfully the dangers that beset inexperienced feet, uncover each ambush of hidden evil, unmask each wily tempter coming in friendly guise, strip gilded and painted vice to the skeleton of death and corruption underneath, recite the tragic histories of brave hopes and high ambitions, these proud argosies that leave port with such stately promise, deep-freighted with personal riches and household love and pride, wrecked ere the mid-voyage, and all this golden wealth sucked into the remorseless gulf that has swallowed up aforetime such untold treasure, and thus help each imperiled youth, so put on guard, to deliver his own feet, and save his own soul alive.

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* Preached and published by request of the Young Men's Christian Association of New-York.

But when this matter is in healthful process, there is another and a much higher question for every young man to ask. It does not terminate upon himself. It consults not alone his safety. It respects not simply his personal deliverance. The soul that has no broader range for its solicitude than that bounded by the horizon of self-interest, that makes it the sum of its religion to ask, "How may *I* escape, how may I make *my* way prosperous, how may *I* have good success?" has never come into sympathy with Christ, has not yet opened his eyes upon the scope of a true life, and, what is more to him, shall miserably fail of all for which he is so concerned. Beforehand the pen of inspiration has graven his epitaph, "*Whosoever will save his life, shall lose it.*" The way to save life is to give it up for the sake of Christ and his gospel. This grander question, that includes the personal, and provides for self by the sacrifice of self, respects not our safety, but our usefulness; not our enriching, but our imparting; not our laying up, but our expending. It asks not, *How may I reserve*, but *how may I employ my strength?* How may I do the most for God and man? How may I take hold of my age, and make my generation feel me?

Suffer me, then, companions and friends, to divert your eye and thought from all issues that concern no matter what form of self-advantage, and to propose to you these questions, as channels for your soul's ardor, the true life-problems to be wrestled with, "What is personal power in this age?" and "How may it be laid out for the good of the age and the honor of Christ?"

We take up these questions in their order. "What is personal power in this age?"

The world's idea of power has changed, and changed many times. Earth has had its barbaric age and its barbaric ideas, and renews both in some degree, in the youth of each individual life. History, fiction, and poetry, literature and art, in their various forms have expressed these ideas, and themselves remain as chronicles and monuments of these changes. And each individual life again has its season of being bewitched with the barbaric ideal of heroism and manhood, and the literature that sets it forth. And then both the literature and the life pass the succeeding stages of the world's progress, the record and the passion, though with by no means equal footstep and perfect sympathy. Some minds never get beyond barbaric tastes, and read, and dream, and linger like idle schoolboys in Time's "*first lessons*" always.

1. The earliest type of personal power is the *physical*. The first heroes were Nimrods, mighty hunters in the chase and the

battle. They were swift of foot, they were stalwart of frame, they were long and strong of arm, and tireless in hazardous deeds. They were deep-chested, thin-flanked, bold-breasted, and made up of all the approved points of personal knighthood. They were cool and dauntless of eye, and advanced upon danger with a confidence in the prowess of their own good right arm, against whatsoever odds. Their foes were wild beasts in the forests or the amphitheatre, or redoubtable champions on the plains and in the passes of heady fights, or fierce castled robbers, brutal and strong, whose fortresses they scaled, whose brigand heads they hung out over the castle walls. So they pass before us along the scenery of their times, men not of words but of deeds, grim specters, blood-stained, the peerage of human muscles, and the best was he who rode the boldest steed, who leveled the stoutest lance, who whirled the heaviest mace, who struck with deepest dint. They loom up in the mists of old romance, man and horse, blended, centaur-like, sheathed in iron, carrying in their single puissance the fortunes of kingdoms and dynasties. To them the lyre was struck, of them the minstrel sung, for them the feast smoked, on them beauty smiled.

The elder Hercules was one who could rend oaks and strangle serpents. The modern has other labors, only symbolized by those of his prototype.

We shall never quite be able to suppress our admiration for physical prowess, and yet this sort of hero has had his day. Many things have combined to push him off the stage. The world, in its various progress, has out-grown him, and left him behind with its own boyhood. Changing sentiments have depreciated this gladiatorial and Roman *virtue*, and the invention of a small, black, nitrous dust has swept the knights and their train out of human story.

Personal greatness is no longer a question of thews and sinews. To be strong now, is not to excel in bone and brawn.

2. The next type of personal power is that derived from *birth, and blood, and place* — patrician greatness. This sort of hero drives across the stage charioted, coroneted, and titled. He bears a name made illustrious by dead men who lie in state. He dwells amid his armed retainers and receives feudal homage. His lordly castle overlooks his subject lands and the homes of his peasantry. He rides with so many spears at his back, and when he goes to court, men give him precedence and consideration not according as he is gentle in spirit, true in heart, noble in purpose, and pure in life, but according to the length of his buried line, and the number of the stars blazoned on his breast. When he stands among his peers, he is "*primus inter pares*" or *ultimus*, first or last in his caste by descent and rank, rather than by worth. We still cherish some little portion of this feudal deference, and make way with decent homage for the well-born. But this greatness is in our

day only a shadowy effigy of its once dúcal preëminence. The time has past, at least with us on these republican shores, when men wield large influence solely because they stand high on a heap of ancestral bones, or enter the social scale on the loftiest level. Not the crown, but what it circles is the question; not the emblazoned star, but what beats beneath it; not the fountain, but the redness of the blood that flows in the veins.

3. Next arose in history the type of personal power derived from wealth. Forays, tournaments, and crusades had their charges. They stimulated, too, in a rude age, both art and trade. The humble tradesman, the plebeian artisan, the men that pushed the ventures and pocketed the gains of early commerce and rudimental manufactures, found themselves able to supply the wants of needy nobles and impoverished princes. They began to be sought and courted. Their industry and sagacity built fleets, paid and provisioned armies, and replenished the coffers of state. They became men of mark and weight, without whose consent kings could not go to war, or even reign at home. This middle class, between the serf and the chieftain, emerged thus out of obscurity, and pushed their way up into recognition and importance, holding in their leathern purses the control of cabinets and the policies of ambition. This interest has steadily advanced. With the multiplying wants of civilization, with geographical research and colonial enterprise, with international leagues and exchanges, this far-thoughted trade, this world-wide commerce has come to be a mightier puissance in the earth than all personal ambition, all national pride. Any great disturbance of this interest goes deeper than the shocks of war, outflies the march of the swift pestilence, deranges the machinery of every government, and the comfort of every home, the thrift of every son of toil. The peers of this new order of nobility are men of redoubtable force. Throned on their money-bags they hold a scepter unto whose lifting and poising a multitude of dependencies bend the knee. Of course in their personal and individual sphere they carry about with them something of the atmosphere of this wide and potent influence. They move with the tread of solid men. Their going out and coming in carries a presence with it. Their forms and faces, and even their words are overlaid with gold-leaf. Their quarter is the court end. Their circle is good society. Their way of doing things is fashion.

And yet let one of these gilded peers be a narrow-souled miser, how like a great blot lie his mansion and surroundings on the smiling landscape; how men shiver as they hurry past him, out of the cold shadow into the sunshine! Let him be a mean man, how every body in his heart despises him, even those that fawn. Let him be a sharp, hard man, and what lowering looks follow him behind his back! Let him win and spend selfishly, how few bless him, or are wrought upon by him with any depth of impression! Let him be without personal characteristics, mere impersonal, incarnate wealth, how fleeting the reign of his influence, how low the interests he has touched and shaped! In the best of his power this man deals so primarily and largely with material and perishable investments, that as a mere man of wealth the secret of farthest, most lasting, most vital influence is not his.

4. A yet loftier type of personal power than any we have named is the Intellectual. As the soul is the true man, intellectual stature is real stature. When man comes in contact with man, and strength is measured against strength, intellectual preëminence, more than all other advantages yet signalized, is real preëminence. The force of this power is far felt and permanent. Its monuments are stately and enduring. A word, a thought, pass out over the nations, and wing their flight down the ages. They became seeds of thought, and conditions and stimulants of mental activity to millions of minds and many generations. They have the keys of all souls in their keeping, and open, and enter in, and sit down with the air and the welcome of a master. They live as watchwords and rallying cries on men's lips in personal sorrows and great struggles. In them lives the life of their author. His works are not his mausoleum, but his incarnation, in which he still walks and talks among his fellows and his disciples, and shall never see death. Still he sings in immortal verse, still his theses teach in the schools of philosophy, still he stands before nature's secret altars, her high priest to all worshipers. Still he sways with burning periods the popular assembly, decrees judicial decisions, guides statesmanship and diplomacy, charms our evening hours with sweet fancies, or guides us along the mighty galleries of history, and watches through midnight vigils, with the lone student, beguiled by such companionship till the gray dawn smites his eyelids and pales his faithful lamp.

It *is* a crown to fire the eye of ambition. It *is* a height to tempt adventurous feet.

But this power in its distinctive inheritance, as a lordship among men, is for the few. It can not be universal. Its conditions are too exacting. It demands a life of devotion to itself. It asks for the young fresh years and the full strength. Minerva is a jealous divinity. She will not divide the homage of her votaries with a rival. Intellectual pursuits, in such measure as to confer intellectual command, can not be joined to the common everyday toils of life by which men win their daily bread. The teachers, the intellectual quickeners of their age in every department of mind must be mainly single and professional in their calling. Therefore if preëminence here be a lofty style of personal power, it is confined to its clanships; it is not popular, not a boon for the masses. It is a crown like the light of setting suns for the tall peaks, leaving the lower slopes and the vales in the shade.

And then as mere intellectual force, until it is veined with another life, it expends itself upon the intellect, or at farthest upon the sensibility. It works beneath a cold sky. If it comes into the warm region of the sensibilities, it does not go down to the vitalities of character and breathe through all the channels of the heart the spirit of the daily life. It is not even a power to soothe and bless its possessor. Its fruit turns to ashes on the lips, and many a disappointed aspirant for intellectual greatness confesses at the last, in bitterness of spirit,

"The tree of knowledge is not that of life."

Let us search again for yet another type of personal power subject to none of these conditions, while yet it shall gather to itself the best life and meaning of all that have preceded.

5. We must call this truer and better kind, *Moral Power*. Its seat is the moral nature, the conscience, and the heart. Its life is the central law prescribed by the supreme moral Governor—the law of his own being—the force that sways Omnipotence—the law, the force of love. It is ever obedient to the right, because it is love. For right is some being's due, and love can not withhold any thing that is due to God or man. For the same reason it is just. It is unselfish. It goes forth in beneficence whenever and wherever it may, as a full fountain flows down, give it open channels.

There arise thus at once innumerable expressions of this law as soon as it takes possession of the heart. This life pulses out in myriad actions. It asserts principles, and maintains allegiance to them. It builds up codes, and claims for them universal sovereignty. It denounces wrong, and thunders against it, and points to the darker thunders about the throne where the Supreme Love sits. It lifts up moral standards. It pushes them out along all the plains of character, plants them over against all human systems, moves them into contact with every life. It seeks to erect thus on all human consciences, with its accredited decisions as statutes, a universal tribunal, that shall try whatsoever thing on earth that has the quality of moral in it. Its judgments become pervading convictions, public sentiment; and from them, as rectified by an enlightened conscience, there lies no appeal, for the voice of the final Judge has already spoken in such decrees. He who contends against it can scarce avoid the conviction, that he is at warfare with God himself. This vocal truth, and right, and love, is the voice of the *highest*, and every accent is toned with that glorious majesty, against which none hath hardened himself and prospered. The feeblest human lips may utter the testimony, but it lifts the startled thought at once to the Infinite, and clothes itself with the attributes of Omnipotence and Sovereignty. The scope of this moral power comes into view thus at a glance. It is a life in the individual heart. It is a law for earth and time and man and all being.

More and more is this kind of power a puissance on earth. It is recognized; it is relied upon; it is obeyed. It assumes kingliness year by year, and stretches far an imperial scepter. It was of this that our greatest orator and statesman spoke when his heart surged up its deep tides against the insolent tyranny of the Czar: "Gentlemen, there is something on earth greater than arbitrary and despotic power. The lightning has its power, and the whirlwind has its power, and the earthquake has its power; but there is something among men more capable of shaking despotic thrones than lightning, whirlwind, or earthquake, and that is the excited and aroused indignation of the whole civilized world."

This indignant protest of humanity is the protest of a universal conscience in sympathy with eternal justice and right—other names only for eternal love. This over-awing power, which touches nothing that is material, wields no visible weaponry, and yet is stronger than any or all the might of nature—is MORAL, the power of truth, the power of love—that love glowing in the human heart—that truth believed and echoed from the human lips.

This is the power that more and more asserts supremacy in our day. He who takes strongest hold of his age, must work by this. His connection with human interests and human destinies must be, for his most controlling influence, not a superiority in height of stature, in height of place, in weight of purse, in breadth of intellect, but a moral connection—a taking hold of the elements of this new and latest royalty. This inheritance, too, is universal. It is not restricted to a favored few. The humblest mind, the lowliest place may wield this preëminent force. Any heart that can hold and use the truth—that can make right sacred, and regnant to itself—that can feel the glow and shed the light and warmth of love, shares this wide royalty, becomes a partner in this controlling supremacy.

All that was good and vital in other and outlawed types of personal force is restored and immortalized in this. The intellect may be wedded to it. Great thoughts are like crested waves on this mightier tide. Herein is the clearest mental illumination. Love is light. God is the father of light, and God is love.

Here, too, the solid golden ingots, the silver bars molten in this crucible of love, pour out their shining streams in nimblest and farthest currency, and dust that perishes is transmuted into polished gems that burn as the stars forever and ever.

Here there gathers also upon the heart the inspiration of that peerless nobility, that ancestry celestial and divine, whose crest is the brooding dove, whose motto is, "Born of God."

And here comes back, to light the eye, and fire the heart, and kindle heroic ardors of enthusiam, all that was generous, chivalrous, and self devoted in the day and story of knighthood.

This then is the point at which to ask our second question, How, as individuals, we may possess this moral power, find ourselves clothed with it as a personal force, and by it lay hold of and bless our age?

1. The heart itself must be the home and court of this power. The individual heart must yield itself to the control of this truth; come loyally under the monarchy of this right, and pulse in every throb with this arterial love. It must set up for itself this *law of love.* It must obey before it can reign. There will be no such personal power with the shallow and hollow pretense of allegiance to it. All must be solid sincerity in one's own spirit. The truth must pour its light through all these inner chambers, searching and illumining. The will must turn to the right, as the needle to the steady pole. Love must take her place, gentle and crowned queen of the soul. This mind must go over from self to love. (God is love.) The will must be conformed to the divine will, and fasten itself upon the great ends that august Will embraces—the public good, the holiness and happiness of all being.

This renovation of the heart is indispensable to the genuine possession and highest exercise of this moral power. Selfishness can not attain to it. Personal ambition is, and always will be, shorn of this strength. When the aim and the labor terminate upon self, the hands are weak to grasp and bless the age. This selfish cupidity may work evil enough, but can not by any possibility be leagued with a lasting beneficent personal influence. This man shall live and die, and his name shall perish. Neither in life shall his generation thank him, nor after death shall other generations seek his grave, to weep over him as a benefactor gone. Self must be slain. No more must the knee bend to it, the hands toil for it, the heart sorrow or rejoice as it suffers or prospers. This condition is imperative. Seek power, seek influence, seek a sphere, seek a hold upon men for self, and this wide and permanent sway shall be denied. The new, regenerate life must kindle upon the heart—God's life in the human soul—and then, and not till then, this vital and enduring power will begin to stream forth like rays from a lighted lamp at night.

2. There must be personal purity and integrity in action. The law of unselfish living, enthroned in the heart, must extend its dominion over the life. The character in those developments that meet men's eyes, must be fair and spotless. The man must be seen walking with his conscience at his left hand, the Bible at his right, and God before him. No mean thing, no dishonest thing, no unclean thing, no false thing, no piece of selfish trickery, no intrigue for personal advantage, no subterranean, dark practice of undermining another's foundations—nothing of all those arts and policies that self thinks fair play in a world of selfish competitions, rivalries, plots and counter-plots, must argue the supremacy of that odious idolatry in this bosom. For this personal hold upon the age, *character* is indispensable.

Ah! how slowly is built up a good character! The deep foundations are out of sight, and rise broad and massive without observation. Then, stone by stone, the rising walls grow visible and tall. Day by day builds itself in. Act by act—each act of life is built in. Those that are private and personal—the domestic, the social, the facts and spirit of a business career, public and official acts—all join, stone above stone, timber upon timber. Slowly it rises by careful and painstaking masonry. One rotten piece of timber will bring the whole fabric down a wreck. It must be well built—this citadel of personal power.

3. The ascendant law of unselfish devotion to the good of beings must assert itself, also to be puissant, in forms of self-denial—a cutting off of self-indulgencies, a careful personal abstinence from all that may be harmful to our fellows. The world is keen-eyed in this matter. It may insist upon the harmlessness of its pursuits and pleasures, the righteousness of its ways; resent interference and question; bestow ovations upon those that plead for the healthfulness and soundness of all its moral putrefactions, but, inconsistently enough with its creeds—quite consistently with the facts of a moral nature, it can not canonize such cozening flatteries; it can not consent that the moral teachers, whom it is to revere, and to whom its conscience shall bow, shall indorse its rule of morals. It knows better. It laughs inwardly a mocking and derisive laugh over the baptized philosophies that erect its follies, fashions, and corruptions into a religion. Go with the world to lead the world, put yourself at their head, in their own chosen paths, and their wanton and scornful feet will run over and tread you down in the mire of contempt and forgetfulness. Stand aloof, high and pure, *deny self;* the world can understand this as well as the other, and will yield it the homage of a conscience which it can not altogether pervert, and concede to it and you an influence and power which it can not choose but feel.

4. Again, this power grows and becomes effective by being employed. It must declare itself in action. It must not content itself with idly saying, I am, I exist, I am right-principled, I have divine energy within me. It will stifle itself and die out under such conditions. Nay, it attests its own hollowness by inactivity. Nothing is so restless in self-assertion as love. It has spoken, but it must speak again. It has brought in a tribute, but it must seek another. It has done, but it must keep doing. Caress follows upon caress, gift upon gift, tenderness upon tenderness, like waves of the sea. He who would possess more of this personal force, who would find it accumulating upon him, must use it—use all he has; use it with an economy that shall leave nothing of it unproductive and waste. He who loves, will do what love prompts, and what love can.

5. As to the particular ways in which this personal force will attach itself to human interests and live in their histories, we may say, the circumstances and opportunities of every man alone can give the definite and detailed answer. But these ways are all the ways possible to the man. They lead from every open door of

occasion; they fling wide their gateway with all necessity that will suffer our intervention. It is love flowing every where, like flowing waters. Set a stream in motion from a perennial fountain. On course the rills, dividing themselves and multiplying themselves as the flutings of the vale open channel ways. Every depression is filled up with crystal pools; each old furrow scarred into the ground, becomes a running brook; the hollows spread out in miniature lakes; and still the music laughs and gurgles along, flowing every where it may. And greenness margins every trickling silver line; and flowers in bud and in bloom, nod to the new creating power, and shed the fragrance of their gratitude on the air; and where it only insinuates itself drop by drop—an ooze, and not a flowing—the grasses lift up their reviving stems, and confess the secret benefaction. So will this moral power work as a personal force, if it be indeed the restless longing energy of love. Show it a good to be done—that is constraint enough for its activity. It will be love every where. It will stoop to a fallen child and set him on his feet, and wipe away his tears. It will tell a stranger his way; it will move to make room for one standing; it will give a gentle answer to the question of ignorance. From the prayer of the needy it will not turn away. It will share its last crust with the hungry. It will give a smile to wistful eyes. It will speak a kind word to the dejected and desolate. It will put its hand to every burden too heavy for the bearer to carry alone.

It will be especially eager and busy in affording the relief that goes deeper than the outward need. It will warn the heedless. It will strengthen the tempted. It will succor the beset. It will confirm the wavering. It will reïnforce the timid and yielding. It will lay a grasp upon the reckless, and cast itself in the path of the desperate. It will watch for its comrades, and make all a brother's care its own. Delicately, thoughtfully, prayerfully, it will set itself to be its brother's keeper. It will join him in his solitude; it will open its pleasant refuges to him in his home-sickness; it will dissuade him from vice and error; it will draw him by a personal magnetism into paths of sobriety, purity, and virtue; it will gird him around with bands of loving constraint, as with angel guardians.

It will not content itself with improving opportunities. It will create opportunities. It will make itself a sphere. It will go forth into the vineyard, to see what needs to be done, and ask the master for employment. It will search out the parentless, the sadder than orphans, the babes of the chill attic, the damp cellar, and the noisome gutter, and bring them, young, forlorn, straying lambs to the good Shepherd's arms. It will open "ragged schools," and convert the title into a misnomer to all eyes that look in upon the decent and cleanly order within doors. It will organize bands for spreading a table and lighting the hearth-stone within honest poverty's humble walls. It will lift the fallen in the gentleness of a great pity, like His whose sacred feet the Magdalen kissed unrebuked. It will bear the leaves of healing, full-handed, and scatter them like snow-flakes along all the thoroughfares. It will usher the book of books, a lamp of solar brightness into dark homes. It will bend with its spiritual kindred around the altars of social prayer. It will take its place in the front rank of the sacramental host; ask to be excused from none of its campaigns; never wearying of the march, the watch, or the conflict. It will hallow the day that stands among the days of time, God's symbol of sovereignty and majesty, like the test tree of Eden. In one word, it will honor the apostolic ideal of Christian living: "Steadfast, immovable, always abounding in the work of the Lord." So will it be real power, moral power—productive, efficient, fruitful, tireless, and constant in its degree as a law of nature, as the uncreated Love.

Can any man inaugurate for himself such a life and history, and pour himself out upon it as the normal habitude of his soul, and not be felt? Can such a life fail to take hold of the age? Can this power work, and not tell controllingly and abidingly upon individual interests and issues—the making and shaping of character, and the advancement of that unseen kingdom, whose stately marches, though all silent and soundless, are the real thread of time's eventful chronicle? Nay, indeed. This is true personal force. This is the way to build ourselves into the age, and the great purposes and final successes of Jehovah of hosts.

This style of living can not long be obscure, even to human eyes. A halo begins soon to surround this man's head. His presence reproves vice and hypocrisy and aimlessness. His breath quickens all languid souls. His strength helps all that are weary and overborne. Men begin to look up to him, to depend upon him, to count upon his definite influence. He is a depositary of celestial help for every good work and every harassed spirit. He is a pillar of hope in all the high places of the field. God and man build upon him as an approved corner-stone; the Church builds upon him; the world builds upon him; Christianity and its Author build upon him; his age confesses in this, his life-long labor of love, one of the great and permanent forces of that generation; and when God's record spreads out its scroll for studious eyes in yonder world, his renown will be high with heaven's plumed peerage.

Companions and friends, members of the Association, this is your way to move and bless your times; this is the personal force with which to take deepest and strongest hold of your age. You will add to it auxiliary nerves of which I have not spoken. The ardor of youth will glow with this central fire of love. The quick, warm, passionate sympathies of young men will pervade this living force. The smile of youth will sit on your face with the light of this celestial irradiation; the grasp of youth's fresh palm, the hopefulness of youth's bold, untamed spirit, the adventurous, enterprising heroism of youthful courage, the might of impulses, that older and soberer strength has dropped, and that go so far beyond all that is possible to mere strength, the genial, winning, magnetic power of this fresh, glad, buoyant spirit, are priceless aids, with you, to perfecting the invincibility of this your heritage of personal strength.

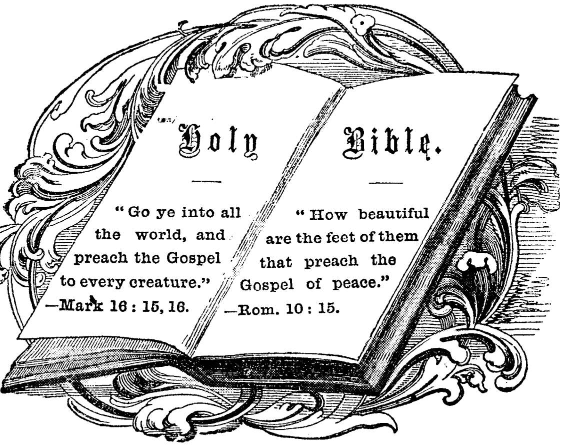
Here, then, lies the path of your true ambition. All other is ignoble, unworthy, and beside being forbidden, is utterly vain, as sure to defeat itself. Not that perhaps you may not win, if you strike for other immediate objects—but in the winning, will settle down upon your heart a great and incurable disappointment. You have won; you hold fast the prize—it is emptiness, ashes. You have mixed the cup with what elements you would, sought far and dearly bought. It sparkles to your lip, and is even as you drink bitterness and death. Awake to this better, holier ambition. You can not fail of the prize, nor will the prize fail to satisfy you.

May I be to you the voice of the new-born year? The old year, as it parted from you, had for you, perhaps, reproaches. You remember how sad-toned their accents, and how they sank into your heart like lead. This just-arrived messenger from the throne, that is to take you by the hand and lead you through all her changeful round, comes to you with unwrinkled mien, with eyes beaming like twin stars of hope, with a fair, unwritten scroll, for the yet unacted history of the months she calls her own, and she points forward and asks you to-night, with kindling cheek and quickened breath, what you will have this future, what shall be traced on her white scroll.

She singles out the strength of youth—and, gazing upon the yet undimmed eye, the elastic tread, the lithe, sinewy vigor of body and mind, she lays her summons upon you in God's name. "*Oh! work!*" she says, "work for your kind; work for your age; work for souls; work for God; work unselfishly. Let go the earthly prizes—all of them; strike for the spiritual good of men; count all things but loss for this grander prize; give life itself for it; and I will crown you with garlands of peace. The memorials of your age will crown you with eternal fame, and Christ will crown you kings and priests unto God forever."

What shall be your response?

A few more of these quick returning annual salutations, and we shall meet where the results of our earthly labor will fully appear. They that have toiled for wealth, for pleasure, for place, for honor, for any form of self, will be there with the fruit of all their devices. They that have thrown their strength into this labor of love, will there see, as no language can now set it forth, the immeasurably higher wisdom of their choice, the glorious harvest waiting upon their earthly work.


Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER,

And Village Pulpit.

Vol. III.—New Series.] FEBRUARY, 1860. [No. 2.—Whole No. 730.

SERMON IV.

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THE WISE RECKONING OF TIME.

"So teach us to number our days, that we may apply our hearts unto wisdom."—Psalm 90 : 12.

At what time can this prayer be more appropriate than at the commencement of a new year? Another year of our probation has gone. Its joys and sorrows, its plans and purposes, have passed away, and live now only in the recollection, and in the influence which they have had in forming our character, and in determining our destiny in the great day of accounts. We enter now upon a new year, uncertain what joys or sorrows it has in reserve for us; what trials we shall pass through; who of us shall die; who shall see its close in the same circumstances of joyousness with which we greet the first Sabbath of this year. How obviously proper, in these circumstances, as we stand thus upon its threshold, to lift up the voice of supplication and say to God: "So teach us to number our days, that we may apply our hearts unto wisdom."

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[*] The appropriate place for this discourse was in the January number, but the sermons connected with the portrait left no room for it.—Ed.

The meaning of the prayer it is not difficult to understand. It is, that God would teach us to take such an estimate of life that we may be led to act AS IF we saw its close—AS IF we saw the number of days that we are to live. We know not how long our lives are to continue. We have no intimation, no means of conjecturing, when they will close. For wise, and not unobvious reasons, God has concealed the end of life from us. He *could* have revealed to each one of us, as he did to Hezekiah, (Isa. 38,) the number of years that we shall live; or he could say to those of us whom he has appointed this year to death, as he did to Hananiah: "This year thou shalt die." (Jer. 28 : 16.) But he has concealed the close of our lives from us probably for these reasons: either (1) because, if sinners knew the exact hour when they were to die, they would defer preparation to the last day or hour, knowing that they would have time then to attend to it; or (2) because, if men knew the exact time when they were to die, the world would be filled with gloom, and our houses become like the cells of condemned malefactors, for what would be the effect on the families that compose this congregation, to understand precisely the names of those among us who are to die this year? What sadness would be in our dwellings as we looked upon the child dear to us destined to death, as the day drew near! Or (3) because the kind of uncertainty which now hangs over the awful subject, is best adapted to lead us without delay to prepare for our departure. The two settled things are all that is needful for us—first, the event is not far distant; and, second, it *may* occur at any year, any month, any hour. The Giver of Life, and the Closer of Life, knows when the hour will be. He, too, by the secret influence of his Spirit, can enable us to act *as if* WE saw the close of life. He can enable us to take an account of our own days, and form plans in reference to our own lives, *as if* we saw the close. Such is the prayer in the text. Who will refuse to offer it sincerely this morning? Who among us can refuse to ask of God that our hearts may be applied to true wisdom? In secret silence, my hearers, breathe forth this prayer to God now, as we enter on the consideration of the subject before us.

What would be the answer to this prayer, if it were answered? What views of life would it enable us to take? What plans would it lead us to form? These questions will direct our meditations, and in a series of observations I shall aim to answer them.

I. We should obtain a practical view of life as exceedingly short.

Such a view was obtained by the author of this psalm, and it was in part the reason why he offered this prayer, that he might have a practical view of a fact of which he could not doubt. "In the morning," speaking of men, he says, "they are like grass which groweth up; in the evening it is cut down and withered. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow, for it is soon cut off, and we fly away." It is not difficult for us to come to the conclusion, intellectually, that life is not very long at best; and that our own lives are not likely to be an exception to the general law. We would state this fact in an argument with another man to convince *him* that it was proper to contemplate the probable close of life at no distant period, and to prepare for it; or we would admit it in conversation with a friend. Yet as a practical and *felt* matter, how rare is it that it secures a hold on the mind! All of us insensibly fall into the habit of forming our plans *as if* we had some security against death, and *as if* we were to escape the lot which befalls others. *I* suffer such a delusion to occupy *my* mind; you do yours. I, though I see ministers of my own age, or younger than myself, cut down in the midst of their way, and those who had as fair a prospect of long life as I have, suddenly laid in the grave, insensibly find myself supposing that I may be an exception, and forming plans that will require many years to fill them up. The merchant, too, though he sees another merchant taken away before his plans of life are executed, may insensibly find himself anticipating many years, and scarcely feel that it is possible that he should be called to leave his own plans unfinished. The youth, too, even when he follows a fellow-youth to the grave, may find himself insensibly forming plans that are to stretch on to an honored old age, as though no such casualty could happen to him. And even they who seem to us to be "very aged men," may be seen to be forming schemes that would require no inconsiderable part of the time allowed to the venerable Methusaleh to accomplish. Men build houses, and buy farms, and make investments, and plant orchards, and send their ships to distant lands, and draw around them in their dwellings all the comforts that this or other climes can furnish, *as if* life were wholly a different thing from what it is, and were made of far less perishable and frail "stuff" than it actually is. It is not against these things that I now reason or remonstrate, but against the illusion which insensibly comes over your mind and mine, in regard to the actual period to which we are likely to live. The prayer of our text, if answered, would dissipate this illusion; and it would be well for us if, at the commencement of the new year at least, this illusion were dissipated. Now we form our plans anew. We make an estimate of our profits and losses; of what others owe to us, or we to them; of the value of our funds, and of our ability to extend our business, or of the necessity of contracting it, and of limiting our expenses; of the kind of hitherto untasted luxuries in which we may now safely indulge, or of the necessity of substituting economy in the place of extravagance. Let us to-day admit, as an important item, in forming our plans for this year, a just estimate of life, and see what influence that should have on our views of living, and our engagements for the year.

The simple matter of fact is, that life is short; that it is uncertain; that Death has his victims every day; that he comes into every place; that he shows no favoritism for any class; that he gives no indulgence to the young, the fair, the beautiful, the vigorous; and that he is wholly inexorable to all the pleadings which men make for a longer life who are not ready to die. It *is* short; it *is* a hand-breadth; it *is* a vapor; it *is* like a weaver's shuttle. Some may ask, *Why* it is so short? why, since so great interests are at stake, is it not longer? why does God make eternity depend on the conduct of a few hours? I would answer these questions now, only so far as they illustrate my text, and contribute to my object. You complain of its being so short as a part of probation. Let me say to such complainers: (1.) That you do not desire that life should be longer *in order* to prepare for eternity. That is not the object for which you wish to live. You wish to live to enjoy the pleasures of this world, not to prepare for the next. (2.) Life *is* long enough to prepare for eternity. "That life is long which answers life's great end." Ample time is given to each one to prepare to meet God. You feel that, for you are squandering large portions of life supposing that there is enough left to prepare to die. Can a man who has lived fifty years say that his life has been too short to repent of his sins, and believe in the Saviour? It requires little time to prepare for heaven. It requires much indeed to amass wealth, to obtain honor, to transmit the name to future times—but there is no one here who has not had ample time to prepare for heaven. (3.) It is merciful to *you* that time is thus short. Were it *not* so, you would defer the preparation for heaven as long as possible, and would live a life of sin, and harden yourself in impenitence, as you advanced in years. What would be the condition of the world if all men lived to be as old as they who lived before the flood? Just what theirs was—for among them who became penitent? See aged sinners now, hardening themselves as they advance in years. Who among them becomes converted? And should the race live on as it did then, the earth, as it was then, would be filled again with violence, and make it necessary to sweep it again by fire or flood for its crimes. (4.) It is in mercy to the race that life is short. Long enough to accomplish the work of salvation, and to allow much time, too, for social comforts, for the study of the works and ways of God, it is too short for one man to accumulate the wealth of provinces, and place himself alone in the earth—for he is cut off and his property is placed in better hands; it is too short for such a man as Alexander, or Napoleon, to establish a universal iron despotism, and bind all the limbs of men with fetters, for before the giant evil is done, God calls him to his great account, and men breathe again and are free; and it is too short for men to combine and execute purposes of infidelity and sin, for death breaks up the circle and dissolves the confederacy; and it is in mercy now to you and me, to society, to truth, to virtue, to liberty and salvation, that life is a span. But it is not too short for one and all to secure their eternal salvation if they will. Let us take such an estimate of life as we enter on the new year.

II. Should this prayer be answered, we should obtain a view of our fast-fleeing days and years *as a precious part of probation*. Now we are incessantly prone to forget it, and to regard time as given to us for any other purpose than to prepare for eternity. It is regarded as given for gain, amusement, ease, pleasure, sensual gratification; for dress, for eating, and for securing the good opinion of our fellow-men.

When a man performs a single thing, no matter how unimportant in itself, with a distinct reference to eternity, and as a part of probation, it constitutes a new era in his life, and makes him a different being. It takes him out from the common mass of mankind, and the great and noble conception will diffuse an influence over all his conduct and life. For there are many—nay, it is the common condition of mankind—who have never spent one half-hour in their lives in acting with any direct reference to the world to come; nay, who have never given the subject a moment of practical thought. They have spent many hours in preparing for a ball-room or a fashionable party; in preparing for a profession or an office; in preparing to live in ease when the snows of age shall fall gently on their heads; but not one single half-hour in any distinct and direct purpose to prepare for eternity. Now, should this plan become the leading plan of their lives, or should it occupy their attention in any manner as they are occupied in preparing for future life in this world, it would produce a change that would show itself in all their purposes and actions. It would be the salient point of a new life in their souls, and would diffuse its influence over all their plans. Such a view would be obtained, if the prayer of my text were sincerely offered, and if an answer were imparted. Our passing years then would be seen to be an important part of the probation for eternity—a part of existence whose plans and actions would leave their impression on all the future being; given with reference to a coming world, and invaluable above all the worth of rubies as connected with our escaping the woes of hell, and reaping the joys of heaven. They would be seen to be given, not for ease and enjoyment here, not for purposes of gain and ambition, but to be well filled up with reference to the world to come. That life is well spent where the steady aim is eternity; that is worse than wasted which falls short of that high and holy purpose.

I need not stay to demonstrate that this is a world of probation, and that he has no just view of life who does not thus regard it. The Bible has spoken unequivocally on that point, and leaves no room to doubt that it is so regarded by its great Author; and the whole train of events on earth leads us to the conclusion that God so designed it. Youth sends an influence forward to determine the condition of manhood, and the virtues and industry of youth are rewarded by the respectability and wealth of middle age, as the vices of youth are recompensed by poverty and dishonor. Middle age sends an influence forward to advanced years, and one point of time is perpetually determining the destiny in that which is to come. The results of the transactions of yesterday travel over the night when we sleep and meet us to-day, just as the result of conduct in this world travels over the sleep of death with us, our solitary companion, and meets us in the regions beyond to determine our destiny there. I know no truth that more commends itself to the common-sense of mankind, and that more accords with the uniform course of events, than that we are on probation for eternity. If so, a year has a value which words can not estimate, and to us now it is an important inquiry: What has been the bearing of the past year on our eternal doom? what results of that year are to meet us when we shall emerge from the vale of death? And it is an inquiry not *less* important, What are to be the results of the year whose first Sabbath this day dawns upon us?

I am not satisfied, however, with this general statement of the doctrine of probation. The probation or trial on which we are placed here, is as peculiar as it is important. The question to be determined is a very simple one, and turns mainly on a single point, as probation always does. With man in Paradise, it was a simple question whether he would abstain from the forbidden tree. With a young man now, the whole trial often consists in the question, whether he will *once* resist the solicitations of appetite and of friends —so thought and so called—about the intoxictiang cup; or the solicitations of curiosity or of friends, or a worse motive, to visit a gambling-room or a theater. So the trial for eternity is narrowed down to a single question, simple in its nature, but determining all the future doom. It is: Whether you will or will not accept of pardon and salvation through the merits of the Redeemer? That is the question before man: not whether he will abstain from the forbidden tree, for that is not now proposed; not whether we shall be saved by a life of perfect holiness, and go to heaven because we have never sinned, for that is equally out of the question—but whether, conscious of guilt, humbled, rebuked in spirit, penitent that we are among the unhappy wanderers from God our Maker, we will return and seek forgiveness through the merits of Him who died for us. This is the great and important question that is to be determined. To determine this, God gives us life. To one he gives eighty years; to another threescore and ten; to others fifty, forty, thirty, twenty — to all enough, and yet to all, little enough ; to all, the time is uncertain, and yet to all, the present is available and ample; and to all, this time is soon to pass away; for not one moment is to be allowed for *that* purpose beyond the grave. Permit me to add, my hearers, that much light is thrown on the solution of that question by the past year. That year is gone; and to you who are now impenitent, the purposes for which God gave you the year have been in no manner answered. It has been to you worse than a wasted year—a year of the positive rejection of the Son of God; and rather than have been doing that, a man had better have been in his grave.

III. Should the prayer in my text be offered and answered, we should be led to act as if life were soon to close. I have already intimated that few of us so act now. We delude ourselves with a vain expectation of long life, and we are glad to have this illusion play around the heart; for who is there that on some points does not like to be deceived? *Now*, we form our plans as if we had much time yet to live; could we see the truth, we should be led to act *as if* we saw that we were soon to die. This is true of all in a general sense; in respect to some here it would be found to be true in a peculiar and most affecting sense.

It is true of all. I bring it to you as not a new, but as a very weighty and important truth, that the period is not far distant when *all* that I now address—all in this city, rich and poor; all in this land, free and bond; all on earth, holy and unholy—will be in the graves—all gone, all silent, all returning to dust, all forgotten. Your seat in this house will be vacated, and a new comer will sit there; your seat at the table in your dwellings will be vacant; your well-known tread and voice will be heard there by your wife and children no more; and the chamber where you now sleep will be darkened, and still; for you, pale and speechless, will lie there dead. The man almost without feeling will thrust his spade in the earth, and ply his solitary task in the grave-yard to make another bed for you, and you will soon be forgotten. Few will weep over you; and soon their tears will be dried up, and they will all lay aside the badges of grief, and the footsteps of your being will be obliterated as the ebbing and flowing waves remove the footprint on the beach. I attend many funerals; and I endeavor to be not an inattentive observer of what occurs there, and to derive from all such places lessons that may be of practical value. I have been a man of ambition, far more than my sober reflections can justify, and have had a desire that my name should be remembered when I am dead; yet, though I can not justify it, I know not that it has been a more ardent desire than is cherished by many other men. But I confess if there is any thing that serves effectually to rebuke and mortify this passion; to show me how little likely it is to be gratified, and to convince me how vain, and worthless, and foolish it is, it is what I see at funerals, and in the remembrances of the dead. How narrow is the circle that is affected at all! How little sense of *loss* is felt extensively when a man dies! How much is it regarded as a matter of course that *he should die;* and in what a cold *business manner* is he consigned to the grave! How soon is his place filled up, if a pastor, by another pastor equally or more beloved; if a judge on the bench, by another, perhaps long an aspirant for the office; if a physician or a lawyer, by one who enters without a tear into the large practice for which he has been waiting long; if a merchant, by one who stood at his elbow waiting that he might be removed. The world will have other things to do than to think much of us when we are dead; and when we have received the tribute of the small circle of personal friends that we have been able to draw around us, and perhaps the passing remark of the stranger on what he may have heard of our worth, we must content ourselves to be forgotten. Happy, then, they who, though destined to be soon forgotten on earth, will have the assurance that there is ONE who will remember them, even in the grave!

But the truth that life will soon close, is more *especially* true of some. There are individuals here, of which number perhaps I am one, who are particularly concerned in this remark. A year since I addressed some here who are not present to hear me to-day, and who will hear the voice of pastor or friend no more. To-day I address some who will not be where they may hear the Gospel at the close of this year; and of whom it is written by Him who changes not: "This year thou shalt die." I say, I address some such. This fact has all the certainty which any future event *can* have, and is nearly as certain as it is that the sun will rise to-morrow. If I live, I as certainly expect to be called on to attend funerals this year as I do that the months and weeks will roll round. Who are the victims, I know not; I do not wish to know. Two things I know with tolerable certainty, however. One is, that they will be very likely to be taken from those who are least expecting it, and that probably some of these dear youth will be the victims; and the other is, that so far as we can see, they are as likely to be taken from one of these pews as another. Suppose I begin on the right, and take the pew nearest to me, and then the next, and the next, and the next; I would say to those sitting there that it is as likely that the breach will be made *there* as any where. To those that sit there to-day, then, how natural to ask the question: "Are you ready?" God can teach those of us who are thus destined to death to act as though *we* saw it; to apply our hearts to wisdom as though *we* saw the day and the hour of our departure.

IV. Were this prayer answered, it would lead to the change of many plans which we are now forming, and which are far from the wisdom which would be suggested by the proper numbering of our days. It is not unreasonable to suppose that many of the plans which are formed by those before me at the commencement of the year are not based on any supposition that death is near, or perhaps that he approaches at all. They would be essentially modified, perhaps wholly abandoned, were the truth of the whole matter clearly seen. Suppose you were to see the future just as God sees it; suppose you were able to calculate with certainty the months, the weeks, the hours, the moments, the very *seconds* that you are to live—it is fair to presume that such an estimate would lead many here essentially to modify their plans at the commencement of this year. He who has begun the year flushed with the hopes of gain, and with cheering prospects of better times, intent now more than ever on being rich, would perceive the propriety of paying attention to the concerns of the soul. He might remember the solemn address made to one man, "Thou fool! this night shall thy soul be required of thee," and feel it necessary greatly to modify his plans, and to make the preparation for that hour now the primary purpose. That professing Christian now mingling much more freely than the Saviour would have done, or would now approve, with the world of fashion and of levity—the world that knows not its God, and desires not a Redeemer—might feel that there would be a propriety in withdrawing from such scenes, and giving the heart to godliness, and seriousness, and prayer; and might see the propriety that one expecting soon to be with the redeemed above should have the heart better prepared than it is likely to be where God is forgotten. That young man that is full of the hope of distinction in this world, but without the prospect of honor in the world to come, and that has resolved to push forward his efforts with augmented ardor this year in pursuit of the prize, might feel that it was necessary to grasp a prize that is nearer and brighter—the crown of glory—and to make immediate preparation for the honors of heaven. And she who expects to devote herself to vanity might feel that there was some impropriety in dancing over the earth which is so soon to be opened to furnish her a grave, and that as she treads near the crumbling verge, a more careful and sedate step becomes her. What a change would be produced in our plans to-day if we saw the reality! Who is there

here who would not be likely to modify his schemes! How many are there who would feel it necessary to form them wholly anew! *God* can *so* influence the mind that we shall form our plans *as if* we saw all before us; and who *could* be injured by sincerely offering that prayer at the beginning of this new year?

V. Such an answer to the prayer would show the propriety of an immediate attention to whatever is necessary to prepare to die. *To die*—dreaded, repulsive, chilling word! I know you will think of it as little as you can; but I know also that the time is not far distant when it *must* be thought of; and I know too, that, by the help of the Almighty Spirit, I could show you how that word would lose almost all its terrors; perhaps become a subject of delightful contemplation. Pleasant or unpleasant, however, it is a word and a thing that pertains to you and me—and we are equally interested in knowing what is a proper preparation for it. I am drawing near to the close of my remarks, and I would finish what I have to say by pressing this point on your attention. What is to be done? How?

With some of you, my hearers, every thing is to be done. To this day, in some instances, in a life already somewhat protracted, you have done literally *nothing* to prepare for the eternity which is before you. The past year is now numbered with those that went before *it*, characterized in your case by the total neglect of the soul. In all that year, in all your past life, you can not fix the eye on one half-hour when you sat down to think soberly about eternity; when you read the Bible one half-hour to find out the way of salvation; when you prayed a half-hour that your soul might be saved. Momentary thoughts, dismissed as soon as they could be, you have had; perhaps hours of gloom, which you have been anxious to conceal from your friends, you have had; seriousness you have experienced on the death of a child, but your main anxiety then has not been how those thoughts might take a religious direction, and result in your conversion, but how they might *not*. Solemn feelings you may have had under the preaching of the Gospel, but the solicitude excited in your bosom has not been how they might result in your conversion, but how you could best get rid of the thoughts that troubled you. I have reasons which thoroughly convince me of the fact, to believe that I address some with whom this has become the settled plan of life—those of you, among others, who will listen to an argument that relates to a point in which you have no interest, but who, the moment the subject approaches the form of an earnest and anxious appeal to you directly, coolly turn away. Such have formed a very deliberate resolution *not* to do any thing with reference to a preparation to die, further than to provide a decent place of interment, and to make a will, and arrange their worldly affairs. Not one step have you taken to prepare, in any proper sense, to enter the eternal world; not one thing have you left undone to crowd the whole subject from the mind.

At the beginning of another year, you present yourselves in this sanctuary, with this as the record of the past. You have gone through another entire year, and have kept the subject of religion from the mind. It is all the *permanent*, the *eternal* record which is likely to be made of you in relation to the past year. That record is made. You enter upon another year, intending still the same thing. Unpardoned, unrenewed, unsanctified, worldly, ambitious, vain, unreconciled to God, and designing to remain thus; in God's world, and yet determined not to acknowledge him; not far from his bar, and having made towards it the whole journey of another year, unprepared to meet him; you have come here to-day intending that this shall be a prayerless and a thoughtless year also—perchance a year of gayety, folly, sin. I admonish you, with the fidelity of a pastor, and the tenderness of a friend, that for such a purpose you must soon give account to God. Hitherto, you have done nothing to be prepared to meet him. On your own grave, before the snows of the next December may fall, the grass may wave, and the rose-bush may have been planted there by the trembling hand of a friend—and a year hence the winds of winter may howl around your tomb. Will you not offer this one prayer? "So teach me to number my days, that I may apply my heart unto wisdom." Ye who have spent the past year in the neglect of the Bible, will you not be persuaded to begin, and continue, and end this, if you live, in the search for heavenly wisdom? Ye who have spent the past year without prayer, shall this year be prayerless also? Will you not go to-day to the fountain of wisdom, and ask His guidance and direction in the way to life? You whose life has been a life of vanity and thoughtlessness and sin, and whose leading reflections to-day should be those of amazement at the forbearance and compassion of God—will you not remember that it is possible to weary-out that compassion and long-suffering, and that the message often goes forth: "Cut him down; why cumbereth he the ground?"

And ye Christians, friends of the Redeemer, heirs of glory, who have been taught by the Eternal Spirit that your days are like the weaver's shuttle, and who enter now, perhaps, on the last year of your life—certainly on a year whose journey of weeks and hours and moments is to be traveled over but once—will you not to-day in sincerity breathe forth this prayer, and open your bosom to the heavenly answer? So teach us to number our days, that we may apply our hearts to wisdom. Not to the ways of folly; not to schemes of life that thou wilt not approve; not to inordinate gain—to ambition, to the love of the pride, pomp, and vanity of life; not to the ways of gayety and sin—but to those paths and plans on which wisdom is instamped; to sober views of life, of its shortness, of its value as a part of probation; to the nearness of its close, and the momentous consequences of the actions of this life. If in thy inscrutable Providence it shall be thy will that this year shall close our lives, help us to live as if *we* saw the coming of the day; if, in mercy, we are carried through this year also, that we may so live that its deeds shall shed light and glory on our future being, and salvation around us; but whether we live or die, that we may meet thine approbation, and walk beneath thy smiles. So let wisdom guide us; so let peace and the hope of heaven accompany us to the moment so eventful to us, when the angel shall lift his hand, and swear that in regard to us, "time shall be no longer." AMEN.

SERMON V.

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THE TWO LAWS.

"TELL me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he who was of the bondwoman was born after the flesh; but he of the freewoman was by promise. Which things are an allegory: for these are the two covenants; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. But Jerusalem which is above is free, which is the mother of us all. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman. So then, brethren, we are not children of the bondwoman, but of the free."—GAL. 4:21-31.

THIS passage, though obscure, very plainly expresses a two-fold method of divine government. There are two Jerusalems; one above and one below: there are two covenants; there is a two-fold line of descent—one that of bondage, the other, that of freedom. The former descent is by the flesh, the latter by promise.

It should be noticed that these two methods of the divine government, though they seem different, and that of the flesh seems the more ancient, are yet in reality one, and begin together. Isaac and Ishmael are children in the same family, and the child after the flesh has no inheritance, but the child of promise is heir of all. Moreover, the life of bondage and service is only for the sake of the life of freedom. The two covenants have one purpose, the reconciliation of man with God; and the Jerusalem of the old covenant is but the stepping-stone over which we pass into the new Jerusalem, which the Apostle personates as our true mother.

Applying the allegory to ourselves, we notice that the life of the flesh is more obtrusive than that of the spirit. At first it seems to be the entire life, it often becomes an exacting power, and claims the preëminence as the real life, and if the spirit sets up an opposing interest, this life of the flesh becomes a persecuting one; still the flesh is for the sake of the spirit. The flesh, when it has performed its mission, is to be cast off as a worthless husk; for the true being of man does not reside in it. All that seemed at first to be of the flesh, proves at last to be really of the spirit, and the new Jerusalem, which seemed without an inhabitant, gathers finally within its walls all the children of God. The followers of Christ are, all of them, the children of promise—inhabitants of the Jerusalem above, or of the kingdom of God. The redeemed of ancient days, before the time of Christ, who were once children of bondage, have long since cast off the habiliments of service, in which they did the work of their master; and thus we are now all one in Him who is head over all things to the Church. The promise, therefore, to which Isaac was born, remains still in force, a part of the present government of God, while the formal, ritual, fleshly covenant of ordinances delivered from mount Sinai has for centuries been scattered like chaff in the winds.

This two-fold method of God's government brought to view in the text, which might be applied to all his dealings with men, I propose to dwell upon, as it is applicable to the most concentrated and condensed expression of his will, namely, his law. The revelation of God to men has been under a two-fold law, and whatever forms may have been thrown about it, the true explanation of all is to be found by a reference to the governing rule that pervades the whole. If we understand the law as it is revealed, we shall easily understand the essential parts of all that is connected with it.

There are then, or there were, two laws; one external, formal, consisting of rites and ceremonies, the other internal, spiritual, consisting of rules for the sentiments and affections of the heart. And yet these two are, and always were, one. They were never, by the divine intention, at war, and have only been opposed to each other by the ignorance or malice of men. The formal law had never existed but for the sake of the spiritual, of which it was the body; and yet the spiritual in our world, never could exist, but by being nursed in a bodily form—the law of rites and ceremonies.

You may perhaps, by examining, be able to find a stalk of wheat that has but a single kernel. Now the stately growth of straw, the beautiful form of the head, the closely packed array of husk, are all for the sake of the kernel within. The head of the wheat shoots out into beauty, and almost in a day attains a perfect form. But closely enveloped in the very center of the ear, if you dissect it, you will find the smallest bulb, a mere point, discoverable only by careful search, and yet that bulb is the only important thing in the whole; that is the child of promise; all else is to be thrown away; by that the life of the world is to be sustained. Nevertheless, the husk is for weeks of the utmost importance; it is to protect the kernel, wrap it up as a mother does a child, from evening damps, from noonday heats, from drenching rain, from withering frosts. Here then, are two counter processes. The husk springs at once to full life, but soon enters on its period of decay; the parts are early detached from each other, it loses its beauty of form, loses its utility, and in harvest is rudely torn off and scattered as worthless chaff. The kernel begins in feebleness, seems nothing in comparison with the beautiful waving stalk, on the summit of which it is lodged, but it increases while the husk decreases; it grows to a fullness and rotundity that crowds off its swaddling clothes, and in its maturity it is garnered with the most scrupulous care, while its pretentious and gay envelopment is left to be trodden under foot, having accomplished its mission in bringing to perfection the modest and concealed grain that nestled within its folds.

This counter process, one part increasing as the other decays, one perfect when the other is at its point of greatest imperfection, is a process found in all the works of nature, and in all the providential arrangements of the universe. It seems to be the universal method of the divine working. In no part of revelation, however, is this method more obvious than in the two laws which God has ordained, known as the ceremonial law and the moral law. These two laws are one. The former was for the sake of the latter. It was the husk in which the rule of morals and the law of love came to perfection.

At mount Sinai God ordained certain imposing ceremonies, after a pattern shown to Moses in the mount. The symbols of a mysterious religion were arrayed in stately forms, to arrest the eye and captivate the imagination. There was the tabernacle, wrapped in gorgeous curtains of blue, and scarlet, and purple, and fine-twined linen, wrought with cherubim and cunning work; there were curtains of goat's hair; and badger's skins dyed red trailed like flowing robes adown its sides and along the ground; there was an entrance vail to conceal the sanctuary from all vulgar gaze; there was a partition vail to secure the most holy place from even priestly eyes; there was a golden candlestick, with its seven unquenchable fires; there was a table of shew-bread; there was an ark, and a mercy-seat with cherubim upon it, and the visible Shechinah, the fiery presence of God; there was the court of the tabernacle, an inclosure for the Israelites within fine wrought curtains hanging upon bars and posts of precious wood joined by sockets of silver; there was an altar of sacrifice, on which victims to the divine Ruler sent up the propitiation of life offered for sin; there were instituted imposing forms of priestly pomp, and long-stoled officials with teraphim, phylactery, and ephod moved grandly through their appointed functions, fulfilling a mission appointed them of heaven. We can but look on all this array with admiration—silver and gold, purple and scarlet, the burning oil and the lives of oxen, sheep, and goats, and the orders of consecrated priests were not too gorgeous or too costly an envelope in which to convey to after-ages God's message of love to men.

But within the most holy place, concealed in an ark, externally of great beauty and expense, overlaid with gold, were two tables of stone, written over with a few brief sentences by the finger of God. Thus closely enveloped from view, was the kernel, which was to grow to maturity, and become the food of the world. It seemed the barest point now, hardly a speck within its gorgeous husk. The world would have looked on the revelation of God, and not have noticed this as a part of it. The Jews were delighted with their ritual, and did not know which part was to decay, which to come to maturity, and be the fruit—the bread of God, that came down from heaven. They were right in looking on all this as one revelation, but they found the value in the husk, while it was the ten commandments hidden in the ark that were the substance and the soul of the divine teaching.

Through all the discipline of the Jews the law ruling over the heart, the law of morals, was continually making its worth felt. The prophets and the psalmists soon learned to believe it of more importance than ritual service; to do justice and love mercy they learned to estimate as of more value than thousands of sacrifice, and ten thousands of rivers of oil; the husk was slowly, gradually disengaged from its content, the age of its decay began, the effects of age were visible, Judaism was falling into contempt, when suddenly there emerged from the golden ark, the law in its full maturity—Jesus Christ—the law drawn out in living characters. He burst the shell of formalism, he scattered the swathing-bands of religion as chaff in the wind, he stood forth himself, as the only real revelation, the fruit that had been so long coming to maturity, the bread of God that descended from heaven. The ten commandments were the point toward which all God's revelation centered; they were the salient point from which God's power in the earth went forth, and round which his revelation ensphered itself, forming a body, yet a spiritual body—Jesus Christ the righteous. Henceforth Jesus Christ is our revelation and our religion; all we can know of God centers in him; from him, you may go by a direct line of connection, to all that is divine in the world: "Thou hast created all things, and for thy pleasure they are and were created."

The subject which I have now brought before you, will afford us many themes of practical consideration. I can notice but a few of them.

I. I notice the proof of progress in the world. There has often been much doubt whether men were really advancing in morals, or in any form of civilization. It has been maintained that the former ages were the best; that the highest attainments of the human race had already been made. We can not delay at present to argue the question, nor to canvass human opinions; but we may notice the divine judgment in the case. There are two epochs of human advancement very distinctly fixed by the revelation which God has made. When the children of Israel sat down at the foot of mount Sinai, the world had advanced so far towards its harvest, that the heads of the wheat appeared, the husk shot up out of the straw, and the grain, the true kernel, fixed itself within, and unnoticed as yet, was fastening upon the true fountain of life, where it was to be in due time brought to maturity. When Jesus Christ appeared fifteen centuries later, the kernel was ripe, the husk was no longer needed, the first fruits were ready for the garner, and the chaff was burned with unquenchable fire.

But let us apply the progress of events to men as they appear among us. Until the time of Christ, the law was preserved in forms; men were to keep it, by keeping up a thousand ceremonies, and in these they were unconsciously to perform the will of God. Men were in a state of boyhood and immaturity, they were, by divine arrangement, to be induced to serve God, by having that worship arrayed in forms that pleased the fancy, forms that were adapted to their unripe tastes. Since the advent of our Lord, the law has been required of us as a principle of conduct. That we should serve God, and love our neighbor as ourselves, is required as a product of the soul itself, from a motive within, not as involved in a gorgeous external routine. From our Lord's day, man has been required to be a law to himself. God demands of him now, to be a man, and do without the fascinating array of wrought needle-work and scarlet hangings, what he ought to do, and to leave these childish things. Children must be caressed, praised, and allured to their work, but now the world has passed that stage, and, as Christ was perfect, so be ye perfect, without the aid of Levitical rites and ceremonies, is the command laid upon us.

In the text, Paul attacks almost fiercely, those who desire to return to the old way. "Tell me, ye that desire to be under the law, do ye not hear the law?" Can you not, he says, by this time understand this matter? You are still required to do in substance, all that your fathers ever did, but they had long and tedious ceremonies, and you are expected to be men, and put away childish things. The law always demanded precisely what it now demands. Hark! "Do ye not hear the law?" It says, and has always said, "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself," and now it says only this. We may say, then, that at the epoch of Christ's advent, the world attained its majority. Since that time the Christian world has not been under tutors and governors. Christians are forbidden to call any man master. Christ is their true head, to him alone may they render obedience. The same attainment is expressed in the word free. Men at their majority come to their freedom. In Christ, the world came to its freedom, and from that day, all the children of God are sons of the free woman. Freedom is not lawlessness, but being a law to ourselves. The law is no longer wrapped up in external forms, but is now embodied in us as it was in Christ, and from the heart we obey, for the law is the actuating power of the heart. We are no longer in bondage, simply because our willing service is the service God has always required. The young man at twenty-one is free, not because he is beyond parental control, but because such control is now so inwrought into his being, that he obeys without constraint, the same law that before was enforced upon him. Hence the Apostle says, "He that looketh into the perfect law of liberty and continueth therein, that man is blessed in his deeds," he is a man who may be congratulated as having arrived at manhood.

II. I remark again, this subject shows us that there is great beauty in the law of God. There was great beauty in the array in which the law slumbered out its period of immaturity and growth. The husk was a golden one; it will be remembered forever, as displaying all the rich and varying tints of autumn. It was, in the proud language of Jewish song, designated as the beauty of holiness. But we can not believe the substance has less glory than the shadow. Those all but prefigured the qualities that were embedded within, as substantial parts of the real wheat, coming to its ripeness in such regal array. They were but feeble expressions of the heavenly things that were contained in a latent state in the law.

Lift the vail of the tabernacle, and you see at your left hand the golden candlestick with its seven lamps emitting a dim light in the darkness of an inclosure, whose dense curtains shut out the light of day. They are but feeble imitations of the stars that shed light upon the night. On the right hand, you see a table of shew-bread, set forth to exhibit God's care of his people, and a type of the bread of God given for the life of the world. In the front is a vail which you may not pass on pain of death; behind it is the source of light, the burning Shechinah, and the mercy-seat, and the real law on the tables of stone. The view is a beautiful one, emblem of heaven and of glory, dim fore-shadowing of the Jerusalem above, where there is no night, and no need of the light of the sun; where the Lord God, the unvailed Shechinah evermore irradiates the city. But these frail emblems are so far from exhibiting a real view of heaven, that they fall far short of expressing the real glory of the visible heavens above us. But in the ark beyond the vail is an expression of the law, less imposing, indeed than that now before our eyes, but of far deeper import, if we have the eye to look into it. Can you look into that perfect law of liberty, and gaze far down into its sacred depths to see the beautiful array there represented, a beauty as much beyond the visible beauty of the Levitical rites as spirit is above mattter. The ten commandments, a few brief sentences, "Thou shalt have no other gods before me; thou shalt not take the name of the Lord thy God in vain; thou shalt not kill; honor thy father and thy mother;" are outline sketches of a picture that when fully completed and perfected, will present infinitely more than the gorgeous array of the Hebrew service, their childish beauty of holiness. Look upon them as written on their tables of stone; at first view they seem but ordinary letters written on a blank surface, but if you gaze intently into that perfect law, you will find it to be like a picture on the canvas, drawn by the true laws of perspective; gaze intently, and the long vista of the future will open before you; you will see through what seemed at first dim and ill-drawn lines, into the hidden depths of a picture that contains a view of the real glories of heaven. Love to God and love to man is the law of the two tables of stone; a law now embodied in man's heart; transferred from the table without to the table within, freely obeyed, and so a law of liberty. But it does not demand a gaze into the future to see in part what the picture contains. We are now advanced nearly two thousand years down the distance there opened to view, and I ask you to look about, forget the future and the past for a moment, and think of the present. I see to-day Christendom clothed with far richer adornments than in the days of old were the golden taches and wrought loops that decked the earthly sanctuary. I see the world a temple to the living God, and its institutions ornaments of beauty and glory in which Christianity is arrayed. All the gentler and kindlier sentiments of the race are the product of this law. The keen eye of prophecy looked in, thousands of years ago, and saw the products of mind mellowed by the law of Christ, and the inner law of Sinai. Now it needs no prophetic eye to see the effect. Thou shalt love thy neighbor as thyself, has become a living, acting sentiment; the law is now in the heart, it is manifesting itself in the life and conduct of men; they do fulfill the law to some extent as a law of liberty. We behold the manifestation of this truth in popular education, a scheme to elevate every one of the race as a brother; we see it in the acknowledgment of popular rights, the only power that ever dethroned a monarch without substituting a grosser tyranny in his place; we see it in homes for orphans, retreats for the abandoned, asylums for the insane and unfortunate, in the parental care exercised for the good of sailors, in the mitigation of punishments in prisons, even in the humanity that gleams out amid the horrors of war; all these things are the gems inwrought into that wonderful mosaic—the law realized in human life. Moreover, we need not look alone at the sentiments which men entertain towards each other. The other table of the Decalogue has also produced its results. Since the time of Christ thou shalt love the Lord thy God with all thy heart, has been the proclaimed law of all nations, and we have the result in the contrast between the Christian and the Jewish view of God. Our God is the God of all, a loving, gracious, forgiving God; an amiable being, who so loved the world that he gave his Son to die. God submits to no exclusive Jewish title to himself, he is not a God of wrath and vengeance to all except the descendants of Abraham; but a universal Father, who bends over the world with the tenderest love; every poor, lost, wandering pilgrim on earth may now find a home—a father's house.

To such a scene I may point you, when you look into God's law as a picture of the future. I say there is great beauty and loveliness in the law; it embodies all that is gracious, kindly, merciful, peaceful in our apprehension or experience. The Jewish beauty of holiness has long since faded; the lamps have gone out; the golden candlestick has been removed from its place, and the shew-bread is moldered to dust; but the word of God abideth forever. It is the glory and adornment of our Christian age, and eye hath not yet seen, nor ear heard, what it holds reserved for them that love God.

III. This subject leads us to a remark in reference to preaching the law. It is not uncommon to see marks of restlessness when the law is proclaimed from the pulpit. It has become quite common to say, Preach Christ, and ministers even have yielded and said, Yes, it is better to preach Christ. This subject shows the absurdity of the position. To preach the law, and to preach Christ, are the same thing. Christ and the law are wonderfully woven together, and seem almost by magic to change places with each other. Christ and the law are the same thing to you, my hearer. Do you keep the law perfectly, and you will have no need of

Christ. God will accept you without an atonement if you will show that the law has not been transgressed.

Again, Christ is to you the law, for if you have failed in keeping that law, and are under condemnation, go to the bar of God in the name of Christ, and that name is accepted in the law's stead. He holds no other position in the work of redemption; it is because there is a law that you need a Christ. When the law of a gracious God is preached to sinners, in the very act Christ is preached, as the means of salvation from the penalty of the law. When Christ is preached, in the very act the law is proclaimed, for Christ is the end of the law for righteousness. Whoever preaches the law, preaches to you a schoolmaster, that shall bring you to Christ. Whoever preaches Christ, preaches not one who has abrogated the law, but one who has fulfilled every jot and tittle of it. Christ and the law are entirely at one in their end and purposes among men. Would you see the law in all its magnitude and importance, look at it through Christ. He magnifies the law and makes it honorable. As astronomers look through their glasses at the heavenly orbs, and behold systems of worlds and satellites of planets, where we see only confused rays of light glancing in disorder; so, if you look into the law through Christ as a telescope, you will see perfect order, a system of divine arrangements threading in its perfect progress the eternal decrees of God, opening with the creation, and never closing but as death is swallowed up of life, in the city of God.

Men, therefore, in objecting to the preaching of the law, condemn themselves. They love order and beauty. They are even too much given to ideals, to schemes of perfection that can never be realized. Why do they not gladly dwell on this ideal of all perfection, the law of God? Is it not unnatural to turn away in disgust from such an exhibition of God's plan?

Yet men do almost universally shrink from any view of the plans and purposes of their providential Ruler. The reason is, his law brings with it the charge of transgression. "By the law is the knowledge of sin." The opposition to the preaching of the law, therefore, is due to a sense of guilt, and is a condemnation of self. For this reason, the preacher might be strongly inclined to omit any reference to the subject; he can have no delight in making charges of guilt, and arraigning his hearers as culprits at a tribunal of justice. But as an ambassador of God, he may not shun to declare the whole counsel of his Master. The judge on the bench does not out of mere politeness avoid reference to the law which a criminal has broken, neither can he who pleads with men to be reconciled with their Judge, avoid the unpleasant duty of proclaiming that God has a controversy with his people. Rather will he urge them to be in haste and flee from their unnatural and false position. First be reconciled to God, and there will be no such annoyances rising from a contemplation of his commandments. With the Psalmist will you gaze long and deeply into the law, and see wondrous things therein. You will in the morning take that law for your guide during the day, and at night rest the more peacefully that all your anxieties and cares slumber beneath its sacred influences. "In the law of the Lord" will you "meditate day and night."

SERMON VI.

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"CARRIED INTO ABRAHAM'S BOSOM."

"AND was carried by the angels into Abraham's bosom."—LUKE 16: 22.

THERE is much that is great and godlike in the human mind, even though debased by the fall. But the mind is joined, in its first stage of existence, to a body frail and perishable; and when this is enfeebled by disease, the mind often becomes enfeebled also, so that it is no uncommon thing to see strong-minded persons appear like children on the bed of languishment and dissolution. Sons, heretofore athletic and courageous, cling to their parents as if they were infants again, and can hardly bear to have them out of their sight. Husbands cling to their wives, though for many a year these wives have been accustomed to hang upon the arm of their husbands, like the vine upon the sturdy oak. And all, as they draw near the dark valley, under the fearful process of dissolution, and with the dread of its struggles before their eyes, often greatly magnified, all cling to some one to befriend them, to stand by and support and minister to them, till the scene shall close. And it is a redeeming feature of our fallen nature that so much of sympathy and tenderness and affection are left, that persons dying among friends, or among strangers, are seldom destitute of some one to turn and smooth the pillow, to fan the pallid cheek, to administer the soothing or stimulating cordial, to wipe the moistened brow, to bathe the throbbing temples, to listen to the last whispers, and to close the eyes when the struggle is over. Seldom is the dying man destitute of some one to cling to while life lasts. But what then? Is the soul left alone, then—left to wing its way in solitude? By no means. Just here comes in one of the most interesting revelations of the Bible, and one of the prominent revelations of my text—to wit, that as soon as the redeemed and sanctified soul leaves the body it enters into immediate and conscious fellowship with angels. As soon as it passes beyond the reach of the attentions of earthly friends, it is received into the convoy and society of heavenly friends. As soon as it is divested of the timidity and feebleness consequent upon its connection with a perishing body, and thus becomes strong and bold enough to range the length and breadth of the universe alone, it is surrounded, and guarded, and guided by a squadron of those mighty beings, any one of whom might defy the armies of earth, or the legions of hell. The whole subject of the ministry of angels is one of exceeding interest. To be assured that these fleet, and mighty, and glorious beings are in any manner ministers, servants of those who shall be heirs of salvation, that even the little ones of the race, or at least of the Church, have their angels in heaven, who do always behold the face of God, and thus connect us with our Maker by only a single link—to be assured of this is cheering indeed! But still more cheering is it to know that those dear ones who have so clung to us in their last agonies, when torn from our ministrations, are at once taken up by angels—when obliged to let go of our hands, at once grasp the hand of the messengers of heaven. Oh! it ought to rejoice us to commit our suffering and dying friends to the companionship and protection of their new associates, and while we take up and bury all that remains with us—their bodies—we ought to be cheered that they themselves need our help no more, that they are among angels; nay, that they are even now before the throne, conducted thither on angel-wing by the swift messengers of Jehovah. But, beautiful and interesting as is this first revelation of our text, it is by no means its main or most important revelation. Nor is it the one for which I have selected it. This main revelation may (with reference to our present circumstances) be considered and treated as threefold, involving,

I. The thought that there are chief places of bliss in heaven.

II. That these places are occupied by those whose earthly lives were full of sickness and suffering; and, consequently,

III. That such lives are not to be esteemed mainly useless, nor are they to occasion one murmuring or repining thought.

I. There are chief places of bliss in heaven.

" Was carried by the angels into Abraham's bosom." This language was originally addressed by our Lord (who was a Jew) to his Jewish countrymen. Of course it is to be interpreted in the light of Jewish customs and habits of thought. Among the Jews, festivals, and religious festivals too, were common. Very many of their ideas of happiness and of religious enjoyment would concentrate, therefore, around the festival. At their annual festivals most of the nation were accustomed to assemble at Jerusalem, and, of course, in the interchange of social feelings and religious hopes, there naturally made, there would be much that would be esteemed delightful. Hence it would not be unnatural for a Jew to conceive of heaven as a great and interminable religious festival. That the Jews did so conceive of it, is evident enough from several of the representations of the New Testament. Our Lord himself spoke of heaven as his Father's house, in which there are many mansions. Such a house would be perfectly adapted for social, festive, and religious intercourse. And then in the Apocalypse, heaven is represented as a city with foundation of precious stones, walls of jasper, gates of pearl, streets of gold, trees of life, and a river of the water of life; and the whole lighted, not by the comparatively pale beams of the sun, but by the resplendent glories of God and the Lamb; and this city was called the New Jerusalem; the metropolis of the Jews, with its splendid temple, with the majesty and glory of its religious worship, especially when the nation was gathered into it, at the great annual festivals, being, of course, the prototype of the heavenly city. This same idea of heaven pervades our text. Abraham was the father of the Jewish Church, as indeed he is the father of true believers under the Christian dispensation. The Jews honored him greatly and justly. If heaven be represented as a glorious festival of the just made perfect, then Abraham would preside at that festival, in order that the figure may be consistently carried out according to Jewish apprehensions; for, as at a family festival, the father of the family would preside, so at the heavenly festival the father of the faithful would of course preside. Now the place of honor at any festival was next to the master of the feast, and the expression of our text, "Into Abraham's bosom," shows that Lazarus had this place of honor. The Jews reclined at their meals and festivals on couches, with the table before them. Our Lord and his disciples did so at the feast of the Passover, when the Lord's Supper was instituted. Jesus presided at that festival. The beloved apostle John had the place of honor, as is apparent from the following record, in connection with other passages: "Now, there was leaning on Jesus' bosom one of his disciples whom Jesus loved." To lean on one's bosom at supper was only possible for the person reclining next to him; and as "to be carried into one's bosom," and to "lean on one's bosom," is an allusion to one and the same custom, it follows that the chief place of honor and bliss is in the bosom of the master of ceremonies at a festival. As the beloved apostle had the chief place of bliss at the institution of the Lord's Supper, so there are chief places of bliss at every festival; and if heaven be viewed in the light of a festival, then there are chief places of bliss in heaven. This, then, is one of the thoughts involved in the main revelation of our text.

II. The second thought is, that these chief places are occupied by those whose mortal lives were full of sickness and suffering. Lazarus was carried to Abraham's bosom, that is, to a chief place in heaven. Why was it so? If the declaration had been made of Paul, we should not so much have wondered at it. We should have considered his exaltation to a chief place in heaven but a fit reward for his unquenchable zeal and indomitable energy in promoting the kingdom of Christ. We would have thought it only an appropriate reward for the stripes and imprisonments, and those other and varied and bitter persecutions to which he was subjected. And though we have no reason to doubt that Paul does occupy a chief place of honor and bliss in heaven, yet it is never said of him that when he died he was carried by angels to so exalted a place in heaven as Abraham's bosom. Or if the declaration had been made of Peter for his forwardness in every good word and work, or of John, that disciple whom Jesus loved, we should not have been in the least surprised. But of whom was it made? It was of one of the most pitiable objects, (so far as the comforts of this life are concerned,) which is any where set forth in the Bible. The Lord Jesus, though he was rich, yet for our sakes became poor, that we, through his poverty, might be rich; yet was he never reduced to so great straits through sickness and poverty as Lazarus. He was without a home; he had not where to lay his head; and his disciples were driven by their hunger to avail themselves of the privilege granted by the Jewish law, of going into a field of ripening grain, and rubbing it out in their hands, and eating it, in order to appease the cravings of their appetite; but then neither Christ nor his disciples were so reduced as to be carried to the gate of a rich man and laid down there, desiring to be fed with the crumbs which fell from his table —desirous of the part which belonged to the dogs, and, moreover, so sick and sore as to excite the compassion of those very brutes, with whom he was glad to be a fellow-commoner. How pitiable was the condition of Lazarus, as it is set forth in this touching narrative. Without a home, or a friend to take him in; without a nurse to attend him in his sickness; without a surgeon to probe and bind up his ulcers; without clothing, or even bandages, to hide their unsightliness; with no delicacies to tempt his appetite; and so destitute as to be glad of even the refuse of the tables of the rich, that soul and body might be kept together a little longer, he is laid at the gate, exposed to the vicissitudes of the weather;

exposed to the gaze, and it may be the scoffs of the vulgar and unfeeling, or to a cruel order from the rich man within to remove. How easily might he have nursed a murmuring and repining disposition! How easily might he have stirred up rebellious feelings, and cursed the day of his birth! How easily might he have induced himself to ask, "What do I live for, of what use is my life?" and to say, "Let me die, even though it should be by starvation!" But no, not a word of all this; not a murmur, not a querulous thought escaped his lips, or found a lodgment in his soul. "All the days of my appointed time will I wait and suffer till my change come," is the language of his heart and conduct. He meekly submitted to the will of God, and bore patiently all that misery which Providence saw fit to lay upon him. And in this way he served and honored God, as effectually as did Paul, and that too in a sphere more difficult than any which Paul was called to occupy. For, though the life of Paul was a most toilsome life, and though it was full of difficulties, and trials, and persecutions, yet there was much in its results which was most exhilarating. He did not need to walk entirely by faith. He could see that he was not toiling and suffering in vain. He could see the kingdom of the Lord extending, could see churches springing up and flourishing in the midst of heathen abominations; could see multitudes turning to God, through his instrumentality, and preparing to shine as stars forever and ever in the crown of his rejoicing. Thus, in no small degree, he received his reward for toil and suffering as he went along, and, of course, the load of it was in this way greatly lightened. There was also much in his very activity, and the constant change of scene and incident, to divert his mind from cares and sorrows, and restore it to a healthful and elastic state; and the same is true of all who, like Paul, are permitted to spend their lives in the active service of their Master. But how different with those who serve the Lord by a meek submission to his will, through a life of sickness. All such must walk by faith alone. They can see no good results to others from their lives. They seem to themselves to be inflicted as a burden upon their friends, instead of being instruments of doing them good. They find it exceedingly difficult at times to understand why they live at all, so useless and burdensome do their lives seem to be. And this feeling of depression, and despondency, and gloom, so natural to their circumstances, is greatly hightened by their confinement, and by the effects of disease on both body and mind. The dull monotony of the sick chamber, the frequent necessity of avoiding company, the lack of occupation, the corroding effects of pain, the long and dismal nights, and the cheerless days; the feebleness, forbidding exercise; and the dreadful restlessness and distraction occasioned by nervous torture—have the effect, almost necessarily, of driving away all comfort, even the comfort of religion, and leaving the mind to prey upon itself, to brood over its miseries, and hatch a flock of murmurs and repinings against God. Whosoever, therefore, resists all these evil influences and tendencies, and still keeps up faith and hope—still serves God by meekness, submission, and fear—still hushes every murmur, and kisses the rod, does, to a certainty, more to magnify religion, and exhibit its glories and triumphs, than could possibly be done in the brilliant career of Paul. Now this was manifestly just what Lazarus did, and this was just the reason why he was carried by angels into Abraham's bosom; just the reason why a chief place of honor and bliss was given to him in heaven; so that both the text and reason confirm the thought, that the chief places in heaven are given to those who serve God acceptably through a mortal life of sickness and suffering. Consequently, we are led to remark,

III. That such lives are not to be esteemed mainly useless; nor are they to occasion one murmuring or repining thought. How often is it the case that the suffering invalid looks upon his life as useless to others, if not to himself! True, his life is not wholly unavailing if it is so employed as to save his own soul. Indeed, any one can see that it is a great achievement to save one soul, and that if a life of sickness and suffering should result in the salvation of the sufferer, his sufferings would be more than counterbalanced, ten thousand times. But then, what Christian can be content with the endeavor to save his own soul, simply? Does he not feel that he is bought with a price, and that, therefore, he is bound to glorify God in his body and in his spirit? And is it not the highest aspiration of his soul to meet this sacred obligation? How, then, can he bear to be shut up by sickness or debility, in the midst of a world lying in wickedness—in the midst of a world calling so loudly for active effort? In our day, the call for action is so loud, as to seem almost the only call upon the follower of Christ. And when one is debarred from active effort, he seems to himself almost shut out from usefulness. But the revelations of our text show us that this is a false view. Religion does as much need passive, suffering exemplifiers, as it does active, flaming exemplifiers. And I doubt not that the unbelieving world would be more impressed with the evidence of the divine origin of our holy religion, in view of a Christian of surpassing talents, meekly, quietly submitting to have all his brilliant prospects of doing good actively blotted out, and to be shut up to a life of pain, suffering, inactivity and gloom, than by the active, glorious life of Paul himself. It is heroic and glorious to put forth great and almost superhuman exertions in the cause of Christ, when the return, in this life, will be little (at least, so far as the world can appreciate it) but poverty, mockery, and persecution. But then there are heroes who do not belong to the sacramental host, and these too often make wonderful exertions for a poor reward—not warriors merely, but men of science, men of invention, men of discovery. And the contrast between these and the Christian hero is not as wide in the eyes of the world as some other contrasts are—not as wide as the contrast between the same heroes suffering under the infliction of heavy judgments from heaven. Run a parallel between the disappointed and sick and suffering aspirant for the honors of this world, and the disappointed aspirant for an active Christian life. See the two suffering side by side the greater ills which flesh is heir to, and the mouth of skepticism is more effectually stopped than by any other parallel. It is for this and other obvious reasons that we must conclude the life of passive suffering to be far from a useless life; and in the light of our text, with the inspired revelation before us, that one sufferer, at least, had a chief place of honor and bliss assigned him in heaven, we may conclude that such lives are often surpassingly useful. And if so, they are not, of course, even to tempt us to murmur or repine. What matters it how this short life be spent, if it does most effectually honor God, and exemplify religion? Is it not as nothing when compared with the life to come? Are not its honors an empty bubble—its gold a shining constant trouble? Yes,

"This life's a dream, an empty show;
But that bright world to which we go
Hath joys substantial and sincere."

Its joys as much surpass those of this world, as heaven is higher than earth, as eternity is longer than time, as God is better than man. And are we not told that our light affliction, (light in comparison to what it might justly be,) that our light affliction which is for a moment, (a moment in comparison with the endless ages of the world to come,) "worketh out for us a far more exceeding and eternal weight of glory"? And, believing this, can we possibly give way to one murmuring thought, as the mind passes over our own sufferings or those of our friends? I know that the things of time and sense get a mighty hold of us during this life. I know it is difficult to break away from them, and take the broad and grand view which stretches away into eternity. I know how easy it is for parents to form plans for the usefulness and eminence of their children, especially when they see their minds opening with great promise, and their hearts even more expansive than their minds. I know how brothers and sisters, and all the fond friends, look forward with a confidence that the buds of hope and promise will not only blossom, but yield a rich harvest of fruit; and I know that this fruit is uniformly desired, prayed for, and expected in the life of prosperity. I know, also, that these hopes and expectations grow so strong, often, that it seems impossible that they should be disappointed; and when they are disappointed, the carnal impulse is to complain of the doings of God—it may be only in the secret recesses of the heart, but still to complain. We greatly need at such times to take a large, rectified view of God's ways. They are not like man's. His plans are infinitely wiser than ours. He has need of sufferers as well as laborers in his kingdom. The service of the sufferer is a more difficult, and therefore a higher service than that of the laborer. Not every one is qualified for the higher service. God, therefore, sometimes takes those who promised to be the most effective laborers, and transforms them into sufferers; and we, in the lowness and narrowness of our views, stand by and look on wondering, and perhaps almost horrified at the strange work of judgment, as we regard it, with which he is dealing with our friends. I doubt not that, when we come to get the true view of these things, (which will be granted us in heaven,) we shall find that some of these dealings with our friends, which have looked to us so much like sore judgments, were simply expressions of the high estimate in which they were held by Jehovah, were in fact promotions rather than judgments, were exaltations to a sphere of service so high and difficult, that we ourselves were both unworthy and incompetent to occupy it. I doubt not that we shall see some of them, after only a short life, occupying more exalted places of honor and bliss in heaven, than are occupied by others who spend long and laborious lives here—lives which to our narrow view have seemed most useful and deserving (so far as the lives of any can be said to be deserving) of the highest rewards in the world to come. And if this be a correct view of God's government, it is one well adapted to hush every murmuring impulse when God deals with our friends, as he has been dealing with the deceased. And, if I mistake not, there are, in our subject, not only reasons adapted to hush every murmuring thought in the breasts of many bereaved friends, but there are sources of consolation also. If they have yielded to the feeling that the hand of God has been laid very heavily upon them, if they are secretly asking wherein they have sinned more than others, that this greater affliction than others are accustomed to suffer should come upon them, then let them take the view opened by the text. Were Lazarus and his parents and kindred greater sinners than others, that he suffered so fearfully? So far was this from being the case, that, as the event proved, he was a special favorite of heaven. He was called to suffer, because of his superior qualifications, because he could so meekly and quietly submit to the heavy inflictions as greatly to honor religion and glorify God; while others, owing to their small degree of patience, endurance, and submission, were passed by in the bestowment of exalted favors, and were left to serve God in a lower sphere. And, to the best of my judgment, the same is often the case with our departed friends.

God appoints some to be bright and shining lights in the pathway of suffering, while others are spared, simply because such are better fitted to honor him, and illustrate the soul-sustaining power of the Gospel in this most difficult sphere. To our limited view, their lives seem incomplete, and the dealings of God mysterious, perhaps severe. The revelations of the text may show us, what the light eternity will more fully reveal, that the sufferers in God's service, instead of being objects of pity, have been raised to an exalted sphere of duty here, and to corresponding rewards in the life to come.

Let us all, then, learn submission, cheerful and patient submission to the afflictions which God appoints, and be greatly comforted in reference to the protracted sufferings of friends, who, like Lazarus, bear patiently the inflictions of his hand. We here see but parts of his ways. The light of eternity will correct our estimates.

God is his own interpreter, and all shall hereafter be made clear, consistent and glorious.

SERMON VII.

THE FRAME-WORK OF LIFE.

"THEY will not frame their doings to turn unto their God."—HOSEA 5 : 4.

WHAT Hosea here charged upon Israel, upwards of seven hundred years before Christ, is true of every generation of unconverted men. They will not act on the principle that the great business of life is to serve and please God, and enjoy his favor here and hereafter; but on the contrary, they live for self-gratification, regardless of the will of God, and indifferent to his favor or frown.

1. They will not treasure up that truth which is the only medium of sanctification. The Bible, the grand treasury of divine truth, is neglected by them. It is the last book they will open. They are averse to its truth, they spurn its precepts and commands, they will not come "to the light lest their deeds should be reproved;" and having known something of God, they will not retain him in their knowledge, because the knowledge of him quickens their consciences, and troubles them in their way of iniquity.

2. They will store up folly till there is no room in their minds for divine and sanctifying truth. This is true of both the educated and the uneducated. The latter fill their minds with foolish stories, ludicrous anecdotes, silly jests, tales of romance, etc., while the former add to these the idle speculations of infidelity and false philosophy, until divine truth finds not a nook or corner in which to take up its residence.

3. Men so associate themselves together that it would rupture all their friendships to become the friends of God. They often band together for the very purpose of strengthening each other's hands in sin. If they turn to God, such bands of course must be broken. And if this be not their avowed object, still the companions they choose are very often those who hate religion and its duties, and whose society and friendship must be lost to those who enter on the course which they hate.

4. Men so commit themselves against religion, the Bible, the Sabbath, and the people of God, as to cause them great embarrassment when there shall be occasion to take back these commitments. They are free to express all their bitterness against the service of God, and it causes them shame to have to retract. They find it bears hard on their pride to be under the necessity of acknowledging their errors.

5. Men so locate themselves and enter such employments as to require a change, and perhaps a rupture of all their earthly relationships, should they turn to serve and please the Lord. They enter into business of such kind, and with such partners, that they must give up the one and separate from the other if they would become consistent, conscientious Christians. They engage in business that serves to corrupt the morals of the community, or which, as it is carried on, obliges them to break the Sabbath, or otherwise violate the law of God. Thus they throw another barrier across the way to heaven.

6. They pollute their consciences with those acts of moral defilement which will greatly pain them should they become the children of God. Thus they lay the foundation for future grief and tears, so as often to embitter even their best and purest hours. Witness the cases of Col. Gardiner, John Newton, and others.

7. They advance such sentiments with regard to divine things before the ungodly, that should they change their course they will be thereby much hindered in their efforts to do good. They call piety hypocrisy, and thus make themselves subject to the same charge, if they should profess to have become pious. Or, they call it a species of misanthropy, or a profession embraced from sinister motives, and thus render their own profession liable to suspicion.

8. All their habits of thinking, speaking, and acting, are at variance with the habits of godliness, and thus they render necessary a total change in their character and conversation if they embrace the Gospel.

9. They put off religion until all their preparation for eternity is crowded into the few last moments of life. Thus they render it impossible that they should have time to form a heavenly character, and become prepared for the employments and the pleasures of heaven. They rush headlong in sin all their days, with the vain hope of recovering themselves with one effort when they shall be laid on the bed of death. They act as though heaven was to be obtained so easily that they have but to speak the word and they are there; but how many, full of such hopes, have at last found the gate of heaven barred to them forever!

REMARKS.

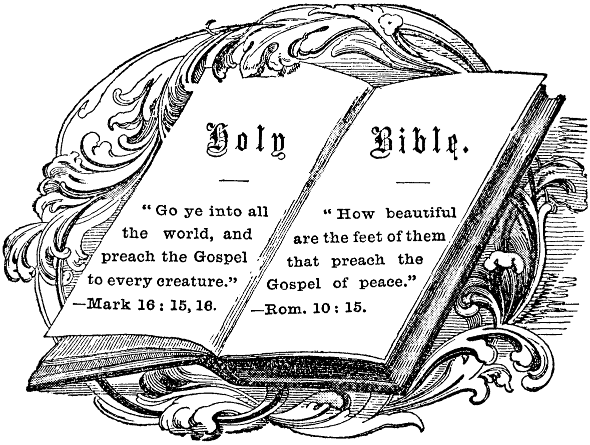
1. What a calamity it is that men will not use a little of their wisdom in the matters of eternity, and not be continually blocking up their way to heaven. They are wise in the trifling concerns of time and sense, but in the all-important matters of eternity they are fools. Those affairs which are of the most solemn, yea of infinite moment, they lay aside to give place to the vanities of this mortal life.

2. The people of God have great cause for gratitude that he

has not suffered them to go on to a returnless distance from him. The course of the sinner is ever away from God. There is a line in the way of rebellion beyond which, if he pass, there is no return; and we can not doubt that all would pass this line and be forever lost, did not the merciful hand of God stop them in their course. Christian! nothing but God's restraining grace kept you back, and caused you to turn again unto him.

3. Every benevolent man will be doing all in his power to hold back his fellow-men from ruin. Benevolence is the fundamental principle of Christianity. Every Christian, therefore, will find his chief employ in saving souls from destruction, and to do this will use all the means that God has placed within his reach. He will not spare labor, nor expense, nor self-denial. If he be a true Christian, his benevolence will lead him to prefer the salvation of his fellow-men far above self-gratification.

4. Finally, it would be wise if men would calculate to be saved and be shaping their ways for heaven. Wise, did I say? yea, it would be the perfection of wisdom. Not to be doing this is the hight of folly—it is madness. This life is given us as a time in which to prepare ourselves for our final award. How foolish, how mad, then, is he who squanders his days in trifling pursuits, thus neglecting all preparation for heaven, and making daily preparation for an eternity of woe.


Holy
Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER,

And Village Pulpit.

Vol. III.—New Series.] MARCH, 1860. [No. 3.—Whole No. 730.

SERMON VIII.

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RELIGIOUS PRINCIPLE THE ONLY TRUE BASIS OF MORALITY.

"FEAR God and keep his commandments, for this is the whole duty of man."—ECCLES. 12 : 13.

THERE are many considerations which should incite us to a godly life—diversified somewhat, but all to be urged in their place. God has authorized his ministers to warn men of the destruction that must overtake the sinner. This is a legitimate appeal to fear. He has held up also the attractions of the Gospel, the winning overtures of a Saviour's love. He has presented, as a prudential motive, the brevity of human life, and the unsatisfactoriness of all things here below.

The priceless value of the soul has also been set forth in his word as too great to be jeopardized for any earthly interest. He has also urged our repentance and obedience on the ground of their reasonableness, thus appealing to the very nature and sanctions of the mind itself. Moreover, he has definitely commanded all men every where to repent—not leaving it merely optional, but laying his authority upon us in this, as in any other divine requirement.

Our text would appear to sum up all these motives, and present them in their combined, concentrated, and resistless force. The lesson it teaches is comprehensively this, that all things in our nature and circumstances, all God's dealings toward us in creation or government, law or Gospel, all things that concern either the best interests of this life, or the bright destinies that await our future, are connected in one great and wise plan—a plan known and encompassed by God alone, and in which he claims a supreme direction. It is fully commensurate with our wants, it is precisely adapted to our circumstances, and the part assigned us is simple obedience—conformity.

Now there are among the alternatives of our future career, many different courses of action which we might pursue; but there is undoubtedly some one path for you and for me which is, all things considered, the wisest and best, the very best of all—most conducive to our happiness and usefulness day by day and in the aggregate of life. Would you know that path? Would you if possible trace all its steps from beginning to end at one far-reaching glance? And knowing it, would you, as you imagine, enter upon it promptly? God knows that path, my friends. From the heavens he comprehends it, not only in farthest perspective, but in closest and minutest detail. And although he does not map it all out in every particular before your eye, he does what is better both for your capacity and your confidence in him. He says to you: "Be availed of my greater wisdom, gain the advantages of my perfect plan, and as your one simple rule of life, obey my will. This shall guide you unerringly in that perfect path whose ways are pleasantness and peace."

The commandments of God then, so far from being arbitrary, are given with just this specific understanding of your case, and this discriminating adaptation to your best good. They are neither too stringent nor too lax—too numerous nor too few. They are free from all oversights and mistakes, and are as studiously adapted to your every personal requirement, as if you were the only being contemplated in their enactment.

As many of my auditors are young, with their principles and plans of life scarcely yet formed, I wish to urge upon them especially, and with all the earnestness of my soul, this one great truth, That God has provided a right a way for us in all the circumstances of our probation, so that practical integrity is just as broad as true practical experience, and wrong can never become a necessity with any man; that to live by faith in Jesus Christ and in obedience to his will, is the only course which we should be willing to pursue for a single day; and that to fail of this, is to fail of our great errand in this world, and find ourselves finally unprepared for the world to come.

If, then, any hearer has the impression that religion is only incidental, adapted to certain departments of life, a precautionary expedient merely for the future; it is rather, let me say, itself a life —a life symmetrical, rounded, and complete.

It will cover all his true and rational experiences, and give its peculiar mold and character to his habits. It will go with him every where, infusing its spirit into all he does, and enabling him the better to perform the work assigned him in his sphere.

Resolving it into one simple and comprehensive expression, namely, Religious Principle, let us give a few moments' attention to its practical advantages even in this life.

I. Its foremost benefit lies undoubtedly in the one concise and simple code or rule of action which it affords in all circumstances. Much complexity, attended more or less with solicitude and error and guilt, is thus avoided. Questions of casuistry find, with the vital Christian, a quick and easy solution. He has not to form, extempore, his principles as well as his opinions, when new and sudden exigences arise. He voyages, not by dubious and hazardous "dead reckoning," but by well-known and familiar way-marks in the heavens.

When a young man enters upon social and business life, the most important question that can concern him is, How shall he, for a permanency, form his principles? He sees around him every grade of morality, from the highest to the lowest; genuine rectitude here and there, but in close neighborhood with it, policy, scheming, dishonesty, corruption. What course shall he pursue? Shall he, like thousands of others, leave his principles to form themselves by processes of which he is scarcely conscious? If not, by what positive and active method shall he proceed? Where shall he fix his standard? From what material of all that presents itself shall he frame his maxims? What shall be his chief motive to integrity—shall it be self-interest or self-respect, or the opinion of men, or an ill-defined prudence? Or shall he look above all imperfections of prevailing sentiment, and seek directly from heaven a perfect standard and find his ruling motive in the keen scrutiny and the approval of his Divine Master? Shall he, like young Solomon, ask wisdom—truth as his prayer of prayers, and aim not only to be honest in the popular sense before men, but honest through and through before God and his own soul?

In this country the young can not wait till they have had great experience and observation of life before their principles, of whatever temper and quality, are brought to the actual tests of business temptation; and it is therefore the more necessary that they follow implicitly that more than substitute for experience, the unerring standard of the Gospel. With this guidance the untried youth is more truly wise than the oldest philosopher who lacks the light of God. "I have more understanding than all my teachers," said David, "for thy testimonies are my meditation."

In no other land and no other age have men been called into active and responsible stations so early in life as here in this great republic, and by reason of crude and ill-established principles this early test has proved fatal to scores and hundreds. The unwritten history of our large cities is thickly strewn with the wrecks of those who either came from their distant and quiet homes too soon, or failed to bring with them those moral safeguards which were adequate to such an ordeal.

And it is for this reason that all Christian parents tremble at the separation that removes a son from the familiar fireside to the new scenes of business life without the girding and armor of Christian character.

What is the extent of the responsibilities which are laid upon the youth of this country? A moment's reflection will discover the fact that all our shipping upon sea, or lake, or river is manned chiefly by young men—that nearly all the responsible posts in our great railroad system also are intrusted to comparative youth. And it is certainly a question of great interest to the public whether their property and lives are to be thus every where and constantly placed in the hands of those who believe in principle and conscience, or of those who are reckless, drunken, knavish, and every way unworthy of trust.

Most of the manufacturing processes in this country are also conducted by the young of either sex; and both employer and consumer are deeply concerned in their character and the genuineness of their work in their respective departments, to say nothing of the direct moral influence which, through the avenues of each vocation, men are exerting upon the general character of society.

For the most part the clerkships in our banks and in the immense transactions of our commerce are held by young men. Here is a mighty pressure both of responsibility and of temptation; and it is through lack of firm Christian principle that our prisons have inclosed within their massive creaking doors so many of this class, who, with all their talents and early prospects, are now ruined in the confidence of men forever.

What is peculiarly characteristic of this nation as distinguished from those of Europe, the great majority of our teachers are young men and women. Whether this will not yet prove to be a social error in this country, as separating too widely the sympathies of the rising and the declining generation, and as well-nigh banishing the sentiment of reverence from the American mind, is perhaps a fair question; but in either case, the fact is of vast importance for good or ill that such a responsibility is laid upon the comparatively inexperienced. No other charge that society can bestow is in its aggregate interests so fearfully sacred; and the plea not only of parents, but of these myriad plastic minds themselves, not only of our country's present well-being, but of her future hope, comes up earnestly before the God of all providence, that those who are thus molding the national character may be established in Christian principle—friends of the world's Great Teacher and Redeemer, and obedient followers of his will.

May I not say, then, summarily, that no man is fully qualified for any station or work in life till he has become a Christian? This may be deemed a very broad assertion. But what are the specific facts on which it rests? It is certain that with this qualification one may accomplish many things which he could not accomplish without it, and that so far his mission in life will be more extended and complete. The Christian physician can meet one deep necessity of his dying patient which otherwise he could not —he can in Christ's name administer the healing cup of eternal life. The Christian lawyer, whose influence bears with it the moral force of divine not less than of human enactment, is alone fully prepared to wield the law as a power of conscience as well as penalty. The tendency of his life is not merely to restrain, but, in the highest sense, to elevate mankind.

The Christian merchant, discerning the true spirit of his mission, will bless the community and the world, contributing sinew and efficiency to the remotest conquests of the Gospel; and there is no comparison between him and the godless tradesman who hoards merely for the vanity of self.

The Christian manufacturer, like Samuel Budgett, resolving his large establishment into a practical school of Christ, and giving place amid the roar of machinery for the still small voice of the Spirit; and the Christian soldier, like Havelock, making a chapel of barracks and heathen temples, and finding a holy apostleship in his military commission, are but striking illustrations of that crowning excellence which earnest piety imparts to human influence in any and every walk of life.

Can you name any lawful sphere for which a man is not the better fitted by being the friend of God—by acting upon those broader views of his mission here which connect it subordinately with the paramount interests of the life to come?

Indeed, there can be no doubt that the various callings of men are ordained of God, chiefly as means and avenues of religious influence.

The great end of them all is that residuum of moral power which shall survive the desolations of the grave and exert itself through eternal ages. This only is the pure gold from which all else shall be separated as dross in the great crucible of time. Let us remember, then, that in the daily activities of your vocation and mine, God has his plan and object, while we have ours, and that his are vastly the more important. There can be no greater mistake than to suppose that your secular concerns are the chief end of your creation. You do not live merely to "obtain a living," (a mere circle of means with no ultimate end,) but for the accomplishment of great purposes high as heaven and far-reaching as eternity.

I appeal, then, to reason and conscience, can you be prepared for your real mission in this world while you are an enemy of Christ?

To illustrate this point still further. Take any Christian tradesman whom you have been accustomed to honor for his long years of success and usefulness in this city. He has gone, recently, perhaps, to his rest. What will prove to have been the great lasting element in his work? What is that which shall survive and bless the world when all else shall have been forgotten? His warehouses will soon topple down and crumble under the resistless changes of time; his bills of sale will become the mere dust-covered rubbish of another generation; his own mortal frame will mingle indistinguishably with the clods of yonder hill-side; but, my dear reader, his Christian influence will outlive the stars. If he has won many to righteousness, they will one day stand by his side in the holy presence of the great God, and join with him in the song of Moses and the Lamb. And, again, I ask, is not such a result the true end for which every man should live? Aside from the question of your own salvation, is it not your great errand in the world to live and act for Christ among your fellow-men.

I am aware that the one simple rule of doing God's will, and only that, seems often a rather narrow restriction to the natural heart. It is felt, that while in some things one could well enough afford to live a Christian life, yet in others there must be left a little discretionary margin for the variations of circumstance and the unforeseen claims of interest—that success in this nineteenth century will not allow too much cramping in its actual means and processes, but requires a little elasticity somewhere that will yield a trifle if need be. In a word, that the path of stern Christian duty is not quite broad enough for the imperative demands of practical life as the world now goes. The young do feel that there is a sort of liberty in not being Christians. They do imagine that they can, with free impunity, indulge in many things in which the professor can not—that dancing, card-playing, and sundry graver indiscretions of youth are not real but ecclesiastical wrongs—motes and gnats of offense, which only the weak consciences of deacons and church-sessions are sufficiently fastidious to reject.

Men in middle life also do flatter themselves that whatever questionable transactions may appear in their political or commercial experience, they at least do not profess great sanctity, that political morality is not church morality, and that they may sleep soundly as having no religious reputation to maintain. Now, my dear friends, as to this margin of liberty, God has given just one model of duty and privilege for all mankind. He knows no other. The man and the Christian are in this respect identical in his sight. I may do, as a follower of Christ, all that it is right for me to do in any capacity whatever, and if the truly Christian man is the only kind of man which God recognizes and approves, then so far from his granting any peculiar moral franchise to those who are in rebellion against him, every step they take beyond the Christian's limit will prove a downright curse to them. If it be true that "The meek shall inherit the earth"—if the children of God may enjoy preëminently all that it is right for any human being to enjoy—then I must assure you that every fancied privilege or indulgence of yours, which a friend of the Saviour may not share, will leave an eternal blight upon your soul; every farthing which you gain in trade by means which the conscientious beliver could not use, will curse you and weigh you down like a millstone to perdition. What a delusion! what folly and madness, to suppose that a man may safely neglect this and that claim of God, simply because he has neglected the first great duty of surrendering himself wholly to his will! Every act and word and thought of the sinner, that finds its security in such a presumption, will be treasured up for the last great day; and there is not a place in the universe dark enough to hide it from the scrutiny of God, and from the certainty of eternal retribution. Will you not remember then, as a life-long maxim, that the range of Christian rectitude is just as broad as the range of true safety and happiness, and that in surrendering yourself to the will of God you yield up nothing which would be other than a curse to you while you gain all things?

II. But another advantage of religious principle, quite equal to its conciseness and simplicity, as a rule of action, is found in the peculiar strength with which it invests our practical integrity in life.

The morality that is based upon self-interest or the good opinion of men, will not endure the severest tests. For what if a man should be beset by a temptation so great as to buy over his supposed self-interest, and render it in his view more profitable to defraud than to be honest? Or suppose that some unlawful scheme should present itself, in view of which he could in this sense afford to sacrifice public opinion, what then would withhold him from wrong? It was a pithy saying of Robert Hall, that "Men can never be expected to act above their best principles." If one has not that highest of restraints, the fear of God, before his eyes—if he is not thoroughly penetrated with the great truth that a man were unprofited in gaining the whole world at the loss of his own soul—what power, I ask, can render him proof against temptation?

Now this very matter of degrees in morality is being practically illustrated all about us. Men who would despise a petty temptation of five dollars, and feel insulted at the slightest suspicion of what they call their principles, are still unable to resist the opportunity to rob a bank, or sell their vote in Congress, or embezzle official funds in trust. It is a mere question of amount—How much are said principles worth? How much opprobrium can they afford to meet? Or it is a question of risks—what are the chances of escape? But if across their path the angel of divine justice stood with drawn sword, clearly apprehended before the conscience, not "all the kingdoms of the world and the glory of them" could tempt them to transgress. And this is just the difference. The only principle which can cover the full range of the tempter's power is that which is based upon the fear of God.

It is true that false professors sometimes fall before great temptations, because they are false. And it is true on the other hand, that impenitent men are often strictly upright through divine restraint; for there are many of this class who do fear God in a sense. They could not do otherwise so long as they realize that he exists. It is admitted that thousands of well-meaning persons, almost but not altogether Christians, are firm and moveless in their integrity. But this fact comes into no competition with religious principle. So far as it goes, it is religious principle that controls these men. They have a fear of God, but a slavish fear. And this so far from answering, only gives new urgency to our plea. If you know the fear, why not the more earnestly seek also the love of God?

You, that are awake to the fact that God lives and is just, are the very class to whom especially I appeal.

Would that yours were something better than the fear of Ahab, who "walked softly" under the sentence of the Almighty—would that, instead of passing your whole lives at the foot of frowning Sinai, you might come at once to Calvary, and learn that holier fear whose fearfulness is cast out by the endearing confidence of children in Christ. If you do fear God, my dear friend, be no longer content to live on as his enemy.

If you are restrained in many respects by the terrors of a final retribution—if you are awed by the consciousness that the eye of your Infinite Judge follows closely every step of your life—then I entreat you venture no farther as his enemy.

You will deeply need his friendship when all earthly reliances crumble beneath you in the hour of death. You will need his friendship when you stand arraigned in that great solemn concourse where none else can availingly befriend you! Nay, you need it now—every day of life. Do you not? God's forbearance is worth much, all know. It stays awhile our utter ruin. It secures to us the continuance of this holy Sabbath light and these patient, hopeful hours, and these blest privileges here in the very gate of heaven, but oh! how much better is God's friendship. This is no mere delay of justice with bitter aggravations at the last. It is a perpetuated love—"an everlasting covenant that shall not be broken." And this, as I have now separated it from all else, is that true evangelical fear of God which I earnestly commend to you.

In illustration of its moral power, it may be shown, I think, from all history that those men have exhibited the greatest force of character, who have derived their rules of action not from public sentiment or from any low conventional types of piety even, but directly through a vital union with God. That princely slave and ruler, Joseph in Egypt, reared his standard of morality upon no maxims of the public mind around him. Viewed at first as a mere elegant purchase in Potiphar's house, his reputation alone would not have carried him far in the fierce battle of temptation. The moral atmosphere in which he lived was certainly not the most bracing, and a weak and dubious rectitude would have found very little neighborly assistance to uphold it; but there was a moral omnipotence in heaven which staid him up. He drew all his resources directly from the High and Holy One, whom he worshipped and feared. And so with Moses, who despised alike courtly example and courtly favor, and "endured as seeing him who is invisible." And so with Abraham, great ancestor of both, standing far back in the dawn of history as a lone colossus of righteousness amid the desolations of a heathen world. He was both manly and godly in his rectitude. He would not banter with worldly and exacting Lot; he would not compromise himself with heathen spoils after the battle with the kings; he would not condescend to any mean and narrow bargaining with the sons of Heth; and when commanded even to sacrifice his own son, he hesitated not, for God had spoken, and he knew but the one law of obedience to whatever divine behest. And somewhat of this sublime force of God-fearing principle has been exhibited in subsequent ages by those who have stood apart from men all unsustained, but have the more communed with God—solitary beacons of the truth scattered down the centuries, gaining nothing from their surroundings, and yet concentrating in themselves the moral power of a generation. Daniel setting his heart like adamant against idolatry and corruption, learned all his brilliant statesmanship in the chamber where he prayed. Paul, as the Gentile world can well attest, "conferred not with flesh and blood," but enkindled his soul with the fire of heaven direct. And Chrysostom—whence but from God learned he the sanctity and fearlessness which could so eloquently rebuke the corruptions of empress, court, and nation? Take Wicliffe or Huss or Pascal—or any or all of that wonderful galaxy of names that shone forth in the corrupt reigns of the two Charleses in England. Be assured that no tame and faltering influences of public opinion ever made those men what they were. They learned of God. They were verily driven to God by the vices of their times; and hence their moral vigor—power.

I have dwelt upon these illustrations and given them prominence, only for the reason that men in this age are too apt to pick up their principles (I can find no better phrase)—to get together a compend of respectable maxims found here and there—all tracing a remote lineage perhaps in Bible truth—but sadly degenerate, and bearing little more than the name of Christian ethics at the best. Alas! it is the same old choice of worn and broken cisterns instead of the Living Fountain.

There is really so much goodishness in these times that goodness suffers by it. There are so many conventional proprieties palming themselves off as quite equivalent to the all in all, that positive religious character—piety before God, is scarcely felt to be needful.

The young are building on other foundations "than that is laid, which is Jesus Christ," and all the "wood, hay, stubble," which the times have produced are walled into the fragile structure to await their certain doom. Beware then.

In the light of God's word and the bright examples named, avoid this sad mistake. Build rather upon the everlasting rock; find no beggarly substitute for the truth as it is in Jesus. Begin life by becoming a Christian; or as many a precious day and year is already past, live from this time forth according to the one comprehensive maxim of our text. I have presented these truths with the one prevailing desire that some, nay many, might act upon them, and this very hour yield the heart to God. The one thing needful—the Pearl of great price—the beginning of wisdom—the great errand of life—the summation of man's whole duty—you can not afford to neglect it, nor leave it to the hazards of delay.

And if I have thus far confined my remarks to the practical and providential advantages of Christian principle or the fear of God, there may be added to all, the ever-crowning motive and appeal of a Saviour's love. There is privileged fellowship as well as rewarded duty for the Christian. Indeed the great preëminent consideration which is never old—that which Paul seemed especially to dwell upon—that which the Greenland missionaries after long and fruitless years found at last successful—that which formed the all-absorbing theme of Whitefield—is the love of Christ; the glad tidings of his salvation; the riches of his grace. Add then this winning motive to all that I have said, and may the Holy Spirit lead you to "comprehend with all saints what is the breadth and length and depth and hight, and to know this love of Christ which passeth knowledge, that ye might be filled with all the fullness of God."

SERMON IX.

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Delivered at Bolton, Mass., July 10, 1859.*

CHANGE AND PERMANENCE.

"For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the Gospel is preached unto you." —1 Peter 1 : 24–25.

"Let that therefore abide in you, which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father. And this is the promise that he hath promised us, even eternal life."—1 John 2 : 24–25.

With love of change, there is, in all our hearts, an attachment to what is permanent. We would not have every thing like a rolling stone; or like the restless ocean, whence we gladly step on shore, in the "desired haven." So the permanence of Jehovah, living on amidst all decay and death, is like a rock for the dizzy mind to land upon.

"Thou art the ever-living God,
Were all the nations dead."

The *word* of the Lord, also, enduring forever, is like an eternal light-house, pouring forth its beneficent rays, alike through the clearest moonlight of human reason at its best estate, and amidst those storms of passion and mists of error, which alternate in the moral atmosphere of this world, like the physical phenomena of our own variable climate.

Yes! "The word of our God shall stand forever." Whatever neglect it may suffer, or false interpretation, or positive repudiation and denial, or whatever errors or strifes may occur in the application of its great principles, of truth and justice and liberty and peace, to private conduct and public affairs, still it stands. It liveth and abideth forever. In keeping its commandments there is great reward. Its law and its Gospel are immutable. The way of transgressors against it will ever be hard; and the final judgment, based upon it, will furnish at once a proof and a counterpart of its endless permanence.

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* Read note at the end of this discourse.

One part of our double text also reminds us of the permanence of the *fruits* of this word when received into the heart by faith, and made by the divine Spirit the germinant seed of a precious and perpetual harvest. To these several facts and principles I would now call your attention, by my preaching, as my own attention has been called, by those unwritten, unspoken, yet impressive sermons which are uttered by God's gracious providence in the history of Christians and of Christian churches. We may often hear, with the ear of the soul, such teachings. Sweet though plaintive are their tones, like the harp of the winds. Strings, touched by unseen hands, vibrate with sounds articulate and instructive. The harp of providence has many minor notes. Change and death are every where: yet all is harmony; for it is divine providence working out the counsels of divine grace.

A Christian minister revisits the scene of early pastoral labor. Thirty years before, when a mere youth, such as the God of David alone can furnish with armor and strength to meet the Philistine forces of sin in the world, he had gone into a fair and fertile region in the very heart of New-England, but where for many years few had loved or proclaimed the views of Gospel truth, held by the Reformed Churches, and fondly cherished by our Pilgrim Fathers. A native of the region, who had found both fortune and faith in other lands, had with some slender aid from others, mostly at a distance, erected a beautiful sanctuary, and begun to maintain, chiefly at his own cost, the public worship of Jehovah, the Father, the Son, and the Holy Ghost.

The seed of truth sown began to spring up in a vigorous growth. Among the many who, from curiosity or other motives, were induced, at some sacrifice in the then state of feeling in the community, to hear the Gospel proclaimed in the "hillside church," not a few hearts, year after year, were moved and melted.

One of those special occasions, afterwards common for a time in the churches, known as protracted meetings, brought multitudes for days in succession to the house of God; and the adjoining grove was vocal with prayer and praise. As the result of that meeting many were added to that church, and more to those in other places to which the sacred influence spread. The little flock began to be reckoned by hundreds. And when pecuniary reverses weakened the power of individuals to continue former munificence in its behalf, the number of believers, resident in different quarters of the wide circle of which that hill of Zion was the centre, had so increased that the colonizing process had commenced.

At this day, the existence of several churches of our own order, and a still larger number belonging to other and kindred denominations, has left it a matter unimportant, except to a few, and on the score of a regretful though thankful reminiscence, that the original hive whence so many swarms have directly or indirectly issued, is now for the most part deserted, and beginning, at least in its exterior, to crumble in the decaying processes of a young antiquity.

There are those who take pleasure in its stones, and favor the dust thereof. "It was paid for," said its principal founder, "when the first soul was converted to Christ within its walls." Many will remember it, "beautiful for situation on the sides of the north," as their spiritual birthplace, even when they shall have reached the

"Heavenly hills
Where saints are blessed above."

And now that pastor finds himself at nightfall under one of the many hospitable roofs in the wide field of his early labors. Forest fragrance, and the beauty of hill and valley, of river and plain, and the evening song of "unconscious praise from bush and grove," fill every sense. But his heart is yet more full. For under that roof, as under one other in the neighborhood, twenty souls had, within a former period of five years, been welcomed as new-born in Christ the Saviour. In that and other families, the religious histories of members and dependents are inquired for, and recounted; the peaceful deaths of some, the growing usefulness of others, the sanctified afflictions of many. Well ordered households are visited where young men and maidens listen respectfully, as their fathers and mothers did at their age, to personal inquiries and appeals concerning duty and safety.

But we will not follow that pastor farther amidst those touching scenes—scenes which, by the early counterparts and contrasts which they brought freshly to mind, seemed to reduce the interval of a quarter of a century to a very narrow compass.

Suffice it to say, that two thoughts could not fail to be awakened by such a visit—a visit to the long deserted, though once more crowded sanctuary, and to the still genial homes of its early attendants. A visit to the living and to the dead; for the graveyards could not be overlooked.

The first: a thought of change. What could more inevitably suggest it? Of many it must be said: The place that knew them shall know them no more. And many a difficulty of mutual recognition prompts a similar reflection and remark concerning persons as well as places.

Ancient townships divided, new villages springing up by the water-courses. The wonders of modern art and science every where appearing, and changing every thing. Old mansions with new occupants; and new mansions bearing old names. The abodes of early splendor devoted to the latest experiments of a benign philanthropy for transforming squalid poverty and precocious vice, into neatness, comfort, and virtue.

Even the churches of the living God not permanent; at least in their developed forms of existence, though parts of the one imperishable church, the burning bush, unconsumed. Those churches branching forth, crystallizing into new and beautiful organizations; vanishing from sight in one place to reäppear in another, like the northern celestial meteors.

All things full of change; our days on the earth a shadow; none abiding; all flesh as grass, and the glory of man as the flower of grass. This is one of the voices of day and the night when passed amidst such scenes, and in the indulgence of such reminiscences.

But extremes meet. And the other thought, suggested with equal force, is that of permanence. Not only that God is eternal and immutable; that the word of the Lord endureth forever; that the Gospel lives and spreads; that truth is strong and sure to stand.

But—to refer to another part of our text—"that which" men had "heard," long before, "remaining in" them, they also should "continue in the Son and in the Father," awaking precious thoughts of the promise annexed, the grand climax and consummation of permanence, "even eternal life."

Let me now ask you to follow me, as, with this illustration before us, which is not "all a dream," I touch upon the several points suggested by our text, and more fully expressed in other Scripture passages. Points at which, the more visibly and impressively amidst universal, material, and human change, the permanence of God's truth, and of Christian piety in the heart, with its fruits here and hereafter, is shown, like the beacon-light above the waves, in moonlight and in storm, at flood-tide and on the ebb.

First of all, the permanence of the Bible, and of all its glorious and clearly revealed truths.

The Bible stands. It is the Bible still—"THE Book"—and will be, when all the Shasters, Korans, Celestial Arcana, Books of Mormon, and revelations of mediums, shall have been swept, as rubbish, down the stream of time. It is fiercely assailed. Among the predicted changes of the last quarter of a century—the predictions having been at the time of their utterance regarded as both untrue and uncharitable—is the gradual concentration of the conflict between truth and error upon the one grand question: "Is the Bible God's inspired and infallible word, and the only rule of faith and practice?"

Here is the "debatable ground;" the line of conflict; the "Mincio river" of religious polemics. Not chiefly the meaning of the Bible, but its truthfulness, is now in debate. The issue is not doubtful. The word of the Lord endureth forever.

So do its doctrines: which are simply its teachings, its contents. If any one of these terms is more harmless or less offensive than another, let it be adopted. The meaning is the same. The divine holiness, justice, and supreme dominion. Human freedom and accountableness to a righteous government with a holy law. Human sinfulness, and, consequently, the need and the offer of pardon, through a divine and yet incarnate and crucified Saviour. The necessity of repentance, and of a sincere and loving trust in that Saviour in order to the securing of the personal benefits of his work of mercy. The sovereign work of the Holy Spirit, in renewal and sanctification; and last, not least, of all, the general judgment: at which the feelings and conduct of men, with reference both to the law and the Gospel, will be reviewed, and an eternally unchanging destiny of joy or sorrow awarded.

These doctrines—teachings—contents—of the Bible will endure forever. The Church of Christ, for eighteen centuries, has built her faith upon them. Millions have lived by them, and died rejoicing in them. Some have died *for* them. They will never be obsolete. They will remain, and be, as they have ever been, the faith of the Church, and the hope of the world.

The next point of permanence is developed in the following words of our text: "If that which ye have heard from the beginning shall remain in you." That which they had thus heard, was simply the Gospel; whose outline has just been presented. "I delivered unto you, first of all," said an apostle, writing to one of the churches, "that which I also received, how that Christ died for our sins, according to the Scriptures."

This body of Christian divinity, not as systematized by men who may greatly err in their analyses and formulas, but as revealed in a connected form by the inspiring Spirit of God upon these pages, is called in Scripture, "The glorious Gospel." This the apostles preached in their sermons, based their prayers upon, wrote of in their letters, and found to be the power of God to the conversion and salvation of men.

This "word," first heard with the ear, then accepted as truth by the understanding, and then, last and most of all, received into the heart—grasped by the soul, not as a mere theory of pardon and salvation for others, but as pardon, as power unto salvation for themselves—must "remain in" believers. If they are true believers it will remain.

If we could suppose it lost from its place in the heart, as truth warmly and lovingly held; or from the u nderstanding, grown skeptical and finding the mystery too great for faith; or wholly from the memory, forgetfulness both of sin and of the Saviour having supervened—then none of the permanent relations of the soul to Christ, or of the permanent fruits of piety, now to be mentioned, could exist.

I would say, then, applying the subject as I proceed, to those who have professed to receive the truth: Let that which ye have heard and believed remain in you; in the understanding, in the memory, in the heart. It is the same which the apostles preached. It has had power in many communities such as I have now described—power to overcome prejudice, to dispel error, to convince the understanding, to save the soul.

Let this "word of Christ"—to refer to the language of an apostle—"dwell in you richly." Let no vain philosophy adulterate it; no specious error displace it; no press of business drive it from your memory; "the word of faith which we preach, that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Let this which ye have heard remain in you; the doctrine—the glorious life-giving fact—of a dying, atoning, risen Saviour, sought in penitence, trusted by faith, loved, adored, and served.

And what then? "Ye also shall continue in the Son, and in the Father." Mark the connection, and the order. What a permanence! What union! "I and my Father are one;" and my disciples "one in us." So declares the meek and lowly Jesus, not unconscious, nor falsely modest, as to his inborn incarnate divinity.

What blessedness! To continue in the Son and in the Father. To be united by this living faith, both perennial and life-giving, to the great object of faith. To desire no other Saviour. To own no other Lord. To neither desire nor fear any other change than an eternally increasing intimacy of union, a spiritual identity, with the glorious Redeemer and Creator.

How delightful to your respective pastors, years hence, to find you, as you and others are now found, abiding in Christ, and his word abiding in you. Neither terrified by frowns, nor seduced by flatteries, nor turned aside by golden lures and specious fables; nor in any way and in any degree separated from him whom it is now, and has long been, your joy to own as Lord, and Saviour, and Almighty Friend.

We are thus led to a third point in this scriptural outline of Christian permanence. Christ says, as recorded in the fifteenth chapter of John's gospel: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." What a blessedness! To share in Christ's joy! To have such joy remain in the heart, even amidst pains, and sorrows, and death itself, as Christ had when he "rejoiced in spirit."

Yet this is a part of the permanent investment in the bank of faith. Oh! that I could present it to you as clearly and fully as God's gracious providence has presented it to me both here and elsewhere.

What illustrations a pastor finds, dwelling among or revisiting his flock, of the permanent joy of faith. The light of the soul, not dimmed by the sunshine of prosperity nor extinguished by the storms of adversity, shining with a looming, expanding radiance in the misty atmosphere of affliction, and at the darkest midnight brighter than ever.

But this is not all. Christ said to his disciples: "Continue ye in my love; if ye keep my commandments ye shall abide in my love." Permanent obedience and the permanent friendship of Christ. Two things which he has joined together, and which we will not, even in our thoughts, put asunder. Oh! that our lives may exhibit their happy combination.

We may find, as we pass through life, that some of our cherished friendships have cooled, if not been chilled into indifference, or frozen to hatred. But if we love Jesus, and keep his commandments, He is our friend still, through evil and through good report, and will be, onward, through time and through eternity.

In the same connection Christ introduces the element of brotherly love, as a fruit of this permament abiding in his love, and his love abiding in us.

"This is my commandment, that ye love one another as I have loved you." He repeats the command. What an appeal! What a motive! Well may an apostle say: "Let brotherly love continue." Must it not be permanent, where grace abides, and union to Christ, and these other fruits of the Spirit?

What a delightful opportunity is afforded for the exercise of this Christian grace, in a community such as I have described, where there are various branches and denominations of that one church which is built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. May it ever be exemplified to the honor of our one Lord, and the winning of many who, seeing how Christians love one another, shall take knowledge of them that they have been with Jesus.

But there is another blessing connected with this permanent union to Christ. "If ye abide in me, and my words abide in you, ye shall ask what you will, and it shall be done unto you." The same idea our Lord specially repeats in the following words: "That your fruit should remain, and that whatsoever ye shall ask of the Father in my name, he may give it you." An apostle speaks of "always in every prayer making request for" the disciples who were the fruits of his labor. Permanent prayer-offering on our part, and permanent prayer-hearing on God's part.

What an important result of abiding in Christ! Is it realized, Christian friends, in our experience? Do we "always call upon God"? Do we pray and not faint? And among the mysteries of a sovereign providence, which at times seems not to notice our suppliant attitude, do we find recorded all along in the day-book and ledger of our spiritual lives, such answers to prayer, as show that we come within the scope of the promise?

And now we come to another element in the constancy of Christian faith—the works which follow and certify it. "He that abideth in me and I in him, the same bringeth forth much fruit, for without me ye can do nothing."

The implication evidently is, that if truly in Christ we must be doing something. That there are no barren trees in his garden; no mere leaves of profession, with blighted buds of promise, or flowers of sentimental piety, unaccompanied by substantial fruits, holy living and zealous acting.

From those who thus continue in the Son and have his word abiding in them, we are to expect growing patience, submission, meekness, generous giving and forgiving, and other forms of self-denial and joyful obedience. A fruitless piety, like a fruitless vine-branch, may have a name to live; but can it possess a vital perennial union to Christ? Is it a continuing in the Son and in the Father?

Cheering indeed will it be to any pastor now or formerly placed over any of these Christian disciples, who, in future years, shall find the survivors continuing in the Son and in the Father, and abounding in these fruits and evidences of a union so blissful and so permanent. Thus, like the "trees which are aye growing while we are sleeping," may these planted in the house of the Lord flourish in the courts of our God, casting refreshing though lengthening shadows, and still bringing forth fruit in old age.

How delightfully are such pastors reminded of that other promise—the last pertaining to this present life that I shall now mention: "That ye should go and bring forth fruit, and that your fruit should remain."

What is the fruit, not only of pastoral, but of all Christian fidelity? Of doing good to others for Christ's sake? To what result does labor in Christ's vineyard tend? Simply to this same permanent faith and love and holiness and joy and prayer, in other human hearts, with all the resultant benefits that may flow on in perpetual and ever-expanding succession.

Permanent fruit indeed! Not like what the same persons, whether ministers or laymen, might produce by a different use of time, money, and influence; but who will deny, that if less tempting in its aspect to the worldly mind, it is both sweeter and more enduring.

The fortunes they made might crumble. The enterprises to which their skill and capital were devoted might explode. Their literary or political schemes might burst—the bubbles of the day. When they were dead, their grave-stones might be the only visible memorials that they had ever lived.

But so far as their Christian example, their liberal gifts, their kind words spoken and written, their fervent prayers, their labors in the Sabbath-school, or in the nursery, or their more extensive and public efforts, as in erecting houses of worship, or preaching the unsearchable riches of Christ—so far as these efforts tended to the awakening of the careless, the humbling of the proud, the enlightening of the ignorant at home or abroad, in a word, to the renewal and sanctification of the human soul, their works will live after them, and will remain perennial fruits of the tree of life.

And now we follow the guidance of our text one step farther, across the boundary, undefined to our view, but real, and possibly very near in our path, which separates eternity from time. The apostle not only writes, "Ye also shall continue in the Son and in the Father," but, as if anticipating the inquiry, "how long?" he adds: "This is the promise that he hath promised us, even ETERNAL LIFE."

Here, indeed, is permanence! The climax of continuance in the Son and in the Father. That will be heaven. As perpetual as glorious. All other permanence is comparative, as between one day and a thousand years; a vast difference in our view, but all the same to God, and soon to appear very slight to us in the atmosphere of the world of spirits.

But between a thousand years and forever! There, is a distinction which, millions of ages hence, we shall have only begun to appreciate. That is a permanence, not comparative, but positive, infinite. The end of faith; even the salvation of the soul; the beginning of a glory and a joy that shall never end.

Oh! is it not worth an effort, however costly to the weak flesh or the wavering spirit that effort may be, to remain stedfast and unmovable, always abounding in faith and the work of faith, in love and the labor of love, in hope and the patience of hope, when such a promise is left us?

Christian friends, whatever your names, denominations, or individual histories, we find here to-day, in what we remember and in what we see, many illustrations of our subject. Of both parts of our subject—change and permanence—especially permanence in the midst of change. The abiding of souls in Christ, and the perennial fruits of labor put forth in his cause, though many such souls have already left this earthly scene, and the place where they heard the Gospel usually closed, and the church which they virtually disbanded.

May you all, whether once of this or of other folds under the one good Shepherd, afford constant illustrations of this spiritual permanence. Though, after another interval of twenty years I may not be within reach of you to inquire or to observe, yet wherever any of us may be, and whoever may observe or inquire concerning any of us, the ministers or members of the visible Church, may they be able, like Paul, with reference to the Philippian Christians, to thank God upon every remembrance of our stedfastness, being confident that the work is begun in us, and will be performed until the day of Jesus Christ.

But, suppose, that in the case even of one in all this multitude of friends and of strangers, this work is not begun. That instead of remaining in the Son and in the Father, and the word of truth abiding in that heart, the word is not yet *received* into the heart —the soul not yet joined, by faith, repentance and love, to the Son and the Father, and no promise of eternal life yet applicable. What then?

I leave you, dear friends, to listen at these divine oracles for an answer. I leave you to imagine the feelings of a Christian minister as he contemplates such a possibility with its threatening results; and I entreat you all to join your prayers with mine, that all this may not become, as to any who hear (or read) these words, *a permanent, unchangeable, fatal* REALITY. Amen!

NOTE.

The name of the sanctuary is the "Hillside Church," in Boston, Mass. For a score of years, the doors of this once beautiful edifice had been closed, and, although by no means an old building, by want of care and occupancy, the elements of decay have had their operations undisturbed upon it, and given to its exterior an ancient and desolate appearance. Its site, upon the brow of the hill overlooking the valley of the Nashua, with its wealth of charming scenery, and embowered villages, skirted by the blue hights beyond, has probably no equal in the country. The church was erected upon a portion of the extensive and elegant grounds of S. P. V. Wilder, Esq., by whose liberality chiefly it was built, and the services in it supported. Here the old church, with its pleasant-toned bell hushed to silence, its excellent clock rusting in the tower, its pulpit Bible, safe from sacrilege, resting unopened upon its desk, its lawn all grass-grown, embosomed in an evergreen grove, gradually increasing in density around it, has been slowly but continually dropping away, in its long but well-established consumption. To open again the old church, and once more awaken its slumbering echoes with the tones of praise and prayer, seemed like a dream rather than a practical reality.

A visit of Dr. Chickering, of Portland, author of the volume entitled *The Hillside Church*, in which he has gathered up the more striking incidents of its eventful history, and also the pastor of the church in its early and vigorous life, to supply the vacant pulpit of the church in Lancaster, suggested the idea of a third service in the old meeting-house upon the hill.

Strangely enough sounded the peals of the old bell from out the forest at the appointed hour, except upon the ears of the few old worshipers in the vicinity, who wept as they heard them.

A short letter from the venerable man by whose piety and charity the church had been built, and who, although now fourscore years and ten, would have been present on the occasion had he known of it in season, fitly closed the exercises of this most extraordinary religious service.

The audience lingered within the aisles, once more to shake hands with each other and their old and beloved pastor, and by a few magical words to recall a whole volume of former feelings and associations. As the sun went down, the last carriage drove away, and the old church resumed its solemn and solitary watch upon its forsaken summit—a monument of piety—ever witnessing to the truth, that, although dispensations and altars pass away, the word of God abideth forever.

SERMON X.

BY REV. J. M. SHERWOOD,

BLOOMFIELD, NEW-JERSEY.

CHRIST THE ALPHA AND OMEGA.

"I AM Alpha and Omega, the beginning and the end, the first and the last."—REV. 22:13.

THIS declaration is made of Jesus Christ. It is oft-repeated in this book to give it emphasis. It is a comprehensive and literal statement of the truth respecting him. It indicates the supremacy and absolute government of the Redeemer-God. It is not a being of yesterday, upon whose shoulders rests the great redemption-work; for he is "the Alpha, the beginning" of creation, the "first;" nor is he a mere creature, for he is in himself the "end," the "last," the Author, and Head, and Regent of the created universe. All creatures, all things, all relations and dispensations have their source in him, and will find their end in him. All power is given to him to create, to govern, to judge, and to accomplish the infinite plans of God's mediatorial kingdom. Christianity is older than the creation, and will outlive it. It is not an after-thought, but the first in the Divine mind, the pervading spirit and genius of all its outgoings. It is not an arrangement lying on the surface of things; but it is radical and all-comprehensive in its relations to the government of God. It penetrates to the foundation of the eternal mind, it guides the counsels of the Godhead, it gives direction to all creative and administrative power. It is itself the brightest and the crowning manifestation of God to his creatures.

I. Jesus Christ is the real Alpha and Omega of the present order of things.—By the present order of things, I mean the entire creation of God as it now is, the infinite number of worlds and systems which are in being, with the various orders of intelligences which people them, together with the Power which governs and disposes of this entire material and spiritual universe.

Now, in an absolute sense, Christ is the Alpha and Omega of this whole creation. He is over it all, and in it all, and the life of it all, and the genius of it all, and the substance and end of it all.

By right of office the headship and kingship of it belong to him. Before any creature or world existed, the eternal "Alpha" was. He is the "Everlasting Father," as Isaiah styles him—the Father of all the angels in heaven, as well as of all mankind. He takes rank above all others in the mediatorial kingdom, because he is the first-born of every creature, as well as set over them by the appointment of God. He that creates is before and above him that is created. Christ is the Creator of all, and must have therefore himself existed before any creature.

The Scriptures leave us no room to doubt on this point; they place the Divine Son of God on the throne, and invest him with all the prerogatives of absolute and universal sovereignty. "In whom we have redemption through his blood, even the forgiveness of sins; who is the image of the invisible God, the first-born of every creature. For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him, and he is before all things, and by him all things consist, that in all things he might have the preeminence."

No language can be more explicit, more full. The present order of things, we are taught, is to last until "the consummation of all things." What changes will follow the judgment-day is only matter of conjecture. But sure it is that in the government of God, as now constituted and exercised over the universe of matter and being, Jesus Christ is supreme—the beginning and the end of it, the first and the last—the Fountain of being, the Source of power, the absolute Ruler, the efficient Life, and the final Cause. Creative power begins with and ends in him. Providence is the executor of his will. Redemption underlies all the arrangements, counsels, and purposes of God. Christ in his person and office is the real center of the universe. The Cross is the symbol of the power which is evolving, directing, shaping, and consummating the everlasting kingdom of Jehovah.

Here, brethren, is our confidence. The Gospel promise can not fail, for it is the word of him who abideth forever, the will of him who is supreme over all, and the work of him who made the earth and the stars. We know in whom we have believed, and that he is able to keep that which we have committed to him, and to keep us by his mighty power through faith unto salvation.

II. Jesus Christ is the Alpha and Omega of all the divine manifestations made to the creatures of God.

God is a spirit, having no visible form or sensible quantities. Before he can be known or contemplated by us, there must be some manifestation of himself. He must speak in an audible voice, or we can not hear him. He must display his attributes in some tangible way, so that the senses can take cognizance of them. He must put his being into form, and space, and outward demonstrations.

We have in the material universe a most wonderful manifestation of God. All his natural attributes are thereby brought to light, and we are confronted with Deity.

But the light of nature affords but an imperfect and uncertain idea of God. His moral perfections are his chief glory, and nature reveals nothing of these. The constitution which he has ordained has chief reference to moral perfection; the exhibition of a moral law, and the attainment of a moral end. Visible demonstrations, natural laws, and mental phenomena fail to do this. They leave us in ignorance of that which it most concerns us to know of God — the love which is the essence of his nature, and the holiness of his character, which makes him so glorious. They give no hints even of a Mediator—of the way in which a fallen creature may be restored to the favor of God—of a Divine Mercy interposing to arrest the curse of sin and the force of law, and by a stupendous system of grace, making God more glorious, while it reconciles man to him, and gives new sanctions to his eternal law.

It is, the plan and work of human redemption which most clearly and signally makes God known to man, and even to angels. This work has Christ's mediation for its basis, Christ's atonement for its grand expression, and the Holy Spirit as its efficient agent. To accomplish it all power has been given to Christ, and all creatures, and all things in heaven and on earth are made subservient to him.

We know nothing of God save as Christ has revealed him in his own person and work. Dwelling in the light which no man can approach unto; whom no man hath seen nor can see. But Christ hath declared him. He came forth from the bosom of the Father—from the inapproachable Presence—to declare his mind, and make him known to us. He is the brightness of the invisible glory, and the express image of his person. "Whosoever hath seen me," says Jesus, "hath seen the Father." He is the Faher manifested. He manifested him in this material creation instinct with God. He manifested him, memorably, in his incarnation, and ministry, and death. He manifests him in the dispensations of his eternal Providence.

Not that Christ is a mere manifestation of God. He is as distinctly a person as the Father. But it is in Christ only that God speaks, shines forth, acts. The glory of the Godhead shines for us only in the face of Jesus Christ. We see in him God's moral perfections as well as his natural attributes. The goodness, and mercy, and holiness, and justice of God find fearful expression in the person and work of the incarnated One.

It is literally true, therefore, that Christ is the sum and substance of all that we know of the Eternal Father. The manifestation begins with and ends in him. He is the sole embodiment and representative of that Spiritual Essence, which the Scriptures call the "I AM." It is only in Christ that we can see God as he truly is, and learn the way of life. We walk in darkness, save as the Sun of Righteousness illumines our path. Heathen mythology contained not one true idea of God. Philosophy never found him out. Unaided reason is incapable of rising to the lofty conception. The material universe is not studied aright by us till it is made radiant in the light of the cross. Divine Providence is a sealed book till the Lion of the Tribe of Judah breaks the seal, and interprets it to us. It has been well said: "The end of creation was not known till it echoed the first promise of redeeming mercy, and became the theater for the exercise of Christ's mediatorial sovereignty. Till Christ assumed our nature, the great reason for the existence of humanity itself was undeveloped; and until he died, the temple of the universe was destitute of altar, sacrifice, and priest. The Cross was the true center of the world made visible."

III. Christ is the Alpha and Omega of the Holy Scriptures.—He is the central character, the life, the essence, the burden, and the substance of them. To set forth Jesus Christ as the way, the truth, and the life, is their chief end. He is not lost sight of from Genesis to the Revelation. He is the first promise of mercy made to man, and equally the last. His office-work, and history are blended and interwoven with the whole structure of Revelation. His coming in the flesh was the central fact around which clustered all the promises and prophecies, the expectations and economies of the Old Testament dispensations. His sacrificial sufferings were symbolized on Jewish altars till the Sacrifice of nobler name appeared. He was the one Hope of the patriarchs, the Burden of the prophets, the End of the law, the Substance of the Jewish faith, the Matter of the evangelists, the Doctrine of the epistles, and the Glory of the apocalyptic visions. He is both the matter and spirit, the genius and life, the glory and the end of that Divine Revelation, which is our only guide to eternity.

Oh! yes, it is Christ whom the Bible sets forth. Christ the Mediator, Christ the Divine and Incarnated Son of God, Christ the sacrificial Lamb of God, Christ the Intercessor and final Judge, Christ the wisdom and the power of God unto salvation. Yes, it is CHRIST who so fills up this wondrous record, who gives such life, and meaning, and blessed power to its teachings; and who sheds over all its pages an interest and a glory so peculiar and so precious. He is truly "the Alpha and Omega" of it all — the one stupendous Theme of inspired teaching. He is the great REVEALER and the great REVEALED of the Godhead.

Christ was the "Morning-star," whose solitary light first broke on the gloom of lost Eden; and he is too the "Sun of Righteousness," whose glory shone out on Calvary with such resplendent lustre, and shall yet bathe the universe in living light. Every promise which this Revelation makes to fallen man is Christ. Every voice which has yet spoken to the world out of heaven has spoken of one and the same Jesus. Every witness for the truth from righteous Abel down the track of ages to the disciple of Patmos, has testified of one and the same Saviour. The patriarchs in olden time beheld the day of Christ from afar and rejoiced. The prophets of all times and dispensations had blessed visions of his kingdom and glory. The sacred lyres of Judah were inspired to strike the key-note of those exalted praises which Christ is to receive from his redeemed Church. Apostles and Evangelists preached, and wrote, and died for this God incarnate. The vision of Revelation opens in the Garden of Eden, amidst the darkness and desolation of man's recent apostasy, and we see only the first dim foreshadowings of the world's Deliverer—a single, obscure promise shedding light on a fallen humanity, and the future of our race; and that same vision closes in heaven amidst the unfolded and consummated splendors of the Mediatorial work and reign.

IV. Christ is the Alpha and Omega of man's salvation.

This work is his from first to last. His mediation underlies it all. His death has made it possible and practicable. His blood is both the ransom and the remedy for sin. His intercession is the procuring cause of pardon. His righteousness is our only defense. His spirit awakens, converts, and sanctifies the heirs of grace. His power rules, protects, nourishes, and raises to the heavenly kingdom his chosen people.

There is no salvation for a solitary sinner aside from Christ. Salvation begins with and ends in him. No man can save himself. All effort is fruitless. When he has gone the rounds of human expedients, and exhausted the last earthly source of relief, he is as far from salvation as ever. All the world united, and all the angels in heaven, could not deliver a solitary sinner from the curse of God's violated law.

This mighty work the Father has intrusted to his Son. Him hath God exalted to give repentance and remission of sins. His is the love that bled for us—his the only arm that is able to deliver us. All our hopes for immortality rest on Christ. The Gospel owes all its efficacy to him. The groundwork of our justification, the grace of final perseverance, the wisdom which baffles the great adversary, the fountain which supplies all our wants, are all found in him. Salvation begins with faith in Christ, and there it ends. Reason can not aid us, philosophy can not guide us, when the soul comes to ponder the great question: "What must I do to be saved?" All the antecedents of Christian hope originate in Christ, and all that gives a title to heaven and a fitness for it, is the fruit of what he has done in and for us.

Christ is the finisher of our salvation, as well as its Author. He completes whatsoever he begins. He never leaves or forsakes one who has felt his pardoning mercy, until he is safe in heaven. He will wash out the last stain of guilt from the soul, conquer the last enemy, and present us faultless before his Father's throne with exceeding glory. And having thus gathered in the last of his elect ones—a multitude whom no man can number—he will come in the last day to destroy death itself and the grave, to judge mankind, and crown his redeemed with eternal life and glory.

In heaven it will be clearly seen and forever acknowledged, that Jesus Christ originated and accomplished by his own sovereign power and grace, the whole work of human redemption. The fact will then be apparent to all, that it is the simple blood of Christ which prevails over sin and death, and that each soul in all that glorified multitude is wholly indebted to Christ for his harp and crown. And this truth, brought home to all the redeemed, and realized in all its preciousness, will give immortal life to their jubilant song: "Unto him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion forever and ever."

V. Christ is the Alpha and Omega of the life of God in the soul of the believer.

By nature we are dead in sin, and no will or power of man can give us life. Christ is our life. He only has power to raise us up from the death of sin; to keep us alive; to cause us to grow in grace, and assimilate us to the character of God.

Until the soul is brought into personal contact with Christ, comes by penitence and faith to experience the merit and efficacy of his grace, it will remain estranged from God, and destitute of all moral virtue. And if we depart from Christ, or degrade him from his own place in the Gospel, or suffer the world and sin to dim our faith, we are sure to experience a radical decline of the life of religion in us. If we know aught of the sweetness of sins forgiven, if we walk in the light of God's countenance, and wear his image on our hearts, we owe it all to Christ. He is Alpha and Omega in this new creation. We drew our first breath of spiritual life from him; and so we shall the last. The very beginnings of piety in the soul spring from its union to Christ; and from the same source must come all its growth and its full maturity. No amount of self-culture, and no art of spiritual husbandry, can impart the germ of life to our moral nature. The power, the virtue, is all in Christ. It was when we looked to him by faith, that we first felt relief from the burden of sin; and it is only by a continual looking to him that we shall finally gain the complete victory over sin. It was while bowed at the feet of Jesus in sorrow and penitence that the light of hope first fell upon our sin-stricken heart; and there only shall we receive "the full assurance of hope." Christ is the morning-star rising over the sinner's darkened way; and he is the sun shining unto perfect day. He is also the brightness of that world which needeth not the light of sun or stars, because God and the Lamb are the light thereof.

The Scriptures abound with figures and imagery, setting forth the union of Christ and believers. This union is declared to be most intimate and absolute, and the source of all spiritual life and fruitfulness in them. "I am the vine: ye are the branches." As the branches receive all their life from the parent stock, and are made to grow and bear fruit by means of the sap which it sends out into every part; so the Christian, united to Christ by faith, is made a partaker of his nature; the current of divine life permeates his whole being; and he lives and bears fruit to the glory of God.

And the closer this intimacy, the nearer we live to Christ, the more entirely we abide in him and blend our life and being with his, and the more simple and complete our faith is, the more holy and fruitful and joyful we shall become. And that type of religious experience which strikes its roots deep down in the central doctrine of the Gospel; which exalts Christ to his own place in the economy of redemption; and glories only in the cross; and heartily fellowships his sufferings, and feels most deeply the constraining power of his love; this is the kind of experience we need, and it is the only legitimate type of Christian life.

Yes, brethren, Christ is the Life of God in the soul; in its feeblest beginnings, in all its growth and development, and in its final completion. Every virtue and every grace of the Spirit is from him. Every holy exercise, every gracious affection, every acceptable service, every victory over sin and the devil, every enjoyment in God, every attainment in grace, and every hope of glory—all come from Christ as the Fountain, or procuring Cause, or efficient Agent.

And being the Alpha of this new life, he will not fail to be the Omega of it also. Having once made us alive by his grace, he will not omit to sustain and perfect that life. The "first" to love us, that love shall never forsake us. The "first" to prompt our return to God and make the way practicable and sure, he will be the "last" to stand by us and fight for us until our warfare is accomplished. The efficient Cause in this great transformation, he will be the End of it likewise—he will give finish to it—the last touch shall his divine hand impart to it—and it shall be an end and a finish worthy of himself, and worthy of the sacrifice and grace so freely lavished—a consummated redemption that shall be the brightest and grandest of all God's works.

VI. Finally: Christ is the Alpha and Omega of the saints' final glory.

Heaven is the culmination of Christ's power and of Gospel blessedness. It is the realization of all that we here hope for—the matured state of moral perfection, and the blessed fruition of all good. There the enthroned Redeemer has brought together all the fruit of his travail, and rejoices with a joy that is infinite, and which sheds unspeakable gladness over all the heavenly world. There our renewed humanity is lifted up into holy fellowship with the unfallen creation, and Christ reigns in the full strength of his power and glory.

Eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive the glory of that kingdom into which Christ is gathering the riches of the universe. Paul saw something of it when caught up into paradise, but he was not suffered to declare what he saw. The hints and partial descriptions of heaven scattered through the Bible, suffice to give us a rapturous idea of it.

Now Christ is the Head, the central Life, the great Attraction, and the chief Glory of that exalted and everlasting kingdom. He is the Theme of that one song in which the glorified will give expression to their eternal gratitude and felicity.

The saints, we are taught, are to share in Christ's future glory. They are to fill the places of honor in his kingdom; to rank above angels; to wear crowns of regal splendor; and to shine above the brightness of the sun. For they will partake of Christ's own peculiar glory; will sustain relations to him, which no other creatures sustain. Christ is their life; they are his brethren; the ties of a common nature unite them; they are the fruit of his mighty travail in his mission of humiliation and suffering. They are the trophies of his all-conquering love. They are there to grace his triumph, and to share in his glory, as they fellowshipped here his sufferings. They will shine therefore with a glory above the glory of angels; with a glory in the presence of which suns and stars will pale away. But it will be a borrowed glory—the glory of the Alpha and Omega of redemption. For the crowns they wear, they are indebted to grace. Their glittering robes are the righteousness of Christ. They are only reflections of that ineffable One who is the brightness of the Father's glory.

The day of judgment is called in the Scriptures the Day of Jesus Christ, because that day is to reveal, in all its fullness, his peculiar glory as the Redeemer-God, and inaugurate his everlasting kingdom. Then will it be made manifest that Jesus Christ is, indeed, "the Alpha and Omega" of God's eternal government; the head of all creatures; the end of all manifestations; the substance of all things; the glory of all economies; the fountain of all being. Robed in the awful glories of his office and person; arbitrating the eternal destinies of all creatures; there will be no doubt then as to the divinity of the Saviour of men; and woe to the creature who has come between him and his purpose, or who has robbed him of his glory.

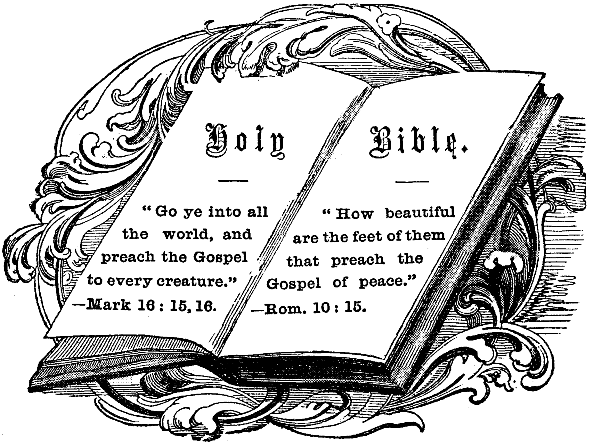
Oh! yes, Christ is now in every believer's soul "the hope of glory;" then he will be our glory consummated and realized. Grace began with him, and eternal glory shall be completed in him. The glory of eternal providence and redemption; the glory of the first cause of all things, and of the final end of all creatures, dispensations, and manifestations; this divine Lord and Saviour to be our peculiar and eternal glory! Oh! what a thought! what a theme! He rejoicing in us as his redeemed subjects, and we in him as our benefactor and friend! He the glory of all things, and we his brethren! He the light that bathes the vast universe in everlasting splendor, and we dwelling in that light and shining above the brightness of the firmament forever and ever!

1. We infer from this subject that Jesus Christ is an indispensable necessity to every one of us.—For it is only in him that we attain to the real end of our being. Aside from him we can answer no purpose of rational existence. Talent, genius, wealth, power, influence, life itself, all are vain and useless unless consecrated to Jesus Christ. All true happiness centers in him. All moral perfection originates in him. His will is the supreme rule of faith and practice. His power in all things is absolute. His death is the only propitiation for sin. Out of Christ God is only a consuming fire to every transgressor. Unless quickened by his Spirit you will remain dead in trespasses and sins. The first Cause and last End of all things, it follows that if you fail of his grace and favor, you lose the very end of your being—you fail in that which is essential—and forfeit eternity!

Yes! this Christ whom we preach to you to-day, dying sinner, is the one great want of your nature. Your heart wants his love. Your life wants his blessing. Your soul wants his atoning and cleansing blood. Your eternity wants his glorious presence. He is "the Alpha and Omega" of every want of the creature, and of every desire of the Christian. He is "the Way" back to a lost Father and a lost Eden, "the Truth and the Life," over all, and in all, and the substance of all, and the glory of all; and without him ye are miserable things of vanity and worthlessness.

2. How real and how fearful is the sin of living away life and probation aside from the service and glory of Jesus Christ.

God has put all this honor upon his beloved Son that we should love and obey him. He has exalted him above every name that is named in heaven and on earth; that to him every knee should bow, and every tongue confess. Creation, providence, and redemption are stupendous illustrations of his power, wisdom, and glory. All beings and all worlds are dependent on him. The destinies of all creatures are in his hands. The cross is unfolding and concentrating his glory. The day of judgment will memorably and eternally declare it. And yet it is true that some of my hearers live as regardless of Jesus Christ as if there was not such a being in all the universe. You have never prayed to him. You have not entered his service. You have not consulted his glory in a solitary act of your life. You have not sought his pardoning mercy. His love has not blessed you. His Gospel has brought no life and peace to your soul. You have no interest in him. You have laid up no portion in his kingdom. Life hastens to its end, and probation wears away, and yet Christ has received no glory from you; and without him your eternity will be one of woe and wrath.


Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER,

And Village Pulpit.

Vol. III.—New Series.] AUGUST, 1860. [No. 8.—Whole No. 730.

SERMON XXII.

BY REV. ELIHU P. MARVIN,

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THE GREAT PREACHER.

"And there shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked."—Isaiah 11 : 1–4.

Here it is distinctly prophesied that our Saviour, when he should come into the world, would be peculiarly endowed, by the Holy Spirit, with wisdom, discernment, and might in speech, such as should make him a remarkable preacher.

Many other passages of the word of God show that his great work was to make atonement for sinners. But while he was to be both a great Priest, to offer acceptable sacrifice, and a glorious King on the spiritual throne of David, he was also to be a mighty Prophet, to enlighten the minds of men, and to unfold and enforce the counsels of God.

It was thus that he himself recognized his mission: "And he said unto them, Let us go into the next towns, that I may preach there also: *for therefore came I forth.* And he preached in their synagogues throughout all Galilee." "The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised, to preach the acceptable year of the Lord."

It was very proper that He who came to honor the law by obedience and suffering, should show himself to be its mightiest expounder; that He who should redeem the souls of men from the curse of the law, should show himself master of all knowledge of the human heart, its secret, deep depravity, its darkness, its unbelief; and that he be evidently able to apply the Gospel in its clearest manifestations. In short, that he should be the *mighty master-teacher* of the world.

Manifestly, the prophet, in the text, is taking this view of the coming Redeemer.

As upon no apostle, as upon no other prophet, no other minister, "the Spirit of the Lord shall rest upon *him*, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge" and of piety. Neither the plausible appearances of the self-righteous, nor the crafty designs and flattering bribes of the wicked, shall deceive or turn him aside; "but with righteousness shall he judge the poor, and reprove (argue) with equity for the meek of the earth, and with the breath of his lips shall he slay the wicked."

To turn now to the life of the Son of God, and see how wonderfully these predictions were accomplished, is our very simple object; yet, we trust, not without its attractive interest, and its rich lessons of instruction.

Let Jesus himself be our preacher to-day; let us open our ears to the words of his lips; let us see *what* he taught, and watch the *manner* by which he penetrated to the inmost hearts of men; foiling their objections, taking cavilers in the snares they had laid for him; bringing forth, in the exact time, his strong reasons with omnipotent ease and grace; here, encouraging and comforting the humble and obedient, like a loving friend, an elder brother; there, rebuking and scourging the bold and impious with a divine majesty; and, on all hands, opening the narrow way of life with the clearness, beauty, and power of radiant light from the world of glory.

I. Notice what a consummate master Jesus was of real eloquence. Of course I do not refer to the petty arts and studied rules of the professional orator and actor. He needed none of these to aid him; he was infinitely above them all. His whole demeanor was perfectly simple and natural, though earnest, discriminating, and impressive, as the pure love and complete appreciation of truth could make one.

Truth, of itself, has a grand persuasive power, as is beautifully illustrated in the success of Lycurgus, persuading the proud and wealthy Spartans to give up their lands to be equally divided among all the citizens, that, by banishing poverty and excessive wealth, and with them envy, fraud, and luxury, the inhabitants might dwell together in equality and harmony, and no preëminence or honors be given but to virtue and merit alone.

Jonathan Edwards was a mighty man in his pulpit, by the clearness of his views and statements of truth—truth in its fundamental principles, traced to their wide and harmonious relations.

Our Saviour, being omniscient, might well surpass in power all the speakers and orators of the world. He "knew all men, and needed not that any should testify of man." Aside from earnestness and naturalness, his great power of eloquence consisted, first, in the clearness and completeness of his views; and secondly, in his perfect command through language of all the powers and passions of the human soul.

Say what unbelievers will, of the poetic vagueness and fragmentariness of the teachings of Jesus,* we affirm with certainty, no man was ever so simple and concise in statement, so clear in logic, so exact in quoting proof-texts. It was only when he wished to illustrate and impress his plain statements, that he drew upon poetic imagery; and then, indeed, no man could paint to the life so truly and impressively. He knew too well the dependence of thought upon language, to be careless in the use of a single word or syllable. Witness his wonderful summary of the decalogue! So short and simple, that a child can carry it in the memory, and apply it to every occasion in life; and yet so complete and comprehensive, as to include and provide for all possible cases. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it: Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

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* T. Starr King says, in his repy to Dr. Nehemiah Adams, p. 13: "It was very rarely that Jesus uttered any spiritual truth in cool and abstract phraseology, in sentences that are literally true. He loved indefinite language, vast expressions, paradoxes, gorgeous imagery, vivid parables. Hardly the simplest idea passed from his mind into speech, without the ample robe and lustrous turban of Eastern imagination."

Again, p. 9: "See how fragmentary the New Testament is! How little is preserved to us of the instruction of Jesus!—very rarely any consecutive talk or conversation," etc.

Witness, also, his talk with Nicodemus. This cautious ruler was anxious to learn about the wonderful, the heavenly things. But Jesus brings him back, and holds his mind upon the first great truth which it was so essential for him to understand.

On the supposition that the new birth is a great and fundamental reality, which every sinner must experience in order to salvation, how was it possible for the Saviour to teach it, and insist upon it more coolly and abstractly? It is a deep, mysterious, and spiritual doctrine; as a fact, however, it is plain enough. And so the Saviour employs a bold figure, and a literal and natural fact, to make the spiritual truth more definite and plain. Though Nicodemus does not, at first, comprehend it, the Great Teacher insists upon the fact which underlies the figure: "*Verily*, VERILY I say unto thee, except a man be born of water, and of the *Spirit*, he can not enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Nicodemus, in his manifest amazement, would know how it is *by the* SPIRIT. He can neither see, hear, nor handle the Spirit. Yes, says Jesus, but you can tell him by his results. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth; so is every one that is born of the Spirit."

I might refer, also, to the Saviour's expressed and evident desire to fulfill, carefully and to the letter, "all righteousness," all the teachings, Jewish ceremonies, and even the most minute prophecies concerning himself. But the clearness of his views and statements are so evident to the candid reader of the Gospels, that I need not dwell farther here.

Nor is the other element of our Lord's power as a preacher any the less indisputable. He knew just what chord of the human heart to touch, in order to make the soul vibrate with a keen sense of guilt, the pangs of insupportable shame and remorse, the rage of madness and fury, or with the ineffable joys of peaceful pardon, and the ravishing glory of the love of God. He could, with infinite ease, grasp the attention, call forth the fears, stimulate the hopes, and lay bare the thoughts and motives of any audience. How he could, when he chose, chain the eyes and ears, either of an individual, or of a vast assembly!

At twelve years of age, when his anxious parents, at last, found him in the temple, sitting in the midst of the doctors, both "hearing them, and asking them questions," it is said: "All that heard him were astonished at his understanding and answers." And thereafter, it is said of him, that he "increased in wisdom and stature, and in favor with God and man." Says the text: "The Spirit of the Lord shall rest upon him, and shall make him of quick understanding in the fear of the Lord."

After he entered publicly on his ministry, he often charmed and enraptured his hearers, holding them spell-bound by his true, pure eloquence; multitudes thronged out after him from the cities into the wilderness, for days together, that they might listen with rapt admiration to his wisdom, and hang upon "the breath of his lips." So truly did the Psalmist say: "Grace is poured into thy lips."

Neither Whitefield nor Peter the Hermit ever drew such vast and admiring crowds to hear them preach. *They*, like Demosthenes and Cicero, sought the people in the market, the forum, and places of public resort. *He* drew them, by thousands and tens of thousands, into deserts, and upon mountains, so far from markets that they would have perished by hunger, if he had not miraculously fed them.

We read, in history, of the grand, triumphal returns of the Scipios to Rome, and of the proud pageants of conquerors. But no king, after victorious battle, ever rode into his capital in greater triumph, than did he into Jerusalem, after one of his preaching tours through the villages. And none was ever more admired by the shouting multitudes. "A very great multitude spread their garments in the way; others cut down branches from the trees, and strewed them in the way. And the multitude that went before and that followed, cried, saying, Hosanna to the Son of David; Blessed is he that cometh in the name of the Lord, Hosanna in the highest. And when he was come into Jerusalem," and the great procession moved through its principal streets with every demonstration of joy and adoration, "all the city was moved, saying, Who *is* this? And the multitude replied, This is Jesus, the Prophet, (that is, Teacher,) of Nazareth of Galilee."

Entering into the temple, the buyers and sellers and money-changers fled before him, trembling more from his stern voice and majestic air, than from the scourge which he held in his hand. Then he gathered the children around him, and so interested and impressed them that they shouted in the temple, "Hosanna to the Son of David!" and thus sorely displeased the chief priests and scribes.

Often his enemies were in secret council to take him, because they saw him drawing and swaying all classes of the people. And as often, when they sought to take him, no man dared to lay hands on him, lest the people should rise up in his defense. On one occasion, they sent officers to take him, who, coming near, paused a moment to listen. Ah! dangerous hesitation, so far as their mission is concerned. They are in the power of a tongue that can, by glorious revelations, by thoughts that speak and words that burn, charm the dullest ear, and melt the hardest heart. While they stand in the crowd, bending forward to listen, he throws a spell of deep, questioning mystery over them all. He is addressing the people about his speedy return to his Father in Heaven. "Yet a little while am I with you, and then I go unto him that sent me; ye shall seek me, and shall not find me; and where I am, thither ye can not come."

A low, colloquial murmur runs through all the assembly: "*Whither* will he go, that we shall not find him? What manner of saying is this that he said, Ye shall seek me, and shall not find me?" But while they reason among themselves, lo, every eye suddenly turns to him; for the moment is come for him to reveal to them, by a striking emblem, the great object of his coming into the world.

According to the Jewish custom, on the last day of the feast, Jesus now draws pure water from the cask, provided and placed conspicuously, and as he holds it forth, offering it to the multitude, he cries: "If any man thirst, let him come unto *me* and drink." And then doubtless goes on, with a burning eloquence such as the two disciples on the way to Emmaus drank from his lips, to expound the prophecies concerning himself, and to unfold beautifully and clearly the glorious plan of salvation. His voice rings out, clear and sweet, on the ear of the breathless throng; I am this water of life for your souls! Your Redeemer, who shall soon pour out his blood for you, stands before you! By simply believing on *me*, ye may all drink of this fountain, and have eternal life! By penitently receiving me as your Saviour and your righteousness, ye may all be pardoned, freed from the power and dominion of sin and sorrow, and gloriously raised with me to Paradise!

The officers have lost all their courage to take him. Their consciences have been awakened; their hopes and fears have been roused; their souls, trembling with a sense of sin, and of perishing need of just such a Saviour, have been lifted far upwards towards the spiritual world. They return sadly and silently, and when questioned, "Why have ye not brought him?" they can only reply: "O sirs, *never*, NEVER man spake like this man!"

Thus as earth's most eloquent and mighty preacher, we see that the prophecy of the text was fulfilled. "The Spirit of the Lord did rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord."

"How sweetly flowed the Gospel sound
From lips of gentleness and grace,
When listening thousands gathered round,
And joy and reverence filled the place!

"From heaven he came, of heaven he spoke,
To heaven he led his followers' way;
Dark clouds of gloomy night he broke,
Unvailing an immortal day."

II. Consider how plainly and forcibly our Saviour preached the great doctrines or fundamental facts of the Gospel system. For, be assured, his eloquence was the farthest possible from the mere hortatory and superficial. He aimed not to astonish and please; but to instruct, impress and save. All his teachings have their foundation, manifestly, in the few, first principles of the Gospel. His object in every conversation, every sermon, every trope, every figure and parable, was to set forth doctrine, and through it, duty, more and more distinctly and vividly. He always assumed that obligations grow out of relations; and that men are so constituted, that they only can feel the one in proportion as they see and realize clearly the other; that is, there can really be no practical preaching without doctrinal.

It is a great mistake, to suppose we must look to the writings of the Apostles in order to find the Calvinistic doctrines most clearly stated and taught. Paul has, perhaps, elaborated them more into the forms of logic; giving the processes of his reasoning more abstractly. But he certainly affirmed and taught them not half so distinctly and vividly, as did the Great Teacher. Where do we find the doctrine of universal, ruinous Depravity brought out so distinctly as in his preaching? It underlies and renders necessary all his atoning work. "The Son of man is come to seek and to save that which was *lost*." "The whole have no need of a physician, but they that are sick." "A good tree can not bring forth evil fruit, neither can a corrupt tree bring forth good fruit." "No man can come to me, except the Father which hath sent me draw him."

We have seen, in the case of Nicodemus, with what energy he taught the doctrine of Regeneration by the Holy Spirit.

So also the Divine Sovereignty, how clearly it stands out in the parable of the laborers, closing with: "Friend, I do thee no wrong: Is it not lawful for me to do what I will with mine own? So the last shall be first, and the first last; for many be called, but few chosen." We find on one occasion, that he brought this much-hated doctrine home so pungently, that the people could not endure it. His friends in Nazareth desired him to honor his own town with his mighty works. "Whatsoever we have heard done in Capernaum, do also here in thy country." He replies: "Many widows were *in Israel* in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were *in Israel*, in the time of Elisæus the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill, whereon their city was built, that they might cast him down headlong."

And so it was throughout his preaching. It will be found, by digging downward a little, that the cardinal doctrines of grace, none of them omitted, none of them softened or pared away, constitute the substratum of all his teachings. And for this reason, we need no further to particularize under this head. Wherever we turned for illustrations of his eloquence, we found the distinguishing doctrines dropping naturally and copiously as the rain in vernal showers, which must so surely precede the bloom of summer and the fruits of autumn. And we shall meet them, on every hand, as we turn now,

III. To the *peculiar manner* and *amazing power* of the Saviour's preaching.

And here, we find the field opening so widely before us, that we can only indicate a few of his various and vast resources. We may begin with mentioning his strange faculty of holding the minds of his hearers steadily to the one simple truth which he was urging, separating it from all others, and causing whatever questions or circumstances came in his way to throw new light, ray after ray, upon it, until it occupied the whole field of vision and thought.

However his hearers, as Nicodemus and the woman of Samaria, sought to change the subject, and wander from the first principles to which he saw it important to hold them, he still found means, often where they least expected it, to bring back their thoughts, or call up the same theme under a different form or dress, until, finally, he fixed all thought and feeling upon it, and secured the desired impression.

When he perceives the Samaritan woman so ready to ask, "Sir, give me this water, that I thirst not," with little or no conviction of sin, he says to her: "Go call they husband." This opens the dark picture of her guilty life, and she begins to feel her need of the spiritual water of cleansing. Yet the convicting sight of her life is unwelcome and painful to dwell upon, and she seeks to turn from it by starting the mooted question about Mount Gerizim. He allows her no escape, but deepens her convictions by adding God's claim to true, spiritual worship. She, still seeking to excuse herself for the present, replies, When Messias cometh, I shall be ready for that. What now is there left for her but to believe, when Jesus, with emphasis declares: "I that speak unto thee am he." It is enough; the conclusion is reached; she leaves her water-pot in her joyous haste, like a true convert, to call her neighbors: "Come, see a man which told me all things that ever I did; is not this the Christ?"

Again there seems to be this striking difference between the Lord Jesus and all other preachers: *They* receive the truth by revelation, and seek to demonstrate it by reason and argument. *He* announces it by direct knowledge and authority. It requires no effort on his part to make it real. The spiritual world is all unvailed to him: he sees what he represents. Hence there is a vividness in his delineations which is often startling. He declares the truth plainly, and then feels at liberty to paint it as on canvas; yea, to exhibit and enact it to the very life, as in a drama. He builds a stage, and calls up his actors, who set it before us in such thrilling scenes that we can neither misunderstand, or ever forget it.

A few examples will make very plain this peculiar manner and astonishing power of The Great Preacher.

Every true minister of the Gospel meets continually with one great difficulty, that of persuading men that their future, eternal condition, really depends upon the choice of doctrine and life which they make in this world. Until this is gained, commonly, nothing is gained. The sense of right, and the desire for future happiness, are not sufficient to weigh against present impulse. Man's natural indolence, and love of an irreligious life, together with the temptations of pleasure, and the pressing cares of business, will blind his eyes to the great realities of the spiritual world, for which he is on trial in this short, probationary state. Now see how our Saviour sets himself to meet this difficulty, and to teach effectually the momentous doctrine of Hell as a reality, and of the absolute necessity of a right and earnest use of the divinely appointed means of grace, in order to escape that awful state. Not only does he repeatedly announce the existence of the place, "where their worm dieth not, and the fire is not quenched;" not only does he solemnly declare, "Except ye repent, ye shall all likewise perish;" but for the purpose of enforcing the plain statement, he also presents before his hearers a thrilling dramatic exhibition of it.

Scene first is laid in this world. The curtain rises, and you behold an elegant, oriental mansion, just such as eastern travelers describe, and as the Jewish mind must have been familiar with. The mansion is provided with all the comfort, and adorned with all the beauty, that wealth and art can afford. Gay birds sing in the tasteful arbors; delicate and fragrant flowers bloom along the gracefully winding walks; in the gardens, luxurious fruits, of every clime and season, tempt the palate and remind you of ancient paradise. The happy and cultivated inhabitants, even to the many servants, are clothed richly, and fare sumptuously every day. And yet God, the giver of all, is not in their thoughts; the Bible is not there read and obeyed; no secret closet of penitence and prayer, no family altar is known; no consecration to God's work, in this great harvest-world, is thought of! The mansion, with its Eden-like appearance, is surrounded by a massive wall, with frowning battlements; and through the iron-trellised gate, the poor passers-by pause to look in with longing envy, and turn away, with a tear and at sigh at their own sad lot, saying bitterly:

"Ah! misery stole *me* at my birth,
And cast me helpless on the wild.
I perish! O my mother earth!
Take home thy child."

As you continue to look and wonder, our Great Teacher hightens the contrast of the scene, by painting, with a few delicate touches, a poor beggar, lying outside the gates, full of sores, and in all the misery of friendlessness, pining hunger, and loathsome disease. Through the tattered rags that enfold him, the dogs, as they pass, in sheer animal pity, stop a moment to lick his sores. Driven from all hope in this world, (and it is in this way that, while the prosperous make excuse, the poor, the maimed, and the unfortunate, are often "compelled to come in" that heaven may be full,) he penitently acknowledges the guilt of his wayward heart and life, lifts his eyes and his soul to heaven, and prays for the pity and pardon of the Friend of sinners, asking humbly for a home with God, and the riches of a holy and eternal life.

As the curtain falls on this scene, you are ready to say, Surely, in this world, the ways of God to men are not equal; there must be a day of judgment, with its balancing of accounts, by future rewards and punishments. And this is just the conviction which the Great Preacher wished to fix deeply. But he is not done with the theme; he has other doctrines which he wishes to bring impressively forth.

Again the curtain rises, and the scene is all changed; you are now in a new and unfamiliar place! Here, in the middle, yawns an impassable gulf! And on its opposite sides, what an infinite contrast! On the right hand, you behold Lazarus with Abraham, surrounded by the happy throng in God's most glorious home! On the left, you see Dives, his face the picture of wo, lifting up his eyes and his voice from the depth of torment, and pleading for one drop of water to cool his parched tongue! And when, at last, he despairs of mitigating his own wretched condition, the third scene opens with a view of both this world and the future!

In the distance, on the earth, we can descry the rich men's five brethren, living with their families, in careless affluence, neglecting religion as though there were no other life but the present. They have the Old Testament Scriptures in their houses; prophets and ministers reason with them and warn and entreat them; but they listen to no good purpose. Now they feign to doubt the evidence of God's word; then they give to it a milder and less disturbing interpretation. Sometimes they employ a false prophet, some ingenious and plausible man, to aid in allaying the forebodings which will sometimes spring up within them. Sometimes in sickness or at a funeral, they admit the truth; but, after forming some good resolutions of future repentance and change of life and aim, they soon fall back again into the cares and the pleasures of their former religionless life, and seem bent upon the pursuits of time and sense!

We turn from them to the other world, and oh! what a dialogue is going on there! We see, and even hear Dives pleading importunately with Abraham, that, at least, Lazarus may be sent to his brothers, to testify, from his actual knowledge of both worlds, "lest they also come into this place of torment." Abraham replies: "They have Moses and the prophets; let them hear them. And he said, Nay, father Abraham, but if one went unto them from the dead, they *will* repent." But the affecting reply of the glorified patriarch closes his eyes and sinks his soul to utter, indescribable despair. "If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead." The ordinary means of grace will never be substituted by others; there is no other help, no other hope!

And now, as the drama closes, and we awake to our reflections, how many of us are constrained to feel that we are purposely represented by the five brethren! that we are enacting, over and over, the same scenes in our lives!

Oh! what a preacher was Jesus! How the several doctrines stand out in his sermons, with a clearness and vividness altogether unparalleled! He states his theme plainly and simply, where there is need of it; then paints it or enacts it, to the very life; and holding the striking picture or scene up before us, he makes us see, as in a mirror, our characters, our lives, our obligations, our necessities and privileges. Surely "the spirit of wisdom and understanding, the spirit of counsel and might," did rest upon him, peculiarly.

What an example of the power of unfolding and enforcing truth is found in the parable of the Prodigal Son! We never weary with hearing it. It loses none of its freshness and weight by repetition; but at each successive reading, it deepens the general impression, and gives us new thoughts and new feelings. Like hundreds of young men, in every age, the son is eager to grasp his inheritance, and escape from the restraints of a religious home. Little does he realize the longing anxiety of the father's heart, as he receives that farewell kiss at the door. Little does he fear the temptations and dangers which are before him, as he hastens away from the lingering gaze of his loving parent, with a light step and a bounding heart.

Next you see him in a distant land, home long forgotten; having spent all in riotous living, he is reduced to the extremity of feeding swine. "And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him." So it is ever. The young man that has spent all in the dram-shop, or the house of pleasure, is turned into the streets to die; those who have robbed him will not give a morsel of bread.

In this perishing condition, God sends some benevolent Christian, or society, to find him; The Holy Spirit quickens in him the remembrance of the religious instructions of his early home. "He comes to himself." He starts to his feet with the energy of one who feels that it is the last chance. "My father's servants have bread enough and to spare, and I perish with hunger. I will arise and go to my father, and say unto him, Father I have sinned against heaven and in thy sight, and am no more worthy to be called thy son; make me as one of thy hired servants." See here the humility, the consecration, the gratitude of *every* true penitent. He is willing to *be* any thing, *do* any thing, that may please his father. "The dogs eat of the crumbs that fall from their master's table." "I had rather be a doorkeeper in the house of the Lord, than to dwell in the tents of wickedness."

"But while he was yet a great way off, the father" (who has been always watching and waiting anxiously for his return) sees him approaching. Through his rags the father's love recognizes his son. He rushes from the house saying: There is *my son!* It is, it *is* my son! He is coming to his home at last! He runs and falls upon his neck, and kisses him! He utters no reproaches, exacts no pledges; but calls for the robe, the ring, and the shoe, to put on him, kills the fatted calf, and calls in his neighbors to rejoice and make merry with him; for, "this, my son, was dead and is alive, was lost and is found."

Henceforth no poor erring soul need fear lest he be refused or reproved. None need delay to make themselves better. None, however guilty, or however deeply convicted, need to despair. Clothed in rags, bankrupt in character, and nothing to remember but a life of ingratitude and folly, any penitent soul may come, saying:

"Just as I am, without one plea,
But that thy blood was shed for me,
And that thou bidst me come to thee,
O Lamb of God, I come!

"Just as I am, and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come!

"Just as I am—*thy* LOVE unknown
Hath broken every barrier down;
Now, to be thine, yea, thine alone,
O Lamb of God, I come!"

We might refer also to that tremendous sermon which the Lord Jesus preached in relation to our responsibility for the right use of money and opportunities. A great prince, after delivering his goods in trust to his servants, commanding them to occupy till he returns, travels into a distant country. So God, having committed great trusts to us, seems to have retired from us, to leave us to our choice. Some, after waiting awhile, begin to say: "Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were." Christians sometimes do not find him. They cry: "Oh! that I knew where I might find him; that I might come even to his seat!" But, "after a long time, the lord of those servants cometh and reckoneth with them."

How solemn and fearful must the closing scene of this drama have been, when they saw the "unprofitable" servant—not the profane, or the vicious, but the simply *unprofitable* servant—cast into outer darkness! Who, then, could have hoped to be guiltless?

So also the parable of the sower going forth to sow, so large a portion of the ground being utterly unfit to receive the seed! What a blow must it have been to his profitless and carping hearers! And who that reads the parable, can ever be indifferent as to his responsibility in the hearing of sermons?

The Saviour's life also shows that much is meant, in the text, by his being endowed with the spirit of "counsel." How deep and crafty were his enemies! how dark and treacherous their plots to entangle him, and get some advantage over him! We are told that the chief priests and scribes "watched him, and sent forth spies, who should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor."

Doubtless his disciples often trembled when they saw the cunning hatred with which he was pursued. But he was never surprised or confused by them, even for a moment. Who ever knew so well how to take the wise in their own craftiness, and by a sentence or two confound them in their studied devices, and send them away abashed, so that "no man durst ask him any more questions!"

With what ease he saw through the casuistry about the tribute money to Cæsar! With what consummate skill did he turn the Old Testament Scriptures with stunning force upon the Sadducees, who denied any existence after death, either of body or spirit! They, however, boasted of their belief in the Old Testament. Says our Saviour, the God of Abraham, of Isaac, and of Jacob, can not be the God of the *dead*, but of the *living*.

Then, when silenced on their own chosen field, they turn to philosophy, and start difficulties growing out of the future adjustment of the family relations. He is equally ready to meet them. "Ye do err, not knowing (either) the Scriptures, or the power of God; for in the resurrection, they neither marry nor are given in marriage; but are as the angels of God."

Oh! if we could have witnessed their downcast looks, and heard the jeers and taunts of the multitude, (for the Pharisees, and probably the great majority of the people, believed in a resurrection,) the scene would exalt our ideas of the Saviour's astonishing might in counsel, and his "quick understanding in the fear of the Lord."

Not less astonishing was his withering power of rebuke and denunciation. As we follow along the bright track of the life of the Son of God, we find ample evidence of the fulfillment of the prophecy in the text, in his ability to "smite the earth with the rod of his mouth," and to "slay the wicked with the breath of his lips."

I do not believe there ever was, before or since, such severe exposure, such terrible reproof, as that recorded in the twenty-third chapter of Matthew. The language was so just and true, that is, came so fully up to the truth of their hypocrisy and guilt, that, in the presence of the multitudes who had suffered so much from their extortion and robbery, under the guise of religion, it must have fallen like poisoned arrows and hot thunderbolts, upon the defenseless heads of those proud and haughty men of influence and authority, who were so unaccustomed to be told of their crimes to their faces.

They now encountered a preacher who had the calm courage to judge not after the sight of his eyes, nor reprove after the hearing of his ears; but with righteousness to judge for the poor, and reprove with equity in favor of the meek of the earth, and slay the wicked with the breath of his lips. "Wo unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering, to go in. Wo unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretense make long prayers: therefore ye shall receive the greater damnation. Wo unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. Wo unto you, ye blind guides! ye fools and blind! for whether is greater, the gold, or the temple which sanctifieth the gold? Ye blind guides, which strain at a gnat, and swallow a camel! Wo unto you, whited sepulchers! Ye serpents! ye generation of vipers! how can ye escape the damnation of hell?"

No prophet or apostle ever spake like that. The invective of Demosthenes against Philip is weak as water, compared to this. If you could have seen that stern, piercing, majestic look, and heard those terrific sentences, you would have trembled, and thought of the day of judgment, and of the authoritative announcement of eternal doom! Well may John, in Revelation, say of him: "Out of his mouth went a sharp, two-edged sword; and his countenance was as the sun shineth in his strength."

And if he was indeed a "*son of thunder*" to the wicked, so was he equally a "*son of consolation*" to the meek and obedient. The broken and agitated spirit was as truly subject to him, as were the stormy waves of the Sea of Galilee. The deep and holy peace of Mary Magdalen's forgiven soul must have been like the calm, sweet rising of the sun, upon the fields and flowers of spring, after a dark and tempestuous night.

How tender and sympathizing were his words, as he walked with Martha and Mary, and their mourning friends, towards the grave of Lazarus! Tears fall from his eyes, and groans heave his breast, as he points them to the resurrection, and says: "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live." And when, at the grave, the Jews witnessed his deep emotions, they said: "Behold how he loved him!"

His touching farewell address to his disciples, breathes the very balm of healing and consolation to their afflicted hearts. "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: I go to prepare a place for you. I will come again and receive you unto myself; that where I am, there ye may be also. I will not leave you comfortless: I will come to you. Peace I leave with you, my peace I give unto you."

And though he has gone to prepare mansions for his people, thousands of them who are yet on the earth can testify to his great power to "judge the cause of the poor, to argue with equity for the meek of the earth," and be to them "an elder brother," and a "friend that sticketh closer than a brother." Hear him saying, even now: "Lo! I am with you alway, even unto the end of the world. Amen.

"Always with us, always with us—
Words of cheer and words of love—
Thus the risen Saviour whispers,
From his dwelling-place above.

"With us, when we toil in sadness,
Sowing much and reaping none;
Telling us that in the future
Golden harvests shall be won.

"With us, when the storm is sweeping
O'er our pathway dark and drear,
Waking hope within our bosom,
Stilling every anxious fear.

"With us, in the lonely valley,
When we cross the chilling stream,
Lighting up the steps to glory,
With salvation's radiant beam."

SERMON XXIII.

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THE CHURCH OF CHRIST THE TEMPLE OF GOD.

"WHETHER is greater, the gold, or the temple that sanctifieth the gold?"—MATT. 23 : 17.

IN the former days, Jerusalem was known as the City of God; the mountain of his holiness. Beautiful for situation, the joy of the whole earth, was Mount Zion, the City of the great King. God was known in her palaces for a refuge. There too was built the temple, the house of the Lord, whither the tribes went up unto the testimony of Israel, to give thanks unto the name of the Lord. This city lying on the hills of Salem, with its formidable battlements and towers, was both the wonder and the envy of surrounding nations, but the pride of the Hebrew, his happy home, which he preferred above his chief joy. The temple was of fair proportions, adorned with goodly stones and gifts, finished and furnished within and without with great beauty of workmanship and costliness of material. It was filled with vessels and symbols and ornaments, whose value could not be computed. The house itself was overlaid within with pure gold. But the gold and the silver and the precious stones, whose profusion filled the temple with so much splendor, did not constitute, or impart to it, its true value. Its real value consisted in the simple fact that it was the dwelling-place of God. There, in the holy of holies, above the mercy-seat, rested the mysterious symbol of the divine presence—the visible glory of Deity. There, the great Jehovah promised to meet and commune with his chosen ones. There were all the people to come and pay unto God their vows, and do outward homage to his holy name. There, generation after generation had they communed with him, beheld his glory, and felt his power. For such reasons the temple was held in most sacred regard by the whole people; it was to them of all other places the most holy; the place of their highest joy. And so the psalmist, in the spirit of a true worshiper, exclaims: "How amiable are thy tabernacles, O Lord of hosts! my soul longeth, yea even fainteth, for the courts of the Lord; we shall be satisfied with the goodness of thy house, even of thy holy temple." Thus was the temple consecrated, as it was the dwelling-place of God; and so did the temple sanctify the gold and the precious stones, the ornaments and outward adornments, which beautified the house of the Lord.

Now, since this material temple has accomplished its purpose, a spiritual house, of which it was the type, supplies its place. Since the ending of Christ's visible ministry, Jerusalem ceased to be the only appointed place of worship; and God thenceforth chose for his dwelling a spiritual temple, into which as living stones all true worshipers are builded. The Christian Church is God's invisible, spiritual house; composed of that innumerable company, sifted from successive generations, who are called the chosen of God; being built on the foundation of apostles and prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto an holy temple in the Lord; in whom all true believers are builded for an habitation of God through the Spirit. However scattered and divided in name this Church may be, it is still one building, whose spiritual beauty and grace shall more and more clearly appear; for God's promise of old is sure of fulfillment, wherein he says: "I will lay thy stones with fair colors, and thy foundation with sapphires. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones." The elements of this spiritual house, having been made partakers of the life of Christ, are living stones; they constitute one vast temple, spiritually glorious and beautiful to the eye of faith, in which God is truly worshiped, in which he takes up his abode, and manifests his glory far more wonderfully than he did in the material temple of the olden time.

Now, as in other days, the temple had its gold and silver, and its manifold adornments, its rites and ceremonies, its offices and services; and these were the ways and forms in which religious life expressed itself in that age; so now, the spiritual temple composed, not of gold and goodly stones, but of souls redeemed, alive by union with Christ, gives one kind of expression to its spiritual life, in all those things which give visibility to the Church, its houses of worship, its services and sacraments, its offices and outward order. But these things are to the Christian Church what the gold and goodly stones and gifts were to the temple. Of old, the temple was consecrated because God made it the place of his peculiar dwelling; and so it sanctified all that pertained to it. So whatever there is of form and order, which may be needful for the manifestation of spiritual religion, or necessary to show forth its nature and power, is now of real value only because each individual Christian, and all together, constitute the temple of God, in which he dwells, as the home and sanctuary of his holiness in the world.

It will be observed, then, that this spiritual temple is complete in itself, and in reality needs not these visible tokens to give it perfection. The true Church of Christ is therefore the invisible habitation of God; made up of living material, a spiritual house, in which all true prayer and praise, all holy desires and affections, are individual offerings, spiritual sacrifices, acceptable to God by

Jesus Christ. All that is external and visible, its forms and order, its services and sacraments and solemn assemblies, are but the means of showing forth its influence and its power, its conflicts and its victories. These things are sanctified and rendered significant by the fact that they are the visible proofs of that invisible building of God, which he has chosen for his dwelling-place. They are but the gold and gifts of the temple, infinitely less than the temple, and not even necessary to its existence or perfection.

That these visible things are not essential to the completeness of the Church, appears from the nature or character of the component parts of this invisible house. They have been made alive from the dead through faith in Christ; for he is the believer's life. They have a living union with him separately and conjointly, by virtue of which union all spiritual life is continued and nourished and invigorated. He is the vine, they are the branches; from him as the body all true life flows into them as the branches. They are in him by faith, and he dwells in them; for whosoever hath the Son hath life. They are individually and collectively complete in him, who is the head. The Scriptures every where assert the doctrine that Christianity is a thing of life; that the Church is a living thing, drawing its life continually from Christ, the great fountain of spiritual life. If there were but one true believer in Christ, united to him by a living faith, he would constitute the Church; he would be God's building, and those sacred words of the Apostle would still be true: "Know you not, that *you* are the temple of God, and that the Spirit of God dwelleth in you?"

It is ever to be remembered that they only are of the true Church of God, and constitute his spiritual house, in whose hearts religion has a real life. This life, strictly spiritual in its nature, has a kind of visibility wholly distinct from the services and sacraments and outward order of different Christian communities. For, since religion has a life and growth, as truly as any other thing that lives and grows, it must have some natural forms which are inseparable from it. The *principle* of *religious* life is one and the same, wherever it is found; the forms which are sometimes called religion are many and various. And though we never find true spiritual life without some form, yet we often find some forms of it without the life. In this respect it has many resemblances in the living world around us. All life without us is known only by our sensible apprehension of its forms. The principle of life we never see; it is an invisible agency, the working of which appears to us in the flower, the tree, the man. These are its forms, its attributes, its properties, or whatever else you please to call them; the bodies in which the vital energy exists and works. And yet how often do we find these forms of life without their living power. The flower may be preserved, unchanged in all its parts; the delicate hues unfaded, the glistering greenness of its leaf the same; and yet the tender-looking thing be stark in death. The stately tree which breathed its life out under the hard frosts of winter, may have the same form unchanged in summer as when it went to sleep in autumn. How often do we see in the human form in death a startling resemblance to that same form when full of life:

> "Thus a false smile will play around the dead,
> And flush the features when the soul has fled."

So it is sometimes with the forms of religion; they may appear when there is no spirit, nor life, nor power of religion—the body of religion without the soul of it—and it may be so perfect in shape and members as to deceive the eyes of men, and make them think it does really live and grow by the energy of a spiritual life within. But the natural forms of religion, which are inseparable from it, and are essential to the manifestation of its life, and which sometimes appear when there is no spiritual life, are the graces of the Christian character. Being united to Christ, partaking of his divine life, the Christian grows into him; he puts on Christ, really resembles him in moral character. These elements of Christian character are the peculiar but natural forms, with which God has invested the principle of vital godliness. They appear in a greater or less degree of moral beauty and perfection, according to the power or energy of the divine life in the souls of those who constitute the spiritual house of God. When a vital union with Christ is once established, and spiritual life has its beginning in the soul, then do the graces of the Spirit appear to be the natural production of that union. The principle of religious life, like the principle of life wherever found, produces and perfects its own essential forms. Thus do those who are truly united to Christ continually grow in him, or experience the increase of their spiritual life; ever advancing towards perfection in him; by whom all his peculiar people, fitly joined together into one harmonious church, grow continually towards completeness and spiritual maturity. Now it is because religion is one and the same in its life principle; and because it is nourished and invigorated from the same source and by fixed laws, bringing forth in all the same essential forms of its life, that there can be one harmonious Church, embracing all that invisible company, chosen from among all peoples in all ages, who have a living faith in Christ. They resemble each other in the great essential attributes of Christian character; they are quickened by the same Spirit; they are members of Christ's body; they are the living stones of God's spiritual house. All similarity of character, and oneness of spirit, and grace of spiritual architecture, arise from the sameness and divine origin of individual religious life.

The forms of religious life which have now been alluded to are essential to the manifestation of that life, and can not be altogether separated from it. And those who possess this life and its attendant forms, are God's peculiar people; they constitute the Church of the first-born, whose names are enrolled in heaven.

But it has already been intimated that the spiritual temple, the true Church of Christ gives expression to one form of its spiritual life, in all those services, and sacraments, and offices, and outward order, which render it a visible Church. And that these things are to God's spiritual house what the gold and goodly stones and gifts were to the temple of old; they are immeasurably less than the real Church; they are not necessary to its completeness or its existence.

While there is general authority in the Scriptures for the organization of visible churches, with forms of worship, and modes of administering sacraments, and methods of government, these are not to be relied upon as sources or means of spiritual life. They may be suited to our infirmities, they may be helps to our devotions, encouragements to faithfulness, and instruments of good to a world lying in wickedness; but they can not give increase to our religious life, or, independently of real communion with Christ, advance us in any degree towards maturity of Christian character. The forms which give visibilility to the Church have in them no life; nor does their existence imply religious life in those who use them. So far as they are of human origin and construction, they are dead as any other forms which human hands can make. Men may imitate a living thing in stone or brass, or on the canvas, but they can not breathe into it a living soul. So, however beautiful, or imposing, or simple, or useful, however ancient or ridiculous these borrowed forms of religion may be, they are utterly destitute of all life-imparting power; nay, in themselves considered, they are as dead as the meanest picture of death himself. They derive all their significance from the fact, that they are used as means of manifesting to the world the character and power of the invisible Church, of which Christ is the only source of life.

The forms of worship, the manner of administering the sacraments, and the kinds of government, differ in different Christian communities. They are to be regarded as aids to devotion, and encouragements to fidelity, and as a means of holding forth the light and knowledge of salvation to the world. But they are not to be regarded as possessing in themselves any life-giving energy. They can at best be only a means of directing the humble mind to that great source of vital power, from whence all true and spiritual life descends.

Prayers, whether read, or recited from memory, or dictated at the moment of utterance, are but different forms, and nothing in themselves but words; and as such one may have no preëminence above another. It matters not where or when men pray, or whether with this form or that, or without any, if each prayer begins with a sincere desire of the heart. The sigh of the truly penitent is no sooner breathed, than it reaches up to heaven to the ever attentive ear of Him who hears the humble when they cry. True worship consists not in mere words, by whomsoever uttered; not in attractive or imposing ceremonies, accompanied with rich and varied music, and men in mystic vestments. Such were the forms of religion for a semi-barbarous people, and are now two thousand years behind the age. It is not the form which some call beautiful that constitutes true spiritual worship; it consists, rather, in the beauty of holiness. We ought to be jealous of any kind of so-called worship, which so occupies our minds with its forms, as to satisfy us with that which is sensible rather than spiritual; remembering that God is a Spirit, and they that worship him must worship him in spirit and in truth. As the temple was greater than the gold, which ornamented and adorned it, so is the spiritual, invisible temple greater than any forms of worship which pertain to the visible Church, which can neither give nor increase life to those who constitute the body of Christ, and live alone by virtue of their union with him.

Again: the manner in which the sacraments of the Church are administered, can neither impart spiritual life, nor increase the life of the true Christian. Indeed, the sacraments themselves, baptism and the Lord's supper, are not absolutely necessary to the salvation of men, as some vainly affirm. The one is a seal of God's covenant with his people, and a rite of initiation into the visible Church: the other is an affecting memorial of the death of Christ. These sacraments have in them no life, no power, by whomsoever or in whatever way they may be administered. If they have in themselves no quickening, saving power, of how far less importance is the manner of their administration. Are those who compose that spiritual temple, built up of lively stones, better fitted for their place in that habitation of God, because in the right of baptism their foreheads were signed with the sign of the cross; or because they were plunged beneath a flood of waters; or because they were but simply sprinkled with this emblem of purification? Certainly not. Baptism, by whomsoever administered, in any or every possible way, neither washes away sin, nor imparts spiritual life. So, too, the bread and cup, which are set forth as emblems, and emblems only, of the body and blood of Christ, can not raise the sinner who receives them, from spiritual death into newness of life. They do make the gold greater than the temple, who exalt these sacraments into the instrument and means of spiritual regeneration and life. They think more of the body of religion, and the decorations of that body, than the soul of it; more of its outward ceremonies than its inward life.

Again: the order or government of the visible Church is, for the most part, of human arrangement, and is, therefore, to the Church invisible, as the gold and outward adornments to the temple. No particular form of ecclesiastical order has any efficiency or direct agency in the salvation of the soul. No one, therefore, may find spiritual life in one form, rather than another. It is not in *this* or *that*, or any *form*. He only, that believeth in the Lord Jesus Christ, shall be saved. He that is joined to the Lord, united to him by a living faith, receives his spirit, and becomes a partaker of the divine nature. And when false teachers arise and say, lo! here is Christ, or lo! there, believe them not. Christ himself declares that the kingdom of God cometh not with observation; it is not confined to one place or form: the living truth is a free spirit, omnipotent and immortal, whose home is the invisible habitation of God. The authority of the Church is in Christ; it has never been transmitted to men of certain names or office, in the visible Church. So long as the worship and services of a Christian community are conducted decently, and in order, there can be no lawful exercise of authority, one over another. For where the spirit of the Lord is, there is liberty. No authority can be derived from tradition; from the corrupt usage of corrupt men in corrupt times; from records of unreal and shadowy men, sometimes called the Fathers. It can be found alone in the teachings of Him, who is the head and life of the Church invisible and universal.

There are those who claim for the Church on earth an outward uniformity and visible unity, consisting in fixed forms and ceremonies, and a threefold order of priesthood. These things may indeed belong to a visible Church, but they are not Christianity; they are no part of the true Church; they are not necessary to its existence or perfection. They are not necessary to the life of religion in the hearts of men, or for its advancement in the world. We may safely say, that while the true spirit of Christ is in the hearts of his people, there may never exist *such* a visible universal Church, embracing all who are and shall be the chosen of God, and builded into that glorious temple which he has made his resting-place and the home of his holiness. It is not necessary for the incoming and progress of God's spiritual kingdom in the world, that the Church should be one in its visible form; nor is there any evidence in Scripture or reason, that such will ever be the case in this world, subject as it must be to so many diversities and imperfections. It is true that our Lord prayed that his people might be one, and so they may be in religious principle, and in the simple and inseparable forms of religious life; but they never will be in ecclesiastical visibility, nor was this intended. It will be composed of that invisible company, "a part of which have crossed the flood, and part are crossing now," perpetually increasing with passing generations, which, sanctified and purified by the blood and truth of Christ, he will present to himself at last, a glorious Church, divinely beautiful, holy and without blemish. This inspired thought can not refer to any mere visible Church, embracing a part only of the elect of God. It should be considered also, that the visible unity, or outward uniformity of a Church is no evidence of its inward purity or its spiritual life. Indeed, the true life of religion would be likely to disappear beneath the burden and bondage of fixed forms and ceremonies. In such circumstances, the unity and peace of a Church might continue for ages, showing to the world a mere formal Christianity, unmoved by those causes which sometimes disturb the quiet of others, whose forms are fewer and unfixed, and are often changed or displaced by the energy and force of an inward life. A religion of mere forms and names is dead; it may continue outwardly the same, generation after generation, until some vital energy finds its way into it. Dead things of this sort do not change. But a church is none the better for its outward unity, and its magnificent and beautiful forms, if it have no inward life, and no beauty of holiness. "A living dog is better than a dead lion." A living tree, though it shows about it some unnatural offshoots, some crooked growths, yet, if its branches bear some pleasant fruit, is far better than a dead tree of stately form and formal stateliness, whose heart is rotten, and whose fruit is cast or withered. There is, away in the Eastern hemisphere, a body of water, whose surface the winds and storms of heaven never ruffle; its outward form is always the same. But those waters are black, and bitter, and heavy; no living thing is in them; and beneath them are unsepulchred Sodom and Gomorrah, and the cities of the plain: they call it the Dead Sea. So a Church may have an outward uniformity, and boast of its unchanging forms and ceremonies, and yet have no living thing within it. It may be like the garnished sepulchers of the Jews, beautiful in outward appearance, and within the dwelling-place of death. When the visible Church, of any form or order, is unduly exalted, and its ceremonies and government too highly valued, the only source of spiritual life, and the only means of spiritual growth, are likely to be neglected. When the gold seems greater than the temple which sanctified the gold, then the evidence of union with Christ is incomplete: for he is not the head of any particular visible church, but only of the Church invisible and universal. And all true believers seek their spiritual life in him, by direct and intimate commerce of the soul with the spirit, not through any human mediations, or church order, or sacraments, or rites and forms of worship.

It may be inferred from this subject, that the peculiar glory of the Church of Christ, consists in the growth and increase of the divine life, in the individual members of it. In order to secure this increase, the vital union of the soul to Christ must be apprehended as a divine truth. He must be regarded as the only source of spiritual life, which flows into his people only as they seek a closer union with him. To grow into his divine likeness, to possess a greater sympathy and similarity of character with him, will enable his people most effectually to declare the excellency and power of real Christianity. As they are drawn into closer union with him, they will more readily acknowledge his right to their whole being. They will feel the force of the apostle's exhortation: "I beseech you, therefore, brethren, by the mercies of God, that you present your *bodies* a *living sacrifice*, holy, acceptable unto God, which is your reasonable service." Then, too, will that great truth become more practical and significant, which declares: Know ye not that your body is the temple of the Holy Ghost, whom ye have received from God; and ye are not your own; for ye are bought with the price of Christ's blood. Glorify God, therefore, with your body and spirit, which are God's by creation, and redemption, and habitation."

It may be inferred also, from the nature of religious life and its essential forms, that the spiritual power of God's people diminishes as they exalt the forms and order of a visible Church. The graces of the spirit, the virtues of a good character, find not their nourishment in mere carnal observances, in pomp and show, in festival and fast, in imposing rights and ceremonies. Such is not the food by which spiritual natures grow. The forms, therefore, which may be needful to a visible church organization, ought to be as few and simple as possible. Religion, in its true character, is preeminently spiritual; and it appears most advantageously, both in individuals and churches, in the garments of simplicity. Whatever of form tends to excite wonder and admiration, tends also to deaden the religious sense; to draw the mind from spiritual things to sensible; from the substance to the form; from the only source of life to the mere elements of death. The spiritual life of the Church, as it has had visibility in the world, has been wasted, as its outward pomp, and showy ceremonies, its worldly state and riches were increased. For then the true spiritual temple was no longer regarded as greater than the gold of the temple, and its manifold adornments. When the Church was in the wilderness, persecuted and driven from the abodes of men, and had its places of worship in the caves of the eternal mountains, lifting to God the voice of prayer and praise only in the night-watches, it possessed a far higher degree of spirituality, and greater means and power of doing good, than when it found a stately repose in vast cathedrals, and multiplied its services, and, by costly array and outward show, attracted the multitude to its formal worship. And so it is that the gold and goodly stones and gifts of the temple are of little value, if God no longer dwell therein. His presence is the glory of his spiritual house; and nothing more is needed for its perfection.

It may be inferred also, that there is a sense in which there can be no salvation out of the Church. This declaration can be true only as applied to the Church universal and invisible. This, doubtless, was its signification in its early use. It is wholly devoid of truth when uttered in reference to any visible Church, and is the contracted thought of unscriptural sectarianism. For the Church, in its highest significance, as the idea of it is developed by inspiration, embraces all who are united to Christ by a living faith—that great multitude out of every kindred, and tongue, and people, and nation, who have been redeemed unto God by the blood of the Lamb. This noble and innumerable community, the apostles and martyrs of the early Church, the disciples of all times and of every name, those who have been found in palaces and in dens and caves of the earth; these are the Church of God, which he has purchased with his own blood. These are the living stones of his spiritual house, where he dwells, and in which incense and a pure offering, and all spiritual sacrifices shall be offered continually, to his holy and glorious name.

SERMON XXIV.

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THE PENITENT THIEF.

"AND one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise."—LUKE 23: 39–43.

THE malefactor, whose repentance is here described, bad as his life had been, was not ignorant of religious obligations. Being a Jew, he had been taught the laws of God, though he had sadly departed from them. He had, before that day, known of Christ and of the character of his claims, perhaps too of his miracles and the spirit of his teaching. But whether he had known much or little of Jesus, not being hardened in sin, like his companion, and being so near to death, all that he saw and heard in these eventful hours, would make a strong impression on him.

Thus, the way was, in some degree, prepared for his return to a better mind. Let us look at the mode of his conversion, and we shall see, though the circumstances are so briefly given, that it involved true repentance toward God and faith in the Saviour of sinners.

I. *In the first place, mark the malefactor's repentance.* It was occasioned by the cruel and impious behavior of his associate in crime. At least, the first expression of his penitence was in the form of a rebuke addressed to this heartless man. In a low and reckless spirit, he had joined with the scribes and elders in mocking Jesus. Some walked before the cross, shaking their heads with malicious glee, crying to Jesus to come down, if he could, and so prove himself the Son of God. They taunted him with having threatened to destroy the temple in three days, and with having called himself the King of Israel. If he was really so great, why not show a little of his power? why not begin by saving his own life? "He saved others; himself he can not save," was the contemptuous shout. Was it not the hight of absurdity that one competent to be a Saviour should himself die? What motive could he have for submitting to death but a lack of strength to deliver himself? "He trusted in God," they said with scorn, pointing to Jesus; "let him deliver him now, if he cares for him!" "And one of the malefactors which were hanged, railed at him, saying, if thou be Christ, save thyself and us." He fell in with the rabble who were scoffing at Jesus, and challenged him, with an incredulous sneer, to put forth his power for the rescue of all three. So far was he from all serious thought of his own situation, and so dead to every kind feeling. It was that moral stupidity and stubborn indifference to their own fate, which the worst criminals not seldom exhibit even in the hour of death. In the little remnant of life that remained to him, he would divert himself at the expense of his fellow-sufferer. But the other malefactor felt very differently. It was no time, he thought, to jeer at another's distress. It was no time to make merry; least of all, did it become them to revile one who was in the same situation as themselves. "Dost not thou fear God," he said, "seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds: but this man hath done nothing amiss." It was a rebuke which he had a full right to utter; for the other had included him in his mocking petition: "If thou be Christ, save thyself and *us!*" He would wash his hands of all participation in this request. He had no sympathy with the levity that prompted it. He was struck with the inhumanity of his comrade's behavior. In the same condemnation with Jesus, undergoing the same dreadful death, it seemed a brutal thing to side with his enemies and turn upon him in *their* bitter spirit. In this awful position, victims together, they ought surely to spare one another. In this earnest remonstrance, we discern a recognition of the law of love. There was an outgoing of sympathy for Christ, and of compassion. There was a kind of fellowship with his suffering; a reäction against his companion's disposition to set himself apart from Christ; a recoil from the selfish and unsympathetic temper which he had manifested. Even this part of the rebuke shows in the repenting malefactor, in contrast with the other, a sober tone of feeling; a sense of the fearful circumstances in which they were placed, and it seems to show, too, the awakening of better affections in his heart. The frivolous and unfeeling deportment of his companion broke the tie between them; he could not go with him any farther, but felt moved warmly to rebuke his sin. He did more, however, than remind him that they were all in the same condemnation. "We indeed," he added, "justly; for we receive the due reward of our deeds; but this man hath done nothing amiss." How simple and explicit is this confession of ill-desert! Christ was innocent; he had committed no fault, and did not deserve to die on the cross. But as for them, they could say nothing against the judgment pronounced upon them; they could not complain that they were put to this anguish; they had brought this penalty upon themselves, and it was not too great for their guilt. The repenting malefactor gives the highest expression to the sense of right, when he approves of his own punishment. Plato wrote that a just man would rather be punished, in case he has broken the law, than escape, even if he had the power. The dying thief came near this lofty standard when he acquiesced in the course of justice, and submitted with a humble and uncomplaining mind, to a lingering death. He could not have uttered these words at the moment when he was suffering the sharp torture, if he had not seen his crimes in their proper light. He took a true view of his past life, a true view of his own character, and of punishment as the righteous consequence of sin. Looking back on the sinful course he had taken, and contrasting himself with the holy Being at his side, he could only say, "We receive the due reward of our deeds;" "we have been evil-doers and deserve to perish in this way; they are doing no wrong to us, though they are to him; for he has done nothing amiss. He is not like us; we are bad men, not fit to live; it is quite right that we should suffer." But the penitent's change of mind was a repentance toward God. It was not merely the conviction that he had transgressed a righteous human law. It was something far deeper than an amiable sympathy with a fellow-sufferer. "*Dost thou not fear God*, seeing that we are in the same condemnation? And we indeed justly." The fear of God had entered into his heart; and it was the sin of his companion *in the sight of God* that called out his rebuke. There was a great dishonor offered to God in keeping up this careless and profane temper at such a time when they were soon to stand in his awful presence. It was most irreverent to be thus reckless, when *He* was inflicting upon them the penalty of their iniquities. For to the government of God they were paying the due reward of their deeds; it was his Providence which had brought them to merited punishment. It is clear that the penitent malefactor looked through the human instrumentalities by which he had been condemned and punished, to God whose judgment was reflected in their act. "Dost thou not fear God?" was his question. "God, who has made us to feel his power and justice; whom we have so grievously offended? Is it not high time to leave off our ungodly ways, and to tremble before him? Do you not fear to go on reviling, when his hand is upon you?"

Thus we find in this brief remonstrance the elements of true repentance, the recognition of God's authority, the sincere acknowledgment of ill-desert, the disposition to sin no more. It matters not what words are used, how few or how many, if these feelings are in the heart. Our sins must be condemned and humbly confessed and given up, out of regard to God.

II. Observe now, secondly, the faith of the dying penitent. "And he said unto Jesus," whether immediately or some time after, we are not told, "Lord, remember me when thou comest in thy kingdom." He was acquainted, as he might easily be, with the declarations of Christ in regard to his future coming with power and glory; and now, under the impression which the whole scene made on him, he believed them. He knew not how or when the great event denoted in his prayer was to occur; he had indistinct ideas on the subject, and so have we. But the time was coming when the power and sovereignty that belonged to Jesus would be made manifest to the universe. It would be seen that his death was not due to the want of power to save himself; that dominion belonged to him. They who now derided his weakness, would behold his authority and might. They would see him enthroned in his kingdom and judging the world in righteousness. This great truth the penitent thief believed. It was a noble exercise of faith. Remember that he saw Jesus at the lowest point of his humiliation, forsaken of his disciples, passive and unresisting in the hands of his enemies, pursued with blows and insults, and expiring like himself. Yet he pierced through these clouds that vailed his glory; he felt the majesty of his character, and believed. If it is sometimes difficult for *us* to believe that Jesus is the Son of God, now that he has risen from the dead and the Gospel has wrought its wonders in the world, how much more, one would think, it would be for the thief on the cross. Surely he deserves the highest place among the heroes of faith whom the author of the Epistle to the Hebrews, in his eleventh chapter, has immortalized.

But his faith was more than a discernment that Jesus was indeed the Messiah and the Saviour of man. He applied to Christ for mercy, and for a place among his people. And this he did in the simple language of the heart: "Lord, remember me when thou comest in thy kingdom!" That is, "remember me then, to protect and bless me!" When the great day of His kingdom should come, he besought Jesus not to overlook him; not to leave him to perish. He would fain commit himself and his eternal interest to the sufferer at his side, resting the hope of his departing soul upon him. And thus among the harsh tones of priest and soldier, there came to the ear of Christ the voice of one humble suppliant for pardon and grace. How are the horrors of that scene, as we think of it, relieved by this beautiful event! The thief, whom they have crucified with Jesus in order to render his death the more ignominious and so, once for all, to supress his cause, becomes a penitent disciple—an example of the truth that God makes the wrath of man to praise him. On the cross itself, the promise began to be fulfilled: "And I, if I be lifted up, will draw all men unto me." Jesus replied to the petition. The scoffs and imprecations which were addressed to him, he had heard in silence—a silence broken once by his prayer: "Father, forgive them, for they know not what they do!" But the request of the penitent malefactor, he made no delay to answer. "Jesus said unto him, Verily, I say unto thee, to-day shalt thou be with me in Paradise." It was an answer that far exceeded the petition; a blessing greater than the penitent had dared to ask or think. He was not left to look forward to a remote hereafter—being in the long interval either unconscious or in a state of suffering. That very day, when the soul should leave the body, he was to enter, in company with Christ, into the abode of the blest. The Jews meant by "Paradise" the dwelling place of departed saints prior to the resurrection; or, as we should say, the condition of the happy dead before the consummation of all things, when they will assume the glorified body appropriate to the new heavens and the new earth. For the Scriptures teach us that the human race is not to continue forever; that this world, or present state of things, will come to an end; and the great and mysterious events, which are to attend the closing scene, will bring to the redeemed an accession of glory and happiness. When the Saviour said to the penitent thief, "This day thou shalt be with me in Paradise," he employed the word in the usual sense. The malefactor was not to wait until the demonstration of the Messiah's authority, the solemn judgment of the world, the resurrection, but he was to begin the heavenly life at once, and in due time was to share with all the good, in its transition to higher forms of blessedness. Pause for a moment and consider the remarkable words of Jesus. He answered a prayer for salvation with a confident and authoritative promise.

He disposed of the lot of a human being in the eternal world which they were both so soon to enter. He forgave his sin. He assured him of an admission to the joys of heaven. Now who was he who thus assumed to exercise a divine prerogative and to speak for God? Had he the right so to speak? If not, he was under the most monstrous delusion that ever the distempered fancy of men harbored. That he, a dying man, faint and suffering, knowing that his end is near, should imagine himself endowed with the power to allot to mortals their destiny in the life to come! That he—so clear in his perception of truth, so sober in judgment and self-possessed, so humble before God, so willing to forego honors and distinction, free from the blinding influence of sin, spotless in his holiness—that he should be insanely self-deceived! That, even in the awful hour of death he should cherish the mad dream of a weak enthusiast! That he should arrogate to himself a position and rights which no mortal can claim, and expire in the crazy persuasion that they are his—opening his eyes in the other world to find that he has lived under a miserable illusion! Is it credible that he, the calm teacher who spake with a clear wisdom which no other man has approached, the meek and lowly friend, the prayerful servant of God, the only perfect example —was misled by a delirious fancy? Can we believe it of him? Could we believe it, even if we knew not that he rose from the dead; that he has changed the whole current of history and became the author of a new spiritual life to myriads—enabling them to escape from sin, and the bondage of fear, and to enjoy the liberty of God's children? Was he the dupe of a disordered imagination—then the rabble at the foot of the cross who mocked him, and they who put the crown of thorns on his head, were in the right, and the penitent thief offered his prayer in vain: his spirit may have been better, but the impenitent malefactor took the true view of Christ. We feel that the intuition of that repenting soul was not false. We knew in whom he believed. The Redeemer, to whom he committed himself, was able to save him and to keep his promise. For "all power is given to him in heaven and in earth." And he who "for the joy that was set before him, endured the cross, despising the shame," is "set down at the right hand of the throne of God."

From the text we may infer the consoling truth that the disciples of Christ when they die, go where he is and enter upon a conscious and happy existence.

The idea is sometimes broached that death is followed by a long sleep, an interval of unconsciousness, which may last for ages. On this subject, we are shut up to the teachings of the Bible. Faint, indeed, is the light to be derived from any other source. And the Scriptures do not sanction this idea. The dying thief was to go at once to the abodes of the good and there meet the

Saviour. There is no reason to suppose that he is an exception among the disciples of Christ, or that his destiny was peculiar. It is evident that the Apostle Paul looked for an immediate union to Christ at the moment of death. Life in the body was absence from Christ. He desired to depart and to be with Christ, which is far better for his own happiness than to live. He speaks of death as a *departure* from the body to Christ. In these and many like passages, the doctrine is clear that death brings the believer at once to the enjoyment of his reward. And this truth is more consonant with reason, and, it need not be said, more grateful to our feelings than the idea before named. The rest that remaineth for the people of God is not a lifeless slumber, even for a period, but a discharge from burdensome care, a freedom from weariness and fear, an active and joyous use of all the powers of their nature.

Secondly. How simple is the way of life to one who desires to return to God! He has only to confess and forsake his sin, and look to Christ with one heart-felt prayer. The hopes of the Gospel are within his reach, the instant he is ready to do this. If he is willing to acknowledge his unworthiness, if he is willing to give up the world and live for something better, there is mercy for him and grace to help. Is it hard to exercise trust in the Saviour and believe that God will receive you as a child? Think of the solicitude of the prodigal's father in the parable, and of the welcome which he gave to his unworthy son! Think of the joy there is in heaven over one sinner that repenteth! Above all, think of Jesus, the Friend of sinners, patient under all the indignities that were heaped upon him, his love not exhausted, but interceding on the cross for his enemies, and cheering the poor thief with the promise of eternal life! See there the Father's love, who "spared not his own Son, but freely delivered him for us all," not for the dying thief alone, but *for us all!* Remember that "faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." He was sent to save, not to condemn. And he will cast off none who apply to him, as did the penitent on the cross.

But simple as the act of repentance and trust is, it is not safe to delay the performance of it. The malefactor was pardoned and saved at the very end of life, but none of us can plead his example as an excuse for postponing his duty. No one can draw from this event the hope that he can make his peace with God and give himself to Christ on his death-bed. Let him who indulges this hope not forget that the malefactor, in all probability, had never deliberately put off his duty to the time of his death. Had he known much of the Gospel, and, hearing its call, refused to comply with it, putting off his obedience as long as possible, the result, we have reason to think, would have been different.

His case, then, affords no support to one who looks forward to his death-bed, intending to live without God and get the pleasures of sin as long as he can, and then, at the last moment, to grasp the promises of the Gospel. Had he taken this course, he would, it is likely, have grown more and more insensible to the truth, more and more hardened in his love to the world, and would have died as he had lived. Such is the effect on the heart of pushing off an obligation known and felt, from so selfish a motive. It breaks down a man's self-respect, weakens conscience, confirms the will in its slavery to sin, and so takes away the power to reform.

Let one who is inclined to defer repentance, also remember that two thieves were crucified with Jesus. If one of them became contrite, the other did not. The other was unmoved at the prospect of death, perhaps unable to realize that death was near ; or unable to dispel his frivolous tone of feeling; or having an infidel heart as a consequence of his ungodly life. Whatever the cause, he confessed no sin, he uttered no prayer, he uttered no word but a scoff. What does his example teach ? Let it not be forgotten that if death brought salvation to one, it brought perdition to another.

And who shall assure us that we are not to die suddenly, without a warning ? Who shall guarantee that in our last days and hours, we shall be possessed of reason, that we shall be able to reflect or put forth a mental effort of any kind ? Ah ! when the hour of death shall come, if thought is then awake, will not remorse for a life wasted, for opportunities to repent thrown away, crowd out every other emotion ? When a duty is seen, then is the time to perform it; when the obligation is felt, then is the moment to comply with it; when the call of God in the Gospel is addressed to us, then is the occasion to yield obedience, for the future is not ours. We only know that he who puts off the performance of his first and great duty, incurs a fearful risk—for God is not mocked; " whatsoever a man soweth, that shall he also reap."

THE

NATIONAL PREACHER

AND

VILLAGE PULPIT.

Original—Monthly.

FROM LIVING MINISTERS OF THE UNITED STATES.

VOL. III.

NEW SERIES—ENLARGED.

CONDUCTED BY REV. W. H. BIDWELL.

New-York:
CONDUCTED AND PUBLISHED BY W. H. BIDWELL, 5 BEEKMAN ST.
LONDON: JOHN F. SHAW, 48 Paternoster Row. TRUBNER & Co., 60 Paternoster Row. LIVERPOOL:
E. HOWELL, No. 6 Church Street. EDINBURGH: OGLE & MURRAY, 49 South Bridge
Street. GLASGOW: OGLE & SON, 1 Royal Exchange.

1860.

JOHN A. GRAY,
PRINTER, STEREOTYPER, AND BINDER,
Corner of Frankfort and Jacob Streets,
FIRE-PROOF BUILDINGS.

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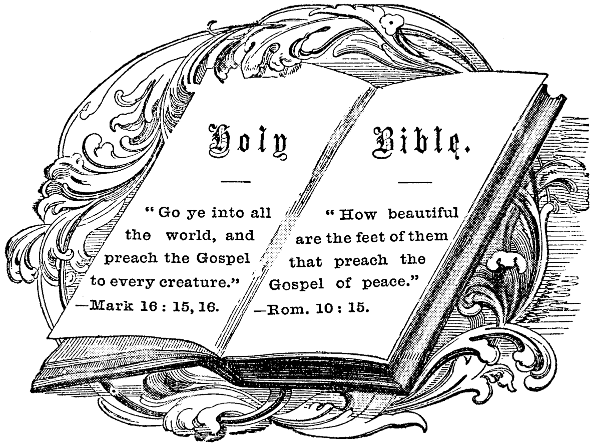
Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16 : 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10 : 15.

THE NATIONAL PREACHER,

And Village Pulpit.

Vol. III.—New Series.] DECEMBER, 1860. [No. 12.—Whole No. 732.

SERMON XXXII.

BY REV. ALBERT BARNES,

PASTOR OF THE FIRST PRESBYTERIAN CHURCH, PHILADELPHIA.

THE VALUE OF FIFTY-TWO SABBATHS IN THE YEAR.

"The Sabbath was made for man."—Mark 2 : 27.

And like every other divine arrangement, it is full of benevolence towards man. It is replete with good, and with no evil. No individual is made the worse by observing it as it was designed that it should be observed; there is no one that might not be made better and happier by it; there is no family that keeps it in a proper manner into which it brings disease, or poverty, or discord, or tears, or vice; there is none which it does not contribute to purify and elevate; there is no neighborhood, city, nation, which is not made more orderly, intelligent, and happy by its observance; none that now desecrates the day that might not derive important advantages by regarding it as a season of sacred rest.

The last Sabbath of another year is closing. A few moments of its light yet linger in our land, and in a brief period the last

Sabbath of the year will have closed on twenty millions in our country; on nine hundred millions of immortal beings on the earth. Can there be a more appropriate employment, as its beams linger and play on the city of our habitation, and on the spires and mountain-summits of our land, than to improve its last moments with reflections suitable to the end of such an unusual occurrence of our lives, as the closing of the Sabbath and of the year together? Let us notice the thoughts suggested by these two topics: The Sabbaths of a year, and the fact that they are closing.

I. The Sabbaths of a year. Perhaps we may find something in these words that may be worthy of serious reflection. If we do, it will be in the amount of time thus set apart in a year for a specified purpose; the design for which it is set apart; the place which it occupies amidst the other days of the year.

(1) The amount of time which is thus set apart for a specific purpose. From the year, itself a brief period, there is abstracted for the purposes of the Sabbath one seventh part of the whole—fifty-two days—almost two entire months. Perhaps we may, in some respects, best estimate the value of this time, by supposing that it were continuous time, taken together from any one period of the year, instead of being distributed along in small portions through the whole. To see its value, then, it may be proper to inquire what could be accomplished during those fifty-two days in a year, in the ordinary employments in which men are engaged; and perhaps some estimate of their value may be obtained by considering what might have been gained by them if they had been devoted to the usual pursuits of life. I refer to this estimate now, on the supposition that in reference to the prosecution of the ordinary pursuits of life with vigor and with profit and with health, it makes no difference as to the other days of the year, whether these fifty-two days are devoted to worldly occupations or to religion. Let us see, then, by what rules, according to this mode of estimation, their value is to be measured.

The day-laborer, the mechanic, the farmer, would estimate their value by what he has been able to earn on fifty-two other days of the year; and that is what the Sabbaths of the year would be worth to him in the ordinary way in which he estimates the value of time. If he has at other times earned one dollar a day, the Sabbath, on this supposition, has taken fifty-two dollars from the sum total of his earnings during the year; that is, the law of religion, and the customs of the community, have cost him this sum. If on an average on other days he has earned five dollars a day, the tax on his earnings by keeping the Sabbath has been swelled to more than two hundred and fifty dollars. The merchant, on this principle, will multiply the average of his gains on the other days of the year by this number fifty-two, and this will show him how much the Sabbath ought in some way to be worth to him. The professional man will inquire what was the amount of his earnings on any other fifty-two days, and what they might have been on these; the traveler, how far he might have proceeded on his journey; the student, how many more books of classic-learning, or law, or medicine, or history, he might have read in fifty-two continuous days; the votary of pleasure, how much more might have been enjoyed if the theaters had been open, and if the customs of the community had sanctioned parties and dances on those days now kept as sacred time.

Now, on the supposition on which we are now proceeding, that a man could do as much work, perform as much study, or taste the sweets of pleasure as much on the other days of the year if he did not observe a Sabbath, its value to any one, in this point of view, must be estimated by what those days would have been worth to him in the ordinary employments of his life; and that is the pecuniary price or tax which he pays for the observance of the Sabbath. I believe, indeed, that this estimate is to be materially modified by the fact that the proper observance of a day of rest is really no loss to man as a laborer, or a student, or a traveler, or in the lawful enjoyments of life, but that in fact the remainder of the year is worth more to him in these respects than it would be if it were a period of continuous labor without any interruption or rest; but still this is the pecuniary value which is to be fixed upon the time as such. This would be the way in which any other fifty-two days would be estimated, if, for example, a man were required to leave his farm and engage in the duties of a soldier or a juror. And it is a fair inquiry before a man who keeps the Sabbath, and who is accustomed to affix a certain value to his time, whether, as the Sabbath is actually employed, it is in fact worth to him as much as these dollars would be which he might have earned; or as the progress which he might have made in his journey, his studies, or his pleasures, would have been. In making this calculation, it would indeed be proper to consider how much he owed to it on the other days of the week on the score of health, and vigor, and general happiness; and, also, whether he has not other interests of as much value as pecuniary interests, which have been promoted by this; in other words, whether the fifty-two days could have been more profitably employed than they have been by one in the circumstances in which we have been, and with the interests which we have to secure; for it is in some proper sense a fair inquiry what these fifty-two days that have been abstracted from the ordinary employments of life, and in which those employments have been suspended, have been worth to him. And that would be one way of determining whether the appointment of the Sabbath is a wise or an unwise appointment.

I have aimed in this way to show you the value of the Sabbath, by supposing that those fifty-two days had been taken together from any one portion of the year, and by applying to them the ordinary measure by which we determine the value of our time. Now, on this way of estimating these days, it is clear that they should not have been spent without securing to us something in actual value that would be in fact a compensation for the tax or price which we have paid for the Sabbath. It is clear that they might have been turned to great account. Suppose you were to take any continuous fifty-two days to read the Bible, and to pray, and to pursue a careful inquiry into the state of your opinions on religion. Suppose you were to take the entire two months of the new year that is to open upon us to devote to a serious inquiry whether you are prepared to die. Suppose you were to devote them to the single purpose of becoming a Christian—by withdrawing from the world, suspending your business, excluding yourself from all amusements or cares that would distract the mind—can you have any reasonable doubt that in that time you could prepare to meet God, and could lay a good foundation for eternal life? I think that no one could reasonably doubt that in that period, by careful study and prayer, he could settle the inquiry to his own satisfaction about the life to come. And yet the Sabbaths distributed through the weeks of the year would furnish just as much time for this as in the case supposed, and would have greater advantages with reference to this end than if taken as continuous time from any one portion of the year. And can you have any reasonable doubt that if you had given your minds to a careful preparation for heaven during the Sabbaths of this whole year, with such attention as you might have bestowed on the subject on the other days of the week without interfering with your worldly business in any way, you might have been this day a true Christian—a child of God—an heir of heaven?

(2.) These thoughts will have additional impressiveness if we consider a second circumstance—the place of the Sabbath—the manner in which your Sabbaths have been scattered along among the other days of the year. It is easy to conceive, on the supposition that God had intended to set apart such a portion of time as one seventh to be kept holy, that that period might have been taken as a continuous period, either, say at the beginning, or at the close of the year—either at the end of the year, to reflect on the past, and to gather up the lessons which so many successive days might have suggested to the mind, and to rest after so long uninterrupted labor; or at the beginning of the year, to prepare man for so long a period of unbroken toil. One ignorant of what man is, and man wants, or one unskilled as to the actual working of any such system, would have done this as Mohammed designated an entire month to be observed as a month of fasting—with infinite inconvenience to all who attempt to observe it. But the divine arrangement has been different, and it may be well to dwell a moment on that arrangement as one of wisdom and benevolence.

(*a*) What, then, is the fact in regard to the wisdom and the benevolence of this arrangement? It will be clearly seen in these things:

The Sabbaths have been distributed along through the year when the mind and the body needed rest: at intervals sufficiently near, and sufficiently remote, if not to meet an essential law of our nature, yet, as all experience shows, adapted to the best state of the bodily health, to the best exercise of the mental powers, and to the accomplishment of the most possible by the labor of the body and the mind; for nothing is now better established than that if man wishes to make much of life, he will not be a loser, but a gainer, by observing days of rest occurring at about the periods designated by the Christian Sabbath. This purpose would not have been secured by the observance of a continuous period of rest at any one portion of the year.

The Sabbaths have been distributed along by this arrangement in such a manner that nothing that is valuable is interrupted by it. The period of the Sabbath, compared with the whole of the week, is so short that it constitutes no interference with the regular business of life. This could not have occurred by the designation of a long, continuous period. The adjournment of a court for fifty-two days; the suspension of the labors of farming; the occurring of such a period in the season of sowing or harvesting; the closing of all stores and all shops of mechanics; the suspension of all travel — any one can see how impracticable this would have been, or how it would have interfered with the regular business of human life. As it is, the taking of this amount of time from the year, really interrupts nothing. The farmer is not so interrupted that he can not sow or gather his grain; the merchant, that he can not regularly prosecute his business; the mechanic, that he can not carry on his regular employment; the traveler, that he can not pursue his journey; the student, that he can not resume with freshness his lesson where it was suspended; the courts, that they can not take up a cause at the point where the testimony was arrested; and the advocate, that his argument when resumed will not be as impressive as if it had not been suspended. These days have been distributed along when, perhaps, but for such an interruption, some powerful vice or evil habit would have obtained a hold which could not have been dislodged from the soul. At the end of every six days there has been an arresting of such worldly and evil influences, and the incipient habit has been broken, and time has been given for reflection, and the mind, perhaps unconsciously to itself, has been brought under other and holier influences. Were there no other good in the case, it is much in the cause of virtue to break in upon any forming habit of evil in every seven days, and no man knows how much he owes to that one simple fact in the formation of his own character.

The Sabbaths of the year are so distributed as not to be tedious. The day when it occurs is long enough as a season of rest; not so long as to become necessarily irksome. As man is now constituted, you could hardly calculate that a season of religious rest could become otherwise than tedious by the long, continuous period of something like two months, nor could you then well meet the complaint of ancient avarice: "When will the Sabbath be gone that we may set forth wheat?" (Amos 8 : 5.) As it is, the Sabbath need not be a wearisome or irksome period of human life. If it is, it is because men choose to make it so. Its grateful rest comes in when there has been so much of turmoil and toil, and when the powers are so much exhausted, as to make it needful; it has enough in which the heart may be interested to occupy all its moments; and its fast-fleeing hours are gone before they necessarily become irksome, and as soon as man could reasonably desire to return again to the business or the pleasures of this life.

(*b*) Now, this arrangement has been continued along in our journey of life through another year. No man's business has been injuriously broken in upon; no court has been adjourned with detriment to the interests of justice; no student has suspended his duties with damage to himself; no mechanic has closed his place of business with any loss to his customers or to himself; and no man has been laid by for tedious successive weeks on his journey. No farm has remained unplowed when it was desirable to plant or sow, and no harvest has rotted in the fields because the farmer felt himself bound to keep a long period of holy time. Yet the year has been interrupted so as to comprise this whole period of fifty-two entire days. Fifty-two times the affairs of the world have been suspended by common consent all around you, to remind you that there is a God; that there is another world; that there is a place of perfect cessation from toil; and that man has higher interests than those which pertain to the present life. Fifty-two times all the courts have been suspended; the stores have been closed; the exercises in colleges and schools have been arrested; the apprentice has been released from toil; the hired laborer has ceased to be bound by his contract to work; and the slave has had no task, and has felt that, to some extent, the time was his own, and that he too might think of heaven. Fifty-two times the axe of the woodman has ceased to be heard, and the noise of the spindle and the loom has died away, and the plow has been left standing in the furrow. Fifty-two times during the year you have been solicited to take up your Bible and to search diligently after truth; fifty-two days have you been invited to the sanctuary; through fifty-two days you have had nothing else to do but to prepare for heaven.

(3.) These thoughts may be more deeply impressed on the mind if we consider for a moment the design for which this day has been set apart. Its great purpose can be easily understood—can not well be mistaken. It is based on these truths: (*a*) That man has other and higher interests than those which pertain to this life. Who can doubt this? Who can doubt that those interests demand the careful attention of man? Yes, there are other ends for which to live than gain and pleasure and honor. We are all made for other purposes than these. These must be the smallest things pertaining to our welfare as creatures traveling to eternity. (*b*) That it is desirable to make the heart better and holier. The Sabbath pertains primarily to the heart. The intellect, the world, the wharf, the exchange, the "shop,'' the courts, the money-tables—these have enough of our time through the week. It is well to devote one day to the heart, to the temper, to the affections, to self-government, to the entire contemplation of higher realities, to the enlargement and the purifying of the domestic affections, to the subjugation of evil passions. All that tends to make the heart better, and the world happier, is appropriate to the Sabbath. All that will make me less covetous, or less envious, or less irascible, or less ambitious, or less sensual, or less hard-hearted to the calls of sacred charity; and all that I can do to make my neighbor more cheerful, if sad and in affliction, or to give light to the ignorant, or peace to the dying, is appropriate to the Sabbath. All these things are well at other times, and they should not be neglected; but in a world like this it is worth the cost of one whole day in every seven—estimate its value as you will by dollars and cents—to make the heart better, and to promote the happiness of the world. (*c*) And the Sabbath is *given* for these ends; for "it was made for man." It was given for this purpose under every advantage—scattered along at reasonable and convenient intervals in life; when the affairs of the world are suspended; when all is calm around you, and invites to reflection; when the hours of the day are set apart by law and by custom for this purpose; and when you are sure that such an appropriation of these hours would meet with the approbation of God, and with your own approbation when you come to review life from the bed of death. And, (*d*) again, it is given for no other purpose, and you have no right to employ it for any other purpose, for God commanded, saying: "Remember the Sabbath-day to keep it holy; six days shalt thou labor and do all thy work, but the seventh is the Sabbath of the Lord thy God." Gain, and traffic, and study, and travel, and personal business, except for purposes of necessity and mercy, are a violation of the law of God; for he who said "thou shalt honor thy father and thy mother," said also, "remember that thou keep holy the Sabbath-day." Fifty-two times that command has been laid across the path of the worldly, and the vain, and the gay, during the past year, and as many times you have been reminded that God claimed that *that* time should be devoted to him.

II. These days are ending. The sun is setting. But a few moments more of its light linger around us, and then the Sabbaths and all the other days of the year will be gone. Let us dwell a few moments on the fact that these days are closing, and in view of that ask, in this impressive moment, how they have been spent.

To some these Sabbaths have been among the most pleasant parts of their lives. The happiest moments of the year have been on this holy day; the hours which the mind would desire should be the last that should fade from the memory, if a time should come when that mind was to forget all things, would be those precious hours. The influences upon the heart most desirable to be retained, have been those which have proceeded from the observance of this day of holy rest, and the principal sorrow in the recollection of the departed days of the year is, that those holy seasons are past—a sorrow, however, which finds alleviation—as the sorrow for no other departed joys does—in the assurance that if life is prolonged that joy will certainly be renewed again; or, if life should be soon arrested, that they have been but the foretaste of the joys of the eternal Sabbath.

But is this so with all persons? Is it so with all who are professing Christians? Have we who bear the Christian name made as much of the Sabbaths of this year as we might have done for our own improvement, for our growth in grace, for prayer, for the study of the word of God, in doing good in our families, and in the world? Are there not solemn records against us for wasted hours, and for neglected duties, and for a bad example, and for unprofitable reading and conversation? Are there no records against us for what our Master regards as violations of that day; for pursuits of worldliness and sin?

But let me seriously ask of all here who are not professing Christians, to recall now the manner in which you have spent the Sabbaths of the year, and especially in view of the thoughts which I have suggested as to its design—the fact that so large a portion of the year has been separated from other time by the law of God and the customs of the community; that that time so separated has been distributed along through the year, in a manner best adapted to promote the end of the institution and to produce the happiest effects on your own minds; and that the design of the day has been to make the heart better, and to prepare for another state of being. The fair question now is, whether these designs and ends have been accomplished? Or, which is the same thing, whether you can suppose that God would designate such a day with a view to your accomplishing those things in which you have been engaged in during the Sabbaths of the year? What the employment of these portions of the year has been, you best know yourselves, and whether the recollection of the manner in which you have spent the sacred hours be that which is best fitted to give peace, on a review of life, you best can tell. If the business of the world has been pursued with as much zest and greediness on that day as on any other; if you have pursued your journeys without even pausing to show outward respect for the day; if the affairs of the world have been only nominally suspended, while your heart has been in it, and you have been forming plans of worldliness still; if you have secretly stolen into your counting-rooms to write your letters; if you have prosecuted your professional studies, or have only laid aside your professional books to read those of a lighter and more attractive kind; if it has been a day to do up the small business of the week; if it has been a day of amusement, in which, relieved from toil, you have sought mere relaxation; if it has been a day of almost insupportable tediousness because you have no love for its appropriate employments, and you have been constrained to show an outward respect for it; if you have habitually and deliberately neglected your Bible, and offered no prayer on that day; or if, instead of improving its hours to make your heart better, you have only abused them to make it worse—then doubtless you can recall all these things to-day, and this is a proper hour to judge whether that has been the wisest and the best method of spending these fifty-two days. They are gone. They can not now be recalled. But you can ask yourself whether these days were not designed for other and holier objects than these, and whether they might not have been spent in a manner better adapted to promote the great ends of human life.

A few moments of the light of the closing Sabbath of the year yet linger. The last evening of the year comes on. The evening of the year is not an inappropriate time for calm reflection—for oh! how does it remind us all that the last evening of life hastens on—that the night cometh when, all our days ended, "no man can work!"

The Sabbath and the year are closing together. What interest is there is in dwelling on the last departing moments—on the events of the year? How solemn to end these Sabbaths—to end this year! How solemn will it be to end all our Sabbaths—all our years! What recollections crowd upon us in view of the past! What thoughts press upon us in the anticipation of what is to come! What scenes have we passed through! What scenes may be before us! How the memory of sickness, and trouble, and disappointment, and bereavement, comes over many a heart to-day! How deep a sorrow perhaps would fall upon us if we knew what is to be on the next year! How the image of a dear, departed friend that began the year with us in this house, rises before the memory! With what intense interest, with what deep and unutterable feelings, might we look upon the friend at our side, if we knew what is to come!

Another year is about to open—to some of us the last year of life; to many a year of privilege, of prosperity, and of happiness. To those of us who live, it will be another year of probation. It will have its Sabbaths and its sanctuary privileges. It will meet us to-morrow morning in a land of freedom and of Christian refinement and enjoyment. It will hold out to us the Bible still as a "lamp to our feet and a light to our paths;" it will set before us, from time to time, a preached gospel; it will appeal to us, by a thousand arguments and influences, to live unto God, and to prepare for a vast eternity. Its light, when it dawns upon us, should fill us with joy; its days should be improved in a careful preparation for the life to come; its Sabbaths, as they pass along, should be spent so as to promote purity of heart and a fitness for "the rest that remaineth for the people of God." God grant that it may be a year replete to each one of you with abundant blessings—a year of health and prosperity and peace—a year of fellowship with the Father and with his Son Jesus Christ—a year when heavenly influences will descend on all your families—a year crowned with blessings to the Church, to our common country, to the world!

SERMON XXXIII.

BY REV. GUSTAVUS L. FOSTER,

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THE CHURCH-GOING BELL.*

"WHEN the trumpet soundeth long, they shall come up to the mount."—EXOD. 19 : 13.

EVIDENCES are very numerous in the Scripture that God is pleased when his people worship him in sincerity and truth. If we look as far back as the time when Abel was offering up a more acceptable sacrifice than Cain; if we see Enos and his associates calling themselves by the name of the Lord; if we see the patriarchs and their children standing around rude altars of stone, waiting for the fulfillment of covenant promises — we shall find the divine smile overhanging the worshipers; we shall then be prepared to hear a voice from above distinctly saying: "Let them make me a sanctuary, that I may dwell among them." And when an obedience to this voice was scarcely yet commenced, we are not surprised to hear again: "Then I will meet with the children of Israel, and the tabernacle shall be sanctified by my glory, and I will dwell among them, and will be their God." And then a little later it will not be strange if we hear the same awful voice saying: "Ye shall keep my Sabbaths and reverence my sanctuary, and I will walk among you and will be your God, and ye shall be my people." Nothing has been more distinct in the manifestations of the divine will to men than that God delights in the public worship which his people render to him.

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* Preached the first Sabbath after the hanging of a new bell.

And so, in respect to the worshipers, it is very evident that great benefits have thus been secured. They have thus obtained such a joy and satisfaction as they have found in nothing else. Do we need to refer to instances? The experience of the Psalmist was very likely not different than that of many who went before, and who followed after him, when he said: "Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth." "How amiable are thy tabernacles, O Lord of hosts! My soul longeth, yea, even fainteth for the courts of the Lord." "One thing have I desired of the Lord, that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord and to inquire in his temple." He seems to have had such a blessed experience amid the scenes of public worship, that he could say: "A day in thy courts is better than a thousand. I had rather be a door-keeper in the house of my God than to dwell in the tents of wickedness." He said he was glad when they said unto him: "Let us go into the house of the Lord."

The same blessed experience is found under the new dispensation. When the disciples had witnessed the ascension of their Lord, they returned to Jerusalem with great joy, and were continually in the temple praising and blessing God. Whether, then, we see the smile of God from above, or listen to the glad notes of praisers below, we may highly appreciate public worship, and all its essential conveniences. If God delights in the assemblies of his people, and they find that it is good to wait upon him in his courts, then his courts, and all things else conducing to the worthy objects of such assemblings, have a relative and definite importance. Here is an argument which once called for the existence of the tabernacle, and then of the temple, and then of Jewish synagogues, and then, and now of Christian sanctuaries, and which asks yet for all such conveniences as shall tend to promote the blessed ends of public worship.

Under the old dispensation, besides the building of the tabernacle, the temple, and the synagogue, many things more were necessary in order that acceptable worship might be rendered. Under the new, which is a dispensation of more simplicity, not so many things are essential, but what is essential or conducive to the end in view has a firm basis for the plea of its existence. Upon this basis we are willing to rest the claim of whatever may best be used in calling worshiping assemblies together. If such assemblies are proper, if a place in which to assemble is important, then some mode of calling the people together will be at least convenient, and this convenience will tend toward the pleasing of God and the blessing of men.

It will not be untimely for us as a congregation to be impressed with the fact to-day, that even what may seem so remote from the essentials of spiritual worship, as something by which the people may be assembled, is of much worth, is of enough worth to warrant its procurement.

Very early in the assemblings of men for worship, God himself appointed an instrumentality by which they were gathered together. We can not say how the patriarchs called their large families around them at the hours of morning and evening sacrifice, whether by oral announcement or otherwise. But when God was about to give his law to Israel from Sinai, among other directions given to Moses, bounds were to be set, so that the people might be kept from coming near the mount, until they should hear the sound of the trumpet. "When the trumpet soundeth long they shall come up to the mount." And so it was that when the lightnings blazed from the top of that smoking mountain and mighty thunderings rolled down its sides, the voice of the trumpet was heard afar off inviting the people to come up now if they would, and commune with Jehovah. The people were so afraid that they did not obey—mercy's notes did not mingle in the sound. They said unto Moses: "Speak thou with us, and we will hear." But it is an interesting fact, that God himself used a trumpet to call the people up, when they might receive his law and worship at his feet. And then it is another interesting fact, that soon after this, in the midst of directions for the tabernacle service was a special injunction to make and use this instrument. "Make thee two trumpets of silver: of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation." "When the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm."

The use of the trumpet for this purpose seems to have been regarded as of divine appointment. Its notes from generation to generation were used to invite the people to an attention to the divine will, and to call them together for the rendering of gratitude and praise to God as their infinite benefactor. We can not enumerate the interesting instances of its use to which we are pointed in the Scriptures. Its sound must have been a hallowed one. Its sacredness is yet regarded among the Jews, as they anticipate the day when they shall again hear its notes from mount Zion, to be taken up and echoed through all the world, calling the scattered wanderers of Israel home to their sacred city. And with the trumpet there may be cherished in all our minds very hallowed associations, since the second coming of Christ is to be announced by it, and the great assembly of the dead is to be convened at its call. "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God." And then John helps us to hear its echo, in the more distant vales of eternity, calling the redeemed to behold the wonders of heaven.

The trumpet was used generally in calling together religious assemblies to the time of Christ. It is difficult to tell when its use for such a purpose had ceased. For the first few centuries of the Christian era worshipers were very quietly convened. The Christian religion had not obtained such a freedom of privilege as would allow of any very open announcements. The places in which worshipers met were often the dens and caves of the earth, solitary places in the mountains, at best only private houses, known only to the faithful, and such others as were known to be favorably inclined toward the Christian faith. Invitations to these places were given from one to another in a quiet manner.

Precisely when bells were used for this purpose is scarcely ascertained. That small ones were used, both for religious and secular purposes, before the time of Christ is evident. As early as the days of Moses small tinkling instruments of some sort were hung to the priest's robe, which were intended to call the attention of worshipers to what was transpiring. In the days of the prophets they were used upon houses as ornaments. In making use of such a fact, the prophet Zechariah predicts the time when "Holiness unto the Lord" shall be written upon them.

Church-bells of any considerable size originated in Italy. The idea of their existence was suggested, it is thought, by the use that had been made of the small bells in the Jewish ceremonies. They were used first in summoning the people to the feasts of heathen deities. The feast of Osiris was announced by bells, and among the Greeks in Athens the priests made use of them in their sacrifices. It is evident that one was hung before the temple of Jupiter, the sound of which was reverenced as the voice of the God himself. Many amusing as well as absurd accounts of the power of bells over evil spirits are found here and there upon the pages of Mythology, and very similar ones have crept upon pages professedly Christian. "St. Paulinus, Bishop of Nola, in Campania, at the end of the fourth century, is said to have been the first to use bells in Christian churches to call the people to prayer." For a little time previous to this, wooden mallets had been used in some instances, and in others two thin pieces of board were struck together, making a sharp sound, which is said to have been heard often for several miles. The custom of striking together these "sacred boards," as they are called, is yet observed by the Papal Church in some parts of Europe, during Passion-week, as being more suited to the solemnity of the season. Bells, however, were gradually introduced, and "the mallet" and "flat boards" gave way. In the sixth century bells were used pretty generally in the convents. They were introduced into France about the year 550. Pope Sebastian, about 580, first ordered that the hours of the day should be announced by striking the bell, that people might attend with more uniformity to the specified times of prayer. Some time in the eighth century the custom of naming and baptizing bells began, and in respect to this, as well as many other things external and ceremonious connected with religion, there have been such outrages of common-sense as have prejudiced not a few against religion itself.

The introduction of church-bells into England is first mentioned by Bede, about the close of the seventh century. There they seem to have originated that part of church architecture which affords them an elevation above the top of the main edifice, the tower at first being almost, if not quite, separate from the building. From the tenth to the twelfth century there grew up a spirit of rivalry between different churches and different countries in respect to the size of bells. At about the same time, too, there prevailed an opinion that the genuineness of a man's piety, and the probabilities of his salvation, depended upon the largeness of his gifts for religious purposes. And so, many persons of wealth procured and presented large bells to particular churches. And because of the wealthy vieing with each other in this thing, it came to be that a single church became possessor of several bells. That all these might be used, has been thought to have been the origin of "chimes" or "peals," which have ever since been so much admired by the people of Britain and their descendants.

In respect to the size of bells—Russia has the preëminence, next is China, next Germany, next England, and then our own country. The largest of these "mountains of metal" is said to have weighed two hundred tons. It was twenty feet high, and twenty and a half in diameter. It was hung, but never swung. Its tongue was fourteen feet long and six feet in its greatest circumference, itself weighing more than our largest church-bells. It was rung by many men with ropes, drawing the tongue first in one direction and then in another against its sides. This bell now lies useless upon the earth, partly imbedded in sand by the side of the great Cathedral at Moscow. How long it will lie there, to tell of the folly of those who brought their precious metals from all parts of the empire to cast into the furnace from whence it came, we know not. But it is a very palpable evidence of the tendency of human nature to extravagance. Thousands of things are useful, within the limitations of moderation, which are at heart demonstrating of folly when carried further. So it is with church-bells. When large enough to serve the convenience of those who would naturally come together to worship, where our human voice might lead the devotions, it is a blessing. When much larger, it clearly tells of other reasons for its existence than are harmonious with a genuine religion.

Our country has as yet but few faults in this direction. The largest one upon this continent is said to be at Montreal, weighing 29,400 pounds. Bells are generally small, and yet in most communities where there are people enough for a good-sized congregation, there is one or more of sufficient size to be heard for three or four miles around, and they are generally appreciated with no superstitious, improper regard. We say generally, because we know that in the Romish Church they are baptized often in the name of some Saint, and thus endowed with a supposed sanctity, which gives their notes a wonderful ability in chasing the devil from all hearts worshiping beneath it. Protestant churches have no such folly of notion. The Puritans in the old country were persecuted in part, because they thought and talked lightly of such "vain imaginations." And their descendants, in the colonies of New-England, for a time cared little about using bells, because of what had been associated with them in the nonsense of the Established Church in the old country. Hence it was that in many places they were dispensed with much longer than poverty dictated. The horn, the shell, and the base-drum, were much in use. Which of these it should be, was much according to the taste of the people. In farming communities, the stillness of Sabbath morning would be broken by the echoing notes of the horn, an instrument still used in many places in the south-west. In seaport places, the heavy vibrations of the conk-shell would roll along the shore. In places, where the military spirit largely prevailed, the animating notes of the base-drum called the people to an enlistment in the service of "the great Captain of salvation." Those whose office it was to blow, or to drum, had need of evincing a Puritanical punctuality, or the consequences would be severe. I remember of having read upon old church records the following: "*Resolved*, That Sergeant Jones be fined two shillings and sixpence for falling asleep on Sunday morning, and neglecting to beat the drum in time for meeting." By degrees, prejudice against the use of bells gave way, so that their sound was heard upon many a hill-side and in many a valley. Both in social and religious life, they came to be highly appreciated, and more and more so as they became identified with sweet and hallowed associations. At first they were procured from the mother country, but in later years they have been chiefly of American manufacture, and so easy of obtainment, that there goes forth from almost every village and country spire the inviting notes of the "church-going bell." The tolling of bells at the decease of persons was at first an expedient of superstition, in driving away demons, supposed to be after the spirit of the dead. They were often rung with violence during storms and tempests, to drive away evil spirits. Their general use in this country is not to be attributed to pride, nor to the prevalence of any such superstitious notions as have been cherished in connection with their existence in other times and countries, nor merely to an indefinite and common sense of propriety, but to an intelligently formed opinion of their actual worth, in promoting some of the best interests of men, whether individually, religiously, or socially considered.

Let us give a brief attention to some of the items of their usefulness, that we may be impressed with the fact that we as a community, and especially we as a congregation, have not been acting the part of wastefulness and folly in the expenditures that have been made in this direction. In considering the usefulness of church-bells, it may be proper to say: First, that they render a worthy claim for their existence in promoting the temporal welfare of communities where their voice is heard. This fact is distinctly seen in the contrast between villages where they exist, and where they do not. In the one there is an enterprise and activity which are not seen in the other. Let the notes of a cheerful, animating bell fall upon the ear of a people several times in a day, and there will hardly be there a vice-breeding pool of social stagnation. Every man's pulse will beat quicker, every man's face will shine brighter, and every man's step will be more elastic in going forth to the daily duties of life. There will also be a happifying uniformity of habits among the people, and this will be promotive of a general sympathy. From the beginning to the close of each day, it will be pleasant for all to feel that they are each the elements of a common uniformity. There will be a health-promoting regularity in respect to eating and sleeping. If the bell is rung with reference to these things, it will be likely to be timed according to the experience of wisdom, and not as indolent and vicious inclinations might dictate. It will be likely to promote early rising in the morning, starting up the naturally indolent, who otherwise might lose much of the most precious part of the day. It will send the laborer punctually to his toil, promoting thus his happiness and the good of his employer. It will tell the housekeeper when she may soon expect those for whom she provides at the middle of the day, and thus prevent a fretfulness of evil influence in domestic life. It may start up and send home, at a seasonable hour in the evening, some who are worse than carelessly lounging in public places—thus bringing relief to the solicitous hearts of wives and mothers, and promoting a general quietude through the place, which will permit the general enjoyment of peaceful rest. In times of special joy, and in days of general jubilee, when the spirit of patriotism ought to have an exultant manifestation, it may happily help in answering the demands of propriety. For this kind of service some of the old bells of revolutionary times, like that in Independence Hall in Philadelphia, have been almost immortalized. We can conceive of many ways in which bells may thus be promotive of the general good. They are justly regarded by many as such an index of the condition of a community, that where they are not found, where there are evidently people and wealth enough to procure them, just there is no place desirable for a home. Even the vicious, and the profane, and the terribly irreligious, are heard to declare, with oaths of positiveness, as they will say of places where there are no churches, that they will never be caught there longer than will be necessary in getting a good foothold to run out. A town that thinks any thing of its temporal prosperity and reputation, will not long do without the quickening and harmonizing influence of a good bell.

But, secondly, the worth of a bell is perhaps still more evident when we consider its use for religious purposes. The general welfare so runs into and promotes the religious, that it is difficult to tell precisely when an influence ceases to be secular, and begins to be sacred. Any thing that promotes the worthy objects of domestic and social life is a blessed auxiliary of the Christian religion; its influence is more or less religious in its tendency. So we may say of the church-bell; but it has an influence still more direct, when used for purposes specifically religious. The ways of its usefulness, when calling the people together for worship, are easily seen.

(1.) It calls attention to the claims of God for love and service. Nothing is more manifest than that men are apt to become careless in respect to these claims. So many things are pressed upon their attention—things naturally interesting, things of captivating and even of intoxicating power over human nature as it is—that they forget God and become careless of his demands. They do not realize what he righteously requires of them. They do not take time to think of what even nature may teach concerning him, who created and sustains all things. They do not quietly listen to the dictates of reason and conscience, concerning the reciprocity proper toward a Being upon whom they are so perpetually dependent. Of course, they will not naturally find time to pore over the lessons of revelation. They will be likely to be so devoted to the world, that the notes of the bell, announcing the hour of prayer in the week-time, will be as a voice from the sky, announcing that God has claims. No doubt more than the few who obey these notes are thus helped to profitable and restraining suggestions; and then there will naturally be such a devotion to worldly interests through the week, that the mere fact that the Sabbath has come, with its still and hallowed influence, will not quicken to such a use of its sacred hours as will best promote the infinite interest of those to whom these hours are given. There will be a need of something that shall break this stillness, and arouse the stupid, and at the same time properly direct both intellectual and physical activity. The church-bell can at least in part supply this want. It can speak for God as no other voice can. Its voice is the most general of any in the community. It can reach the ear of him who is so fatigued with his worldliness, that he is yet in his bed when he ought to be preparing for the sanctuary. It can send a thrill of guiltiness along the threads of his consciousness. It can make the man stop and think who is carelessly sauntering over the fields. It can make his pen tremble, who is posting his books on the Sabbath, so that he will think he had better lay it aside. It can send weakness to the muscle of him who prosecutes his worldly toil on the Lord's day. Thus, in various ways, it can be useful in calling the attention of all, when its voice is heard, to the claims which the true God presents for love and service.

But then again, (2,) it is useful in promoting a larger attendance upon the services of the sanctury, than would be secured but for its influence. If such services are profitable, that which will increase the number of those attending upon them is important. There are, of course, persons in every place who will in no manner be induced to go to the sanctuary. A congregation may have very excellent conveniénces of all kinds, and still but few comparatively avail themselves of their use. But other things being equal, it is reasonable to expect that when the notes of the inviting bell are heard, then the larger number will be assembled for worship; for as we have already seen, many a careless one will be aroused to think of God's claims, and so be induced to find his way to the house of the Lord. Many of us no doubt can call to mind times when we would not have gone with others to the morning services of the sanctuary, but for the quickening and inspiring influence of the bell; and at evening, too, when comfortably situated at home, how often we would have remained so but for the same influence! The habit of obedience to the bell, too, starts us whenever its sound falls upon the ear. We seem to see others thronging the way, and think we must join them, or be disobedient to a very imperative call.

And then again, (3,) added to an increase of attendants, the bell promotes punctuality. We do not say that wherever there is a bell, all will be punctual; for we have seen the existence of the contrary; nor that where there is no bell there may not be a good degree of punctuality. But certainly this excellence of a congregation is likely to be promoted by the bell. Time-pieces may differ, but as many persons are within hearing of the bell, they can know when the services will commence, and the greater the comparative number of those present punctually at that time, the better the objects of public worship will be promoted. Every worshiper needs what are termed the preliminary services, as a preparation for the enjoyment of what follows; and every worshiper already there needs to be undisturbed by the coming in of his fellow-worshipers. Sometimes persons will come into the sanctuary so late as to give the impression that they have come very reluctantly, or that they have supposed that all going before the sermon has been attended to, on purpose to give them time to come in, or that they would have all the congregation in to mark their splendid appearance. To correct such a misjudgment, and the habit inducing it, is to do good, both to individuals and the congregation with which they are connected. Blessed is the bell that has such an office to fulfill! I can say for one, that for the sake of my personal enjoyment and profit through all the day, I would not miss the first voluntary of the choir upon the Sabbath. Instances of lateness will unavoidably occur once in a while; but when they do occur, they should be of as little disturbance to the general quietude as possible. Let the bell be as promptly obeyed as may be.

But again, (4,) the bell is useful in the influence it has in preparing the minds of those who obey its call for worship. If its tones are what they should be, a soothing, quieting influence upon the people will be manifest. Have you ever noticed the difference in the demeanor of a congregation coming together at the call of a bell, from that of a people assembling without any such call? In the one case all will seem calm and thoughtful, as if they were really coming up at the divine invitation to reverence and adore the great Author of all their mercies. In the other there will be boisterousness and carelessness, as if there were entertained by many no adequate conception of the object of Sabbath assemblies. Nothing has yet arrested the tide of worldliness. It has about as full a flow as it had during the week. The notes of a good bell would very quickly quiet those boisterous ones, and so impart a solemn and thoughtful step, with which to enter the gates of Zion. The worth of a bell can never be estimated in respect to this kind of influence, until we can learn the infinite importance of a preparation of the mind to receive the impressions of truth. But it must be of no trifling consideration.

Again, (5,) the bell is useful because of the sacred associations connected with its sound, and the hallowed memories its notes inspire. Here we enter a field so large and rich, that we will have time for scarcely a general survey. The worth of the bell in these respects increases with the number of our years—increases, too, with the age of the bell, especially if it has any thing peculiar in its notes. Let a man have passed the meridian of life, and he will scarcely hear the notes of any bell without being brought into such a thoughtfulness as can but be profitable. If he can then hear the same bell which rolled its peculiarities upon the ear of his childhood, the impression will be still stronger and better.

To associate things with each other, is to obey a natural law of the human mind. Without going into a consideration of those metaphysical reasonings which have attempted to explain the philosophy of this law, reasonings not so easily understood by the common mind as the law itself, it is sufficient for our purpose simply to mention the fact that there is such a connection or similarity of things with each other in the apprehension of the mind, that the presence of the one will suggest the other, or it may be many others. The presence, or even the thought of one man will suggest others to you with whom you know him to be intimate. The memento given you by some friend who, it may be, has long since gone to his rest, will bring that friend to your mental presence. You can see his face; you can hear his voice; you can be impressed in one way or another by the general sum of his worth. If you visit your native place, and see the streams and hills with which you were familiar in childhood, a thousand interesting incidents will come hovering round, like so many gently knocking messengers. If your childhood was a happy, worthy one, you can be greatly blessed by that law of association which has bound up and brought to you such a bundle of the past. Parents might find a profitable hint here concerning the surroundings they should give to their children if they would make more than their early days happy; and then what if this law shall live forever! How important that first associations be proper, so that whatever shall suggest the things of early life, shall introduce a train that will be worthy of a place in the mind amid the rich things of eternity! With the notes of the church-going bell must necessarily be associated many of the most profitable things of life. The bell does not ring just for the sake of ringing; it has many an earnest purpose. Those who hear it know what these are. With its sound these things are indissolubly connected. So much may be said of its general use, while there have been special occasions when its notes have mingled with Providential voices in echoes which will never die in the deep recesses of the soul.

How intimately connected these things are, might be abundantly instanced. For example, a child, well-trained in New-England, with large hopes of wealth, left his father's house for a seafaring life. He became one of the most wild of the sons of the ocean; he very rarely visited his native land, and never his early home; he seemed almost without natural affection; he cared little for the few books found on ship-board, and least of all for the Bible, which had been furnished by a charitable society in London. But one day while the sailors were sportfully passing away a dull hour or two, a steel bar chanced to be suspended, and was accidentally struck, and then again and again, purposely for amusement. All became more and more merry, save one, who, when the first notes of that bar fell upon his ear, turned away to seek the most retired place the ship afforded. But still he heard that sound, so very like the one which came down from the tower beneath which he was taught to worship. He was constrained to live over the past as he had not been for many years. He thought, and thought, until induced to pray. The Bible became to him the richest of all treasures; and a something in his nature could not be satisfied until he had come to his native town and listened again and again to the same bell which rolled its notes of rich-freighted associations upon his ears in early life. Well, another man had gone, with other scramblers, for wealth to California. He had been subject to the general influences of the mining districts for years. Being naturally conformative in characteristics, he had astonishingly changed from respectability of appearance and morality of habits to a terrible roughness of the one, and a more terrible condition of the other. Even his constant associates both dreaded and loathed him. When he came down to Sacramento for purposes of dissipation and sin, he was looked upon as the most terrible specimen of the human wolf ever seen even there. At length Sabbath morning came, and a church bell which had there recently come, sent forth its invitations to worship. Who would have thought such a beast of a man would have cared for it? But those notes so affected him, that to avoid being observed, he sought a solitary place just out of the city, and there remained through all the day. A few months afterward a glad and happy family in one of the towns of an Eastern State welcomed its head, and with gratitude to God was told the blessed power of that Sabbath-bell. That happy, grateful man told his pastor that that day, in the hearing of that bell, was at first the most sad and then the most joyous day of his life. Tears of the deepest penitence had flown; prayers the most sincere and importunate had been offered; purposes the most solemn and sacred had been formed ere that bell, at evening, sweetly announced the hour of prayer. Its notes then seemed like the whisper of an angel, while in the morning they fell on the guilty ear as if they were the severe utterances of the trump of doom. Now, these are substantial verities to which you know might be added others. Have you ever had an experience in any degree similar? Have any of you ever heard the old bell again, after many years of absence from under its sound? How vain it would be for me to attempt to tell of all it would suggest! But I venture to say that it brought to your minds some of the most profitable meditations you ever thought upon. If you were alone in your chamber when you heard it, or if you were coming over some hill-top where you could look down upon the valley, and its notes came up to meet you, we would think it strange if it did not bring you to one of the most "solemn pauses" of life. Did it not roll up to your view again some of those Sabbath mornings which blessed your early days? Did it not assemble around you the congregation with which you worshiped years ago? Could you not see and hear the man who uttered Gospel invitations on your careless youthful ear? Did not its last lingering notes again bring before you those funeral processions which once were obedient to its mournful tones? Couldn't you almost see the hearse that bore your mother, or your sister, or your most intimate associate, to the resting-place of the dead? In short, could not you then think of much which nothing else for many years had suggested? And could you scarcely refrain from then making some noble purpose for your future? This law of association certainly gives to the church-bell a very hallowed, sacred worth. By this law, its influence may be carried far into the latest periods of life. Oh! this law may transport its influence far beyond the valley of death. For aught I know, there will be some note in the song of the redeemed, some musical wave borne upon the breath of that world, that will suggest the remembrance of that bell which first invited us to hear of redemption; and then will pass, in bright and blessed review, all the train of gracious influences which bore us toward heaven. Has not the bell been a blessing if we gladly hear its notes again upon the eternal hills? Have not the least doubt but in the final account we each will render will be an item concerning the use we have made of the invitations presented by the Sabbath-bell. It certainly speaks for God, and he who does not heed it is guilty. He who obeys, will be rewarded both here and hereafter. It is a matter of interest among us to-day, that a new bell has called us together. The old one, whose faithful voice some of you have heard so long, will speak to you no more; but it will be thought of far, far hence. It has come down to the dust, and will speak no more until it has undergone a transforming influence. Many who have heard it have already gone to render an account for the way they have treated that Gospel to which it invited them; others will soon follow. There are those present who will have but few hallowed associations connected with the bell just hung. Among its first utterances, it may tell that their probation has ended. But it would not be a wonder if some are present who shall hear its various calls for many years. Some of your most valuable associations, I hope, will be connected with its existence. May it help in forming your habits in ordinary life. May it induce you to a remembrance of the Sabbath, and a prompt attendance upon the sanctuary. May it bring you where you shall learn and do the Divine will. May it call you where you will hear and accept of a Saviour. May it remind you of death, and the need of a preparation for it. May its notes, falling upon you, often seem as accents from the throne of God, asking that you lay up your treasures higher than earth Oh! may a multitude of us in the temple above rejoice that this bell, with other temporal mercies, have been so sanctified to our good, that we can "join the ceaseless song in the endless Sabbath of our God."

SERMON XXXIV.

BREVITY OF LIFE.*

"THERE is but a step between me and death."—1 SAMUEL 20 : 3.

THESE are the words of David when pursued by Saul. They express his vivid sense of the peril in which he stood every hour. That jealous monarch was bent upon his destruction, and left no means unemployed to reach him and strike him down. He was hunted like a partridge in the mountains. Like Paul, he died daily. His life was in constant peril, and he realized it. He felt that his next step might be into eternity. And what David so fully realized, is true of all men now living, is true of each one here before me. Though we are exposed to no such visible danger as that which stared him in the face, yet each one of us may say truly, as he did: "There is but a step between me and death." The theme suggested by these words, and appropriate to this day, is the *brevity of life.* We are spending the last Sabbath of another year; soon its completed record will be in the book of remembrance that lies before the throne above, to meet us at the last day; and let us pause in life's busy career, and consider how brief the space that separates us from that last day. The Bible abounds with most striking representations of the brevity of life. It is compared to the vapor which appeareth for a little time and then vanishes. It is called a moment. Our days are said to be as an hand-breadth and our age as nothing. Even though life be prolonged to fourscore years, it is in that case said to be soon cut off. The frailty of life is illustrated too by the grass, which in the morning flourisheth and groweth up, and in the evening is cut down and withereth. And the Scriptures not only teach us the brevity of life but its extreme uncertainty. We may not boast ourselves of to-morrow, for we know not what a day may bring forth. Though we see no such cause operating to peril our life as David saw, yet we know not any more than he did the day, or the hour, or the way in which death will overtake us.

Of the hundreds who entered that train of cars at St. Louis for an excursion over the Pacific Railroad, not one perhaps thought that death was so near—that so soon the fatal plunge would be made that would launch them into eternity. As little do we know how near death may now be to us. The counsel of God, repeated with great frequency and emphasis, is, Watch, be ready; for ye know neither the day nor the hour when the son of man cometh. Let the loins be girded about, and the lights burning, and be like men that wait for their Lord; that when he comes and knocks, they may open unto him immediately; that when he says, "So I come quickly," they may respond: "Even so come, Lord Jesus." In such arresting and impressive terms, does God teach us in his word the brevity and uncertainty of life.

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* Preached on the last Sabbath of the year. Unfortunately the author's name is not found on the MS.—EDITOR.

1. Life, I observe, in the first place, appears brief if compared with the wishes and plans of men. Their prevailing thought is: To-morrow shall be as this day, and much more abundant. So they would have it. They are disposed to put far away the evil day of death—to thrust it into the distant and dark future—out of sight and out of mind. Their plans are formed in anticipation of long life. They say, "To-day or to-morrow, we will go into such a city and continue a year, and buy and sell and get gain," with as much confidence of success in all their plans, as if they had been assured by Him in whose hand their breath is that life should not fail. The rich man whose grounds brought forth plentifully, formed his plan of enlarging his barns, with the wish and the confident expectation of living to enjoy his abundance many years. The thought did not enter his mind, that his soul might be required of him that night; that he might so soon be summoned away from his treasures on earth. And he was no more thoughtless of death than the great mass of mankind. Even when disease takes strong and relentless hold upon the earthly house of tabernacle to dissolve it; when the infallible signs of approaching death are manifest to others; when the steps are just about to take hold on death, it is often difficult, sometimes impossible, to convince the victim of disease that his case is hopeless, or that he is really in any danger. Compared with men's wishes and plans for life, it is indeed short—but a moment, a step.

2. The extreme brevity of life appears, if compared with that eternity for which it is our only season of preparation. It was while Paul was looking at things not seen and eternal, that the trials of life seemed light, and but for a moment. O eternity! eternity! how much of solemn interest to man is comprised in that one word—a world without end—a world of retribution too; when men will reap as they now sow; when after millions of centuries shall have elapsed, the immortal spirit will have made not the least approach to the end of its being. How short, how like a vapor, a moment, a step does the longest life appear, compared with eternity! How does the age of man dwindle to nothing in the comparison! And the fact that the close of life is the opening of eternity, that life, short as it is, is our only scene of preparation for it, is what gives to the Bible view of life its peculiar solemnity.

3. Life is short, compared with the great work to be done in

the way of preparation for eternity. The brief space of life is to every man the valley of decision, in which the great question of life or death for eternity is settled. The working out of our own salvation is no easy task; the training of a depraved mind for that heaven which God has revealed is a work of extreme difficulty. The righteous are represented as "scarcely saved." The Christian life is compared to a warfare, to a race, is represented by those feats of strength and skill in which the physical power of men were tasked to the very utmost. He who would come off conqueror at last, and wear a crown of life, must fight the good fight of faith. He who would win the prize of the high calling of God in Christ Jesus, must lay "aside every weight and the sin which doth so easily beset him, and run with patience the race set before him;" "forgetting those things which are behind, and reaching forth unto those which are before;" he must press toward the mark with all his energies. He who would reign with Christ above must suffer with him now, must crucify the flesh with its affections and lusts, must die unto sin and live unto righteousness. It is only through much tribulation that the kingdom of heaven can be entered. And all this difficult work of making the calling and election sure, of preparing the soul for the experience of a happy eternity with God, must be done while the lamp of life holds out to burn, before the vapor vanishes away. The work, how vast! the time, how short!

And what must be the practical influence of this truth realized? Let any individual realize that there is but a step between him and death, between him and those scenes to which death will introduce him, and how will it lead him to act?

1. I answer, first, it tends to make men feel their accountability to God. The prisoner awaiting trial feels most solicitude about the result of his trial, as the hour assigned for it draws near, when the clock begins to strike that hour. So the man who properly realizes the brevity of life, that his trial before the great white throne is near at hand, that the books will soon be opened, the witnesses heard, and his case decided for eternity, will most deeply feel his accountability. The great idea that will govern him will be that of stewardship. The reason why men live with so little sense of personal responsibility to God is, that they regard him as a God afar off, and not near at hand. In the blindness of unbelief, they say: "How doth God know, and is, then, knowledge with the Most High?" The final judgment, if not utterly denied, is thrown so far off into the future, as to have little or no influence. Just let men realize that another step may bring them before the bar of God, and how will their sense of accountability be quickened!

2. A proper sense of the brevity of life will stimulate men to the cultivation of holiness, to the supreme pursuit of those objects that are of greatest value, will lead them to set their affections on

things above, and not on things on the earth. Let the truth be realized that the Judge standeth at the door; that soon we shall meet him as our reconciled friend, or our eternal foe; that we must soon hear from his lips the welcome of the righteous, or the doom of the wicked; that we shall soon be reaping in eternity according to our sowing here; and with what force will it constrain us to follow after holiness; to let our moderation be known in the minding of earthly things! How carefully will it lead us to search our hearts, and cleanse them of every wrong affection towards God or man; to put away every element of character that can not be transferred to heaven!

3. A proper sense of the brevity of life is a very powerful guard against temptation. He who realizes that the day of the Lord is near; that very soon time with him will be no longer; that there is but a step between him and death, is armed with a mighty power to resist temptation. Is he tempted to waste his time in the pursuit of vanity? he has not a moment to spare from the great work of life. His sense of the brevity of life makes it seem precious, and constrains him to "redeem the time," to rescue every precious moment from waste. Realizing that there is but a step between him and that judgment into which God will bring every work with every secret thing, temptation is in a great measure disarmed of its power over him. The man who feels the chill of death upon him; that his earthly house of tabernacle is about to be dissolved, and his spirit to ascend to God, feels no very great interest in those objects that fatally engross so many minds. Could you have stood by that worldling of whom we read in the Gospel, after he heard the startling announcement, "This night shall thy soul be required of thee," and talked with him about his abundant wealth and his worldly pleasures; what interest could he have felt in such topics? What charms had the world for him, under summons, as he was to leave it immediately? What were all the wealth, and glory, and luxury of Babylon to Belshazzar, as he stood pale and trembling before the mysterious hand-writing on his palace-well, revealing his awful doom? In whatever degree any man realizes the brevity of life, and has the eye of faith open and fixed upon eternal realities; in that degree will worldly objects lose their power to draw him away from God; in that degree will he be fortified against the dangerous power of the world.

4. A proper sense of the brevity of life tends to render us watchful and prayerful, to draw the heart to the throne of grace. Peter's exhortation to be sober and watch unto prayer was enforced by the solemn truth, that the end of all things is at hand; and in whatever degree this truth is realized, it seems to promote a spirit of vigilance, and sobriety, and prayer, to lead men to walk humbly with God. The servant who feels bound to be at his post when his master comes, who would not be any where else, and who knows not the hour when his master will come, but realizes that it is near

and may be the next hour, has the strongest inducement to be in a wakeful and waiting posture.

5. A proper sense of the brevity of life tends to promote the faithful discharge of duty in all the various relations of life. It is a powerful motive to parents to train up their children for Christ and heaven. Let the parent realize that life is a vapor; that soon his own head will be laid in the dust; and that the dear children of his love are liable, at any moment, to be taken by death out of the reach of parental influence, and he will feel the pressure of a powerful motive to do what his hand findeth to do for their salvation with his might. This truth realized, tends to promote Christian fidelity toward all around us, to prevent weariness in well-doing. Jesus enjoins upon each one not only to seek his own salvation, but that of others; not only to have light himself, but to let his light shine before men that they may be led by its influence to glorify God and enjoy him forever. The privilege of winning souls to Christ, of converting sinners from the error of their ways, and saving souls from death, is offered to all. But the days in which this can be done are as an hand-breadth. What you do for your family, or for your neighbors, or for the community in which you dwell, or for your country, or for the world, must be done quickly. The influence you exert in making known the unsearchable riches of Christ to them that sit in darkness, and in the region and shadow of death, must be exerted soon. The present generation of heathen are hastening rapidly to us, across the narrow isthmus of time, sending to us their dying cry for help. All that can be done to lead the millions of this generation to the saving knowledge of Christ, must be done soon. Let this be realized, and it will serve to make us steadfast and immovable, always abounding in the work of the Lord.

6. A proper sense of the brevity of life tends to promote patience under the trials and burdens of life. These burdens are to be borne only for a little season. The way through the desert is short, and will soon be finished. Our light affliction is but for a moment compared with that eternity for which it is sent to prepare us. " Yet a little while, and He that shall come, will come, and will not tarry." He will come and receive His people to Himself, to that heavenly place where He has gone to prepare for them; will come to give them sweet relief from all life's burdens; to put an end to all their griefs; to wipe away all tears from their eyes. The believing children of Christ may look up and lift up their heads, for their redemption draweth nigh. They are summoned to awake out of sleep by the precious consideration that now is their salvation nearer than where they believed. The space between the believer and his rest is short, and rapidly diminishing. This truth realized, sustained and animated the apostles in all their stern duties and trials, rendering them patient in tribulation. Heaven was to them a precious reality, and it was near at hand.

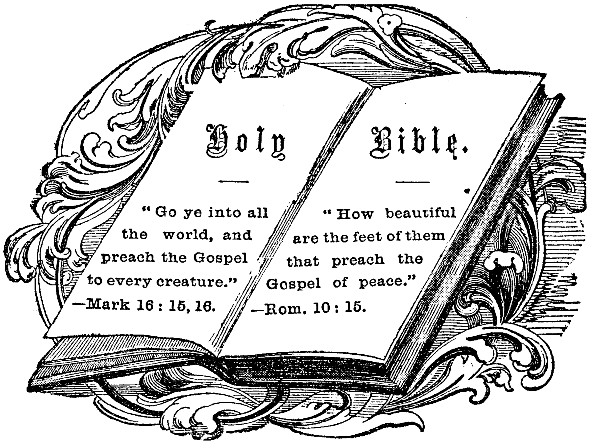
Its light shone upon them; its spirit animated them; its breezes fanned them. They breathed its atmosphere, and though sorrowful, they were always rejoicing, smiling through their tears, rejoicing in their prisons, glorying in their tribulation; and the influence of this truth will be the same upon every believer in proportion to the clearness with which it is realized.

IMPROVEMENT.

1. If there is but a step between us and death; if "a point of time, a moment's space, removes us to yon heavenly place, or shuts us up in hell;" and if a proper sense of their truth has the practical influence ascribed to it, then are we forced to the inference that but few realize it, almost none of those to whom it pertains. What is the course of this world? Does it not appear very much as if they thought they should live here always, as if they had here an abiding-place—a continuing city? Are not the days, and weeks, and months, and years of life, suffered to pass in as utter neglect of all serious preparation for eternity, as if there were no eternity? When shall we begin to act as if it were true that there is but a step between us and death? When shall we begin to live for eternity?

2. The term of life, though brief, is not too short to prepare for eternity, if it be rightly improved. It is fixed by infinite wisdom and love, and is sufficient for all who are disposed to make a right use of it, and yet in the longest life there is not a moment to waste. The period of life is never too short to meet the desire of God's children, while they act truly in character. For them to die is gain, to depart is to be with Christ, and is far better, as Paul thought, than to linger here. And those who are resolved to waste life, can not rationally wish for a long life—a short life is long enough to spend in sin. The longer the period during which a sinner despises the riches of God's goodness and forbearance, and long-suffering, the more fearful the weight of wrath he will treasure up against the day of wrath and revelation of the righteous judgment of God. One who is determined to waste life in neglect of Christ, has reason to wish that life may be short.

Finally; if there is but a step between us and death, how important that we all seek and secure divine aid in taking that step! Soon we shall find ourselves beyond the river of death, knowing by experience, joyous or sad, the eternal issues of life, finding fullness of joy in the presence of God, or lying down in endless sorrow. What shall be the eternal issue of life? is the question we are now deciding. This last Sabbath of the year, like the fifty-one Sabbaths that have preceded it, is helping to decide it; and will not each one be persuaded to turn the heart to God, to come boldly to the throne of grace, and obtain mercy and grace to help us in time of need, that the step between us and death may be taken safely, happily, usefully, and lead to a blessed eternity with God?


Holy Bible.
" Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
" How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER.

Third Series.] MAY, 1863. Vol. II.—No. 5.

SERMON VII.

BY REV. JOSEPH T. DURYEA.

ONE OF THE PASTORS OF THE COLLEGIATE DUTCH CHURCH, NEW-YORK.

THE CRUCIFIXION AND ITS WITNESSES.

"And sitting down they watched him there."—Matt. 27 : 36.*

We behold the Gospel in a single, comprehensive view when we stand before the cross of our dying Savior. Jesus Christ came into the world to save sinners by his atoning death—this is the good news of salvation. It is true the Gospel was announced in few and mysterious words in the garden, it was amplified in successive promises, it was typified in the economy of symbols and sacrifices, it was preached by the prophets, it was heralded by John, it was taught by Jesus. All this was indeed good news about salvation, but on Calvary is salvation itself. All that was revealed before was the Gospel in words, but there is the Gospel in substance—Christ dying for sinners. There, at Golgotha, the place of a skull, the eternal purpose is fulfilled, the everlasting plan accomplished. The Father's love is manifested, the grace of the Son is revealed, the power of the Spirit is applied. In one final, comprehensive manifestation, all that Jesus had said, and felt, and wrought, was brought to view. His deep words were not comprehended until that final explanation; his loving heart was not understood until it broke; his ministry was not apprehended until he bled a sacrifice of reconciliation; his kingdom was not conceived until he wore a crown of thorns. If you would understand salvation, come up to the hill of crucifixion; if you will know Jesus, stand beside the cross. They who were inspired to proclaim the first messages of redemption ever led the way to the death-scene, and turned the longing eye to Jesus there. They, indeed, spake of the manger, of the Jordan, of the wilderness, of Bethany and Olivet and Jerusalem, of the temple and the garden; but these they passed swiftly by—lingering only at the last—that they might hasten on to Calvary. They preached Christ, but Christ crucified; they preached salvation through him, but by the Cross. The sight of the dying Savior is the regeneration of the sinner. He may see him speaking as never man spake, walking in holy example as never man walked; but all this does not reach his heart and meet his case. But when he sees the bleeding heart, his heart is melted. When he beholds the dying sacrifice, he dies to the world and sin. At the cross he lives the life which is by the faith of the Son of God. The Christian life is quickened by looking unto Jesus. But the scene in which the believing eye beholds him is always laid somewhere near the cross. The eye looks for the Master all along his weary, sorrowing way, from Jordan to Pilate's Hall, for instruction and for guidance, but it is ever a way that leads up to the mountain of the cross. In duty and in suffering the look for the Master is always directed toward Gethsemane and the road that leads from Gabbatha, the place of the pavement to that sacred spot which was "nigh unto Jerusalem." And when, in that strange throng that presses along the way of grief, the eye rests on one who bears a cross, faith tearfully exclaims, "Rabboni." But when, at last, the up-lifted form of the dying one is brought to view, and the wounded hands and side are seen all stained with atoning blood, and Pilate's words come ringing on the heavy air, "Behold the man," then, then the Christian's love, and faith, and zeal, and hope reänimated and fired anew, find full expression in words of holy fervor, "My Lord and my God;" my life and my salvation! The life of faith and love, the life immortal begins at the cross; it goes to its fountain day by day by seeking anew the dying Master's presence. Faith comes away from its toils and its sorrows, its work and its burden, and sitting down before the cross, meekly folds its hands in meditation, prayer, and praise, and lingers long and loves to linger, where sat the Gentile soldiers, of whom it is remembered that, "Sitting down they watched him there." To-day the Church invites the followers of the Savior to come together to this solemn place. She repeats the Master's words: "Remember me." Let us gather around our dying Lord.

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* Sermon for Sacramental services.

To help our minds and hearts in this service of remembrance, let us gather up the sketches of the Evangelists, and bring to view the scene at Golgotha. Let us look upon the Crucified and upon the watchers at his cross.

I. The Crucifixion and its witnesses. The place is not far from the Holy City. Yonder is the Temple, with its altar and its sanctuary. The typical sacrifice is yet offered there. God is yet within the vail. What histories are enshrined within that monument! The Tabernacle and the Temple have held the moveable and the fixed center of God's revealed presence for many a generation. All the world has known or felt of God has been learned and experienced around the sanctuary and the altar. From Zion has gone forth the law, and the word of the Lord from Jerusalem. There, too, has the promise been recorded and the covenant has been perpetuated. If the sacred courts have been full of memorials, they have been full of foreshadowings, too, of things to come. The altar, the sacrifice, the robed priest, the springled blood, have long betokened Isaiah's Emmanuel—God with us—the man of sorrows and acquainted with grief. There Israel has longed and prayed for Messiah—"the Coming One." But, mystery of mysteries, he has been there. The Lord has suddenly appeared in his temple. In the temple of his body the promised Son of the Highest has long ago appeared. The vail of unbelief has been upon their hearts so dense and heavy that Jews and Jewish priests have failed to see their cherished prophecies fulfilled, their promised deliverer at hand. He came unto his own, and his own received him not. Under the shadow of the Temple they have seized the Lord of the Temple; the hands that offered the sacrifice have been lifted against the antitype of the sacrifice; the voices that prayed for Messiah have cried, "Crucify him! crucify him!" They have dragged him from his followers to Pilate's hall, and from the judgment-seat to this place of a skull. Unwittingly, here have they erected another altar, and prepared the eternal sacrifice. Now the glory is wavering about the shekinah, the vail of the sanctuary is trembling. There stands the pride of the nation, significant and glorious as of old; but wait, the glory is departing; the empty, bereaved walls may stand, but the God of the Covenant will be far from its hallowed precincts; the mercy-seat will pass into the heavens. His cross is reared, but not within the city. Blood must not pollute its sacred dust. Ah! did they but know whose blood it was that bathed the cross and followed the cruel spear, not the dust of Jerusalem, but their dark souls who dragged him thence, might have lain beneath the crimson streams and gathered every precious drop. "His blood be on us and our children." What agony of prayer, what earnestness of faith, would have transformed that fearful imprecation, had they known that this was indeed the Christ, the Son of God—Messiah of the promise! "The place is nigh unto Jerusalem." What wonderful words he had spoken there! what blessed miracles of mercy he had wrought in its ungrateful homes! how he had wept over its blindness and infatuation! Nigh unto Jerusalem—it is not far from Olivet, and Kedron, and Gethsemane. What memories must the dying sufferer recall as his languid eye sweeps slowly around this consecrated ground! But these histories are past. The closing scene is now before us. The story is simple. The description, true to nature and divinely appropriate to the solemn dignity of the great event, bears no coloring of human art. A few grand strokes of simple truthfulness and that is all.

It is the third hour of the day. The sun has made half his way to the meridian. The Savior is nailed to the rude cross. It is not so high and lofty a thing as the painters make it. It was only such a load as could be laid upon the shoulders of a single person, for it was borne hither by one Simon, a Cyrenian. A post, a little higher than a human form, with a transverse piece, and not that elevated timber which gives comparative dignity to the scene in paintings. Nailed to this, as it lay upon the ground, the Savior was prostrate at the feet of men. Then with a careless lift and a cruel jolt, it was sent home to the rest made for it in the earth. On either hand two malefactors are crucified with him. A companion of sinners, and a sharer of their doom, is the innocent and guiltless Son of Man. "He was numbered with the transgressors." And now the deed is done. The slow approach of death is to be awaited by the unrelenting executioners, and oh! with what anguish by the suspended sufferer. What saith he to the bloody murderers, as they retire from their work of assassination. Not one complaining, recriminating word. He might have cursed them with a withering, blighting, scathing, everlasting curse. "He was led as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." But pleadingly he lifts his eyes to heaven, and prays: "Father forgive them, they know not what they do." But look! what is it we see? A cross? But the malefactors are crucified as well as Jesus. Pierced hands and feet and flowing blood? The thieves are nailed and bleeding, too. What constitutes the mystery of this death? Is it only the strangely truthful inscription above that central cross, "Jesus, the Nazarene, King of the Jews!" Ah! no. It is in the glorious person, and sacrificial character of the Nazarene. He is Son of God and Son of Man. He dies not his own death, but the death of others, that they may live forever. But when we see the distorted, writhing frame, and the blood, the thorn-pierced brow, do we see all? Are these the price of man's redemption? Oh! no. The sacrifice of atonement is offered within the vail. We stand only in the outer court; we see the victim slain and the flowing gore, but within, in the secret sanctuary of the heart, behind the vail of his flesh the offering is made.

It is the suffering spirit of Jesus that bears the penalty of sin. The burden of guilt had forced the strange wild plaint of the garden from his lips: "My soul is exceeding sorrowful unto death." And now again it presses sore, and as the full penalty of sin, the hiding far away of God, comes like an iron into his soul he cries: "My God! my God! why hast thou forsaken me?" There is a mystery in that secret heart that only Jesus and the damned can know.

Such is the scene of death. But it is the sixth hour. What means this coming of midnight at the time of noon? Gloom settles on the hills around and on Jerusalem, and on the pallid faces of the dying, and on the grim-visaged sentinels that guard the place.

II. But while it is gathering deeper and deeper against the ninth sad hour, let us cast around us and see who are the witnesses of this scene. Did we not hear him say: "Father, forgive them." Is the husband of Mary, is Joseph here? He never called him father in presence of an unfamiliar ear. For aught we know Joseph was sleeping sweetly in the city of David. He looked up and prayed to God—his everlasting, only father.

God the father was a witness of that scene of agony. What feelings thrilled through the heart of God, who, who can tell? This was his well-beloved, only-begotten Son, the sharer of his nature, the only object of his infinite paternal love. He loved the world and gave this Son to die for its perishing sons. Was it no sacrifice. Then was his love no love, then was redemption without cost. We know that God can not be unhappy, but God can feel. Had he no sympathy with the suffering Son? And is joy the counterpart of agony. I know not what to call it, or how to describe it, but there was something in the heart of God that is not joy. It is blessedness, the God-like bliss of sacrifice of self for others. It was God's price for the restoration to his arms of the guilty and lost. It was the deep disturbance in his holy nature out of which was born the everlasting calm of justice satisfied, the eternal harmony of righteousness and mercy reconciled.

Is the divine Father unattended? Were angels in the city of David, did they hover over Gethsemane until the conflict ended their ministrations might joyfully be proffered, and are they not here? The song of heaven is hushed, and every harp is cast aside. Who can imagine that gathered throng of celestial spectators?

The manger was a mystery; the temptation, the weary life of thirty years, the judgment-hall and the garden were impenetrable; but this, who of the angels that desire to look into these things can solve it? What thoughts, what feelings, are darkly settling and deeply moving on that celestial company? But as they gaze they see what mortal eyes can not behold. Black-winged spirits float in the lowering darkness. Satan and his fiends are here. He who assaulted Jesus in the wilderness of trial, who left him for a season to gather energy for the conflict in the garden, is here. Now is his hour and the powers of darkness. In that unseen struggle what skill of satanic ingenuity, what force of once angelic power, he plies, no human mind can estimate. It is his only hour, his last. Such are the witnesses from the spirit-world that gather round the cross. The hosts of heavenly friends, the battalions of infernal foes. Are demons the only enemies at hand? Look down from the air to the hill of Calvary. No! Here are enemies he came to bless, now imprecating upon themselves and on their children the fearful curse of the shedding of innocent blood. They stand quarreling with Pilate concerning the inscription above his head. "Write not, I am king of the Jews," but "He said, I am king of the Jews." Pilate, the weak and yielding Roman officer, who washed his hands in water, to dye them deep in the blood of the guiltless, is here to see the work his guilty subservience has wrought. But what passing throng is this? Here are robes of office, faces that speak authority and wisdom, forms of gravity and sanctity. These are the chief priests, with the scribes and elders. Israel officially represented in a mock procession, saying: "He saved others, himself he can not save. If he be the king of Israel, let him now come down from the cross and we will believe him. He trusted in God; let him deliver him now if he will have him; for he said I am the Son of God." And as the reviling leaders pass, on come the blinded, maddened throng, railing on him and wagging their heads, and saying: "Ah! thou that destroyest the temple and buildest it again in three days, save thyself and come down from the cross."

But hark! the thieves also that are crucified with him cast the same in his teeth. They have leisure from their pains, excruciating as they are, to rail at their suffering, dying companion. But the Holy Spirit too is there. One heart is touched, one enemy becomes a friend. One malefactor rebukes his reviling partner, and expostulates, "Dost not thou fear God, seeing thou art in the same condemnation. And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss." And, looking unto Jesus, he says: "Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily, I say unto you, to-day thou shalt be with me in Paradise?" And now his enemies have done all they can. The mercenary soldiers have parted his garments and cast lots for his vesture ; and "sitting down they watch him there."

Are there no friends to witness this dying scene? Have all forsaken him and fled? Is he God-forsaken and man-forsaken too? Have friendship, love, and gratitude, all perished? Has courage yielded to selfish, shameful fear? Where then are the scores whose friends he raised from death, the hundreds that he healed, the thousands that he fed? Are all afar away in this hour of his extremity? Thank God, no, no! For poor humanity's sake, thank heaven, some faithful spirits true to the last are here. Who are they? Whom of all he knew, and loved, and blest; that knew, and loved and cherished him, would you expect to be here? Who would be first to seek him, who would stand nearest to him, who would be last to leave him? Is it Peter who affirmed with solemn oath he would die with him rather than deny him? Is it Lazarus over whose grave he had wept, whom he had called back to life from the dead? Who? What heart can not answer? Oh! how the heart thrills as we open John's sweet history and read: "Now there stood by the cross of Jesus his mother! That simple story is enough, it asks no comment. She who remembered the stall at Bethlehem, could not be absent from Calvary. How this stroke of inspired pencil completes the view. If that dark-browed warrior, the centurion, could say, amid the darkness and the quakings of the earth, "Truly this was the Son of God," we who look upon Mary at the cross can say, truly this was the Son of Man. Now, perhaps, she dimly begins to see the meaning of long past prophecies of angels, of many a darkly mysterious word of that strange child. Certain it is though Peter said concerning his willingness to die, "that be far from the Lord," she did not, nor did she hear again the mild rebuke "Wist you not, that I must be about my Father's business."

But she is not alone. Sisterly love has furnished a companion; with her is Mary the wife of Cleopas. But there is still another. Much has she loved and much has been forgiven her, and there she stands weeping at the feet now bathed with flowing blood. It is Mary Magdalene. Oh! the courage of love. Self-confidence has failed, boasting rashness has fled away, manly fortitude and daring have faltered and succumbed. But love, unthinking, uncaring, fearless love, has pressed through the throng, and faced the danger, and pushed aside expostulation, crying: "Let us go that we may see him die," and if God wills die with him. Or do you think that woman dared to go where man could not, because she presumed upon a woman's liberty and man's chivalric forbearance and respect, and this accounts for love's presence at the cross? Ah! wait. Read John's history again. "When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, woman behold thy son. Then saith he to the disciple, behold thy mother." Yes. John is here to see the heaving breast on which he had so often leaned. Love, manly love, is stronger too than death.

And now it is the ninth hour. Jesus, knowing that all things were accomplished, that the Scripture might be fulfilled, saith, "I thirst." Now there was set a vessel full of vinegar; and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When therefore Jesus had received the vinegar, he said it is finished, and crying with a loud voice, "Father into thy hands I commend my spirit," "and he bowed his head and gave up the ghost." Closed forever was the volume of his gospel, and he himself set fast the seal and wrote—this is the end. Complete was all his atoning, redeeming work, and his own voice proclaimed, "It is finished."

The darkness dissipates, nature resumes her wonted course until the day he comes again; the priests go back to the now-deserted temple with the vail of its sanctuary rent in twain; the people disperse, a people no more forever, to wander a reproach and a by-word in all the earth, until they look again on him they pierced and mourn; John seeks out the terrified disciples and gathers them for prayer; Mary goes home to weep and wait; and the other Marys go their ways until Joseph of Arimathea shall have laid him in his own new tomb, where sitting down over against the sepulchre, they will watch him there.

My hearers, had you been in Jerusalem, while these thrilling scenes were passing, where would you have been found? Start not at the question. It may not be answered so promptly as you think. There is ground for the question; where would you have been numbered in the hour of your Redeemer's agony and shame —you, that outwardly bear a Christian name by courtesy of Christendom, if not by profession of the name of Jesus; you, that despise and hate the very lineaments of a Jewish face because his fathers crucified the Lord, where would you have stood? Would you have joined the railing throng, or skulked with fear away, or, boldly with Peter denied your Savior? Ask your heart the solemn question.

If you do not hesitate to answer as Peter promptly answered, because you, like him, have not been put on trial of your faith and courage, answer a question akin to the one we have propounded to you, Where are you now? Are you among the followers of Jesus, or among his enemies? Do you openly confess his name, or do you, by every word and deed, by your compromise with the world and Satan, daily deny the Lord? Where are you now? There is a solemn sense in which you may crucify the Son of God afresh and put him to an open shame.

If you can bitterly condemn the Roman governor, and execrate the Jewish throng, and reprobate the perfidy of Peter, the fear and faithlessness of all who forsook the Master and fled, be careful that you seal not your own eternal condemnation. Remember, whoso is ashamed of Jesus now, of him will he be ashamed when he comes in his glory.

Come to his side with faith and love; endure the cross with him, despising the shame. He will ere long come in a glorious triumph, and if we suffer with him, we shall also reign with him.

SERMON VIII.

BY REV. EDMUND B. FAIRFIELD, LL.D.,*

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THE GOSPEL PRODUCING DISTURBANCE.

"THINK not that I am come to send peace upon the earth: I came not to send peace, but a sword."—MATT. 10 : 34.

THIS announcement from the lips of one prophesied of as the Prince of Peace, and heralded by that song of the angels, "Glory to God in the Highest, peace on earth and good will to men," is sufficiently startling to arrest our wakefulest attention—especially so as Christ was not wont to deal in paradoxes or hyperboles, but to speak only words of soberness and truth.

"Think not"—as though he saw they were, or might easily be, mistaken on this point—"think not that I am come to send peace upon the earth: I am not come to send peace, but a sword." "Dream not that in becoming my disciples you have before you a life of ease—a pathway of flowers and fragrance alone. There will be thorns with the roses. 'In me ye shall have peace; but in the world ye shall have tribulation.' The practical results of my teachings will be commotion and strife, and whoever rides to victory with me, shall ride ofttimes in the whirlwind." Not that God loveth war for the sake of war; but that the preaching of the truths which men dislike will arouse their opposition and lead to battle.

The Gospel of Christ meant something; its teacher was in earnest; it had its mission to accomplish, and it was the purpose of Heaven that it should not be a failure. Had it come with honied words to please those who had denounced the government of God, then the conspirators who had engaged in an unholy rebellion against the Divine authority, would have made no resistance, and of course, there would have been no disturbance. But it came to dislodge treason—and all sin is nothing else but treason against the government of God—to pronounce the sentence of condemnation against the wrong-doer, and it came with power. While it presented offers of mercy to those who were willing to return to their allegiance, it uttered more than the thunders of Sinai against those who persisted in their crimes, and refused to lay down their arms. While in the gentlest tones of compassion and pardon, it said to the penitent, "Go in peace, thy sins be forgiven thee," it came with the seven woes of the Apocalypse for all confirmed and graceless rebels, and poured them out upon their devoted heads in this wise:

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* Delivered as a Baccalaureate, June 15th, 1862.

"Wo unto you, Scribes and Pharisees, hypocrites! For ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in.

"Wo unto you Scribes and Pharisees, hypocrites! For ye devour widows' houses, and for a pretense make long prayers; therefore ye shall receive the greater damnation.

"Wo unto you, Scribes and Pharisees, hypocrites! For ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law; judgment, mercy, and faith.

"Wo unto you, Scribes and Pharisees, hypocrites! For ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess.

"Wo unto you, Scribes and Pharisees, hypocrites! For ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness. Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity!"

Such preaching produced disturbance. It had point to it, it had power in it, it was full of spears, sharper than any two-edged sword, to the dividing asunder of soul and spirit; "it was quick" —that is, alive—the word of God always is—and men felt that it had awful meaning. There was war! If the Gospel had come as an opiate to soothe men's consciences and put them to rest—to throw the world into a deeper spiritual sleep than before, then there had been no commotion. But as it fired its guns over the heads of slumbering Jew and Gentile, it said in tones that they heard, "Awake thou that sleepest!" And they couldn't sleep! Whatever else they did, they could not sleep. They might curse, as many of them did, but as well sleep on a Fourth of July morning, with the cannon thundering on the village common, as sleep under such preaching. One must learn to sleep on a bed of nettles, before he could slumber under such pulpit denunciations. The Diet of Worms didn't sleep under Martin Luther, nor the Court of the Bloody Queen under the faithful and scathing denunciations of the fearless Knox. The preaching of Christ produced disturbance. His path was the track of an earthquake, and hell quaked as well as earth. Men prayed him to depart out of their coasts, and the devils shrieked, "Art thou come hither to torment us before the time?" making the same mistake that demons incarnate and non-carnate have often made since, in supposing that they were at any time legally exempt from persecution and punishment. Notice has been served once for all upon every evil spirit, and sentence of death has been passed. Execution is postponed only at the discretion and mercy of the Court.

The Apostles, too, having caught the spirit of the great Agitator, went every where sowing dragon's teeth, that sprang up armed men. The record of them is unwittingly given by the Jews of Thessalonica: "These men that have turned the world upside down have come hither also; and they all do contrary to the decrees of Cæsar, saying there is another King—one Jesus." Thus they had been guilty of preaching that heresy of a higher law, and the world was disturbed—turned upside down—and, as I once heard the worthy Bishop McIlvaine say, "it ought to have been, for it had long enough been wrong side up."

The Gospel has for its errand the radical and thorough reformation of human life, human society, human government, and human institutions generally, until they shall conform perfectly to the Divine model. This you can not have without a melee. Those good-natured, easy, and ease-loving souls who can not endure hostility or encounter hardship, are ill adapted to the stern work of such a reformation. Pity for them that they could not have had their lot cast in millennial times, when "the wolf shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; and their young ones shall lie down together; and the lion shall eat straw like the ox. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

Beautiful picture! and painted by the hand of a Master! But its beauty is enhanced four-fold by the dark background of the pre-millennial ages through which we and our fathers have been compelled to pass. Pioneer life has its hardships—felling the forests, bridging the gulfs, building the highways; and its perils of wild beast, and deadly reptile, and deadlier miasma—hardships and perils encountered in transforming barbarism to civilization. So these are the pioneer ages of the Gospel. Demons are to be encountered in the body and out of the body, worse than the wolf and the malaria. Giant sins are to be attacked and felled, deep gulfs 'twixt earth and heaven are to be bridged, and a highway cast up for the redeemed of the Lord to pass over; "and it shall be called the way of holiness. No lion shall be there; nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

But before this vision, there come many others of toil and trouble, drum and sword, "confused noise and garments rolled in blood, and battles with burning and fuel of fire." And these must come in order to the other. So Christ came to send a sword, and to bring division as the inevitable forerunner of the glorious time which is to come hereafter. Whoever determines upon any end, adopts by implied necessity the means for accomplishing it. It was in this sense that the Prince of Peace came to send a sword and to bring division. He seeks for peace—true peace, deep-rooted and long-abiding—but he knows that such peace comes only of right, and that in such a world as this right comes only after long and stern moral conflicts. "First pure, then peaceable." And purity ofttimes cometh only of burning out the alloy in the hottest fires. That we be at peace is not one of the absolute requirements—that we be right, is. "As much as lyeth in you live peaceably with all men"—evidently implying, "As much as it does not lie in you to live peaceably with them, fight them!" Purity first, peace afterward. Truth can make no truce with falsehood. Right can never lay down its arms at the bidding of wrong. Justice "never surrenders." How hot the battle shall be, and how long, must depend upon the obduracy of the enemy and the strength of his forces. For the duration and virulence of every contest between the right and the wrong, the wrong is solely responsible. The highwayman whose arrest and punishment cost the lives of twenty men, bears upon his soul the blood-guiltiness of the murder of every one of them. Christ was King of Salem—that is, Peace; but he was Melchisedek—that is, King of Righteousness, first; and he will never wear his crown as King of Salem, until he has come to sway his scepter of righteousness over all the earth. "Our God is a God of war," whereon, wherever, and as long so ever as there is sin to be warred upon. Every enthroned wrong is to be dethroned; and Satan's empire will not yield without a struggle. When Christ ordered the demon to leave the young man, in the Gospel, he left; but he left his victim to all appearance well-nigh dead. Yet he was not dead. On the contrary, he was now for the first time on the way to full recovery. The devils who were expelled from the raving Gadarene entered into the swine, and they ran violently down into the sea, and were choked. Quite a disturbance followed. The Gadarenes (through some Safety Committee, probably,) at once besought Christ to depart out of their land. That a human being had been delivered from a long and raving madness was nothing to them, in comparison with a loss of their property! A man had been saved; but that was nothing—their swine were dead, and that was something. When Paul was at Philippi, a demon was expelled from a young woman, quite to the discomfort of her masters, who had speculated out of her sad affliction, and made large gains by the fortune-telling of the poor lunatic. Her redemption was a matter of no congratulation; and Paul and Silas—for the deed of mercy had the usual fee—were beaten with many stripes, cast into the inner prison, and their feet were made fast in the stocks. But with unfettered souls they prayed and sang praises to God; and the prisoners heard them, and Heaven heard them, and a great earthquake came, with a writ of *habeas corpus* for the prisoners, and of *quo warranto* for the jailer. There was a very great disturbance. And yet Paul—rash enthusiast that he was, and miserable fanatic, as some would pretend—knew no better than to plunge straightway into another melee of the same sort at Ephesus. The account of it is in the nineteenth chapter of Acts:

"And the same time there arose no small stir about that way: for a certain man, named Demetrius, a silver-smith, which made silver shrines for Diana, brought no small gain unto the craftsmen, whom he called together, with the workmen of like occupation, and said: Sirs, ye know that by this craft we have our wealth. Moreover, ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods, which are made with hands: so that not only this our craft is in danger to be set at naught, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshipeth.

"And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians! And the whole city was filled with confusion, and having caught Gaius and Aristarchus, men of Macedonia, Paul's companions in travel, they rushed with one accord into the theater. And when Paul would have entered in unto the people, the disciples suffered him not. And certain of the chief of Asia, which were his friends, sent unto him desiring him that he would not adventure himself into the theater. Some therefore cried one thing, and some another; for the assembly was confused, and the more part knew not wherefore they were come together. And they drew Alexander out of the multitude, the Jews putting him forward. And Alexander beckoned with his hand, and would have made his defence unto the people. But when they knew that he was a Jew, all with one voice about the space of two hours, cried out, Great is Diana of the Ephesians!"

Here was another disturbance! And Paul was all his life-long getting into just such difficulties. And the Gospel, when faithfully administered, has many a time, in the hands of other preachers of it, produced similar commotions in neighborhoods, communities, and nations. And it will continue to do so until all the devils, whose name is legion, are dislodged and driven into the Lake of Genesaret, or some other.

When the Duke of Albemarle was expostulated with on the danger to which he exposed himself at the battle of Chatham, and was entreated to retire, he replied, very coolly: "Sir, if I had been afraid of bullets, I should have quitted this trade of a soldier long ago." The Reformer who is frightened at the sound of battle, had better adopt some other profession. A physician who administers a cathartic or emetic must understand his therapeutics and pharmacy well enough not to expect the same sort of sedative influence as follows a potion of morphine. An artilleryman must know that when he touches off a 200-pounder, there will be a noise, and somebody may be hurt when the shell bursts. If he is not prepared for such unpleasant results, he had better not enlist; and especially if he be an officer of such a company and can not bear to fire a gun, lest he should irritate the enemy, he had better throw up his commission. The Church of Christ is such an artillery company—the Gospel is a brass piece of the largest caliber and longest range, and its locker is full of shot and shell for every wrong on earth; and every minister is an officer in such a company; and the soldier of Christ who does not understand what the church militant means, and who supposes that he is never to use any but "Quaker guns" in storming the forts of his Satanic Excellency (who is at the head of all the confederate forces engaged in this secession from God's government) ought to study better his tactics and his orders, and accustom himself to the smell of powder, the explosion of shells, and the stern realities of bloody fight. Ministers especially, whose business it is to administer the Gospel, must understand that there are tonics and purgatives and irritants in its *Materia Medica* as well as sedatives and anodynes.

Crabbe has left us this picture of the Vicar:

"To what famed College we our Vicar owe,
To what fair country let historians show;
Few now remember when the mild young man,
Ruddy and fair, his Sunday task began;
Few live to speak of that soft-soothing look
He cast around as he prepared his book;
It was a kind of supplicating smile,
But nothing hopeless of applause the while;
And when he finished, his corrected pride
Felt the desert, and yet the praise denied.
Thus he his race began, and to the end
His constant care was, no man to offend;

No haughty virtues stirred his peaceful mind;
Nor urged the priest to leave the flock behind;
He was his Master's soldier, but not one
To lead an army of his martyrs on:
Fear was his ruling passion."

If this be praise, we covet blame. It was probably intended for irony; but if not, it is only the keener irony for not being intended.

The Gospel is in its nature aggressive—systematically and powerfully aggressive upon all evil. It is not to fall in with established opinions, and organized wrongs, but to assail and correct them. It is not to stand simply upon the defensive. It is positive in its character, and revolutionary in its aims. The world is wrong, and it is to be made right; and Christianity has undertaken the work. Sins, established or unestablished, organic or inorganic, individual or social, have no rights that anybody "is bound to respect." All evils are usurpers, holding only by a robber's right. It is the purpose of the Gospel to dislodge them, and to enthrone the lawful king, whose right only it is to reign.

The religion of Christ is to prevail over all false religions—all infidelity, all immorality, all impiety, and all inhumanity. And these will not yield without a desperate struggle. It is not therefore to stand with cowed aspect, as though it asked pardon of men for being in the world; but to assert its claims and assume its rightful authority. Dubius, in Cowper, is no ideal of ours; you may remember him:

"Dubius is such a scrupulous good man—
Yes—you may catch him tripping if you can.
He would not with a peremptory tone,
Assert the nose upon his face his own;
With hesitation admirably slow
He humbly hopes—presumes—it may be so.
His evidence, if he were called by law,
To swear to some enormity he saw,
For want of prominence and just relief,
Would hang an honest man, and save a thief.
Through constant dread of giving truth offence,
He ties up all his hearers in suspense;
Knows what he knows as if he knew it not;
What he remembers seems to have forgot;
His sole opinion, whatsoe'r befall,
Centering at last in having none at all."

Our Gospel is no Dubius! It is, on the contrary, most decidedly positive in its principles and peremptory in its teachings. Its unequivocal injunction is: "Ye that love the Lord, hate evil!" Those who stand as its advocates and representatives must be expected, therefore, to have a force of character that shall awaken, sometimes, stern opposition. "Wo unto you when all men shall speak well of you!" You have read, perhaps, of one, who, when praised by some unscrupulous knave, started up, exclaiming: "What wickedness have I done, that this fellow praises me?" The encomiums of some men are very equivocal compliments. Their maledictions are to be chosen rather than their benedictions. A quaint old minister said, some years ago in my hearing, that he always expected to find the noblest men and the most earnest workers maligned and belied; just as he had always noticed that the fruit trees that were the fullest of clubs, were those that bore the best fruit. Good comfort to the persecuted for righteousness sake. Men may be persecuted for other sake than that. Marauders and pirates are sometimes hunted as well as prophets and martyrs. A man is not to take it for granted that the persecution which he suffers is conclusive evidence of his heroic virtue and his self-sacrificing devotion. But, on the other hand, it is certainly not to be assumed that a martyr is simply the victim of his own fanaticism, or folly, or head-strong rashness, or self-willed obstinacy. It may be the result of his incorruptible integrity, and his unswerving fidelity to the truth. "They that will live godly in Christ Jesus, shall suffer persecution," is probably not yet an obsolete saying; it may continue in force until the millennium is fully come, which certainly is not yet.

All reformatory movements have been attended by agitation. They must be of course. They could not be reformatory without. And the greater the reformation, the greater the commotion. Revolutions can only come by war—in fact or in figure—and whoever has not the courage to meet the revolutionary war must abide a Tory. Before Luther, was Erasmus—learned and acute; but a coward. He didn't care to ride on the whirlwind. He knew the truth, but lacked the courage to avow it. He preferred to abide in peace. And so the reformation tarried until the storm-god—Martin of Erfurth—appeared. He was willing to ride with the Almighty, making the clouds his chariot, and the winds his messengers. "Were there as many devils at Worms as there are tiles on the roofs of their houses I'd go!" reveals the man, and shows us the hiding of his power. He dared and did. There were mighty thunderings and earthquakes in divers places. But he knew that when the earthquakes should cease, there would be a deeper and truer quiet—and more lasting.

Thunder-storms come often, and many there are that tremble as peal follows peal, and flash succeeds flash in the darkened skies; but we have learned that this is God's way of purifying the air, that man may breathe easier, and burning up the malaria that they may breathe larger. Storms at sea are sometimes unwelcome to the timid mariner; but without them the clear blue sea, exhaling its life-giving vapors to water and beautify the earth, would become a great mass of pestilence and death to every thing that hath breath by land and by sea. So God causeth the waves to clap their hands in praise of him who sendeth the winds to stir them up.

Members of the Senior Class: In going forth to the more public and practical duties of life, we trust it is that you may make the world the better for your having lived in it. But, let me say to you, you will not find it stretching its hands imploringly and beseeching you to reform it. It is not anxiously waiting for you or anybody else to come around and heal it of its diseases, and receive its liberal and cheerfully-rendered fee for your medical advice and your proffered aid. Its devils will shriek when you attempt to cast them out; and your compensation for honest efforts to make the world better will often be no other than that of the Great reformer. Remember the words which he has said unto you: "The servant is not greater than his lord. If they have persecuted me they will also persecute you." That is the fee for your best services.

He who goes forth into such a world as this, and moves among men without stirring up somebody, may write his life down a failure. His commander-in-chief has sent him into a rebellious province, and if he didn't at least now and then meet with some collision, as he encounters the enemies of his king, it is because he is chargeable with compounding of felony, or misprison of treason. It is war to which he is called—war upon wrong every where. His life is the life of a soldier intent upon quelling an insurrection and recovering the rebels to their allegiance. It will be no downy bed of ease on which such an one will be carried to the skies.

Moral courage is needed for moral conflicts. An American soldier at the siege of Quebec, being placed in a position of some danger, requested his officer to change his situation. Being asked his reason, he replied with felicitous serio-comic style, that he didn't know how it was, but somehow he didn't feel himself bold enough to stay there!" There are many such positions in the great campaign. The reformer who lacks courage for the hour of battle, has mistaken his calling.

And what is a man's life worth unless he is in the true sense a reformer, working to make man nobler, truer, diviner, by virtue of his worthy living? He who merely elbows his way along through the world with no other ambition than to get safely through it and out of it, has missed the road to true glory and honor and immortality. The warrior has always been the world's hero. He always will. It is not in human nature to withhold its homage from the truly brave. But as ideas advance, the courage that dares defend the right against all assailants will be crowned with honor above all other courage; and the Christian warrior will be the acknowledged hero of heroes.

With two words to each one of you, as you go forth into a wider life, I close this, our last sermon. Let the first be the counsel of the great law-giver of Israel to his successor, Joshua, and they are the words of a hundred and twenty years of wisdom and experience: "Be strong, and of a good courage. Fear not; for the Lord thy God, he it is that doth go with thee. He will not fail thee, nor forsake thee, therefore be not dismayed." The second shall be like unto it—the dying charge of the great king to Solomon: "Be thou strong, therefore, and show thyself a man; and keep the charge of the Lord thy God to walk in his ways, to keep his statutes, and his commandments, that thou mayest prosper in all that thou doest, and whithersoever thou turnest thyself."

SERMON IX.

A SHORT DISCOURSE.

LIGHT A REPROVER OF EVIL DEEDS.

"For every one that doeth evil, hateth the light, neither cometh to the light, lest his deeds should be reproved."—JOHN 3 : 20.

THE more accurately we are able to judge of men's motives, the more fully do we see the correspondence which exists between human conduct and human character. A man's outward conduct develops his creed. "The fool hath said in his heart there is no God;" and the unbelieving mind finds daily opportunity to show forth its infidelity. Men whose hearts are alienated from God, have a natural aversion to his truth, as soon as the light of it penetrates the soul. As some wild beasts roam only in the hours of darkness, while by day they are hidden in their lair, so the carnal mind dreads the light, neither cometh to it, lest it deeds should be reproved.

Why does the evil doer thus hate the light?

1. I answer negatively that it is not because error is more intelligible than truth. The entrance of God's word giveth light. Truth seeks no concealment, admits of no obscurity; while falsehood lives and thrives only in darkness.

2. Nor is it because error is more easily defended than truth. An attorney once said that a man can be eloquent in defending the truth with half the powers which are requisite in order to be eloquent in defense of falsehood.

3. Nor is it because conscience is better pleased with error than

with truth. Falsehood is offensive to an honest conscience, nor can it cease to be so, except after protracted abuse.

4. Nor is it because error makes a better character than truth. The whole world are witnesses here, that the more conversant we are with truth, and the more cordially we embrace it, the more do our characters commend themselves to mankind.

5. Nor is it because error makes men happier. Falsehood must inevitably be detected. It is a precarious basis for happiness. Truth only proves an anchor of the soul sure and steadfast.

6. Nor does error suit the necessities of the ruined sinner better than truth. Once open the eyes of men to see themselves as they are, and they find nothing to meet their case but divine truth.

I answer positively—

1. Wicked men hate the light, because it exposes their vileness. When the cellar that has been shut up for years is first laid open, by the opening of windows and doors, it presents a disgusting sight. We wonder how so much filth could have accumulated there. So the dark and wicked heart of man seems unutterably vile and loathsome when God's word and Spirit enter and illuminate it.

2. Wicked men hate the light, because it exposes their danger. Sin and its consequences are palpably connected. It is a fever in the soul which of itself is painful. Its presence insures the certainty of misery. It is a leprosy which must eat up the soul and subject it to an eternal death.

3. Wicked men hate the light, because it shows the necessity of a better character. The soul in love with sin is agonized with an apprehension of the necessity of reformation. Sinful habits let go their hold with wonderful reluctance. They cry out, "Let us alone," and when they are expelled, they are like those howling demons, who were driven out by our Savior. The contrast which exists between good and bad men, is painful to the wicked just in proportion as it is perceived.

4. Wicked men hate the light, because it awakens the fear that they will be overcome. They are always found in an attitude of defiance. They cherish the most determined hostility to God, and treat him as a foe. The entrance of light shows God's superiority in goodness and power, while it exhibits the certainty of their ultimate defeat.

REMARKS.

1. God ranks all who hate and resist the light among evil doers. Multitudes pride themselves upon their rectitude of conduct, who yet are, in the sight of God, exceedingly wicked. We see men abusing the law of God which is holy, just, and good. We see them abusing the person of God by their neglect of his commands, and the disregard of all his wishes. We see them abusing their

own consciences; we see them abusing themselves and their fellow-men by a course of conduct which tends to produce misery here and hereafter. We see them cherishing a spirit which would mar the concord of heaven, and break up the heavenly choirs, and yet glorying in their native excellence, and rejoicing that they are not as other men. Yet so long as they resist the light, they must be regarded as evil doers, and be punished as such.

2. As men grow in wickedness, we may expect to see them growing in hatred of the truth. This may account for the fact that so many discontinue the use of the means of grace.

3. This subject explains the reason that faithful ministers must expect persecution. If they make men see their sins, they incur odium. The man who loves sin, and will not abandon it, will hate the occasion of its constant presentation.

4. We see the cause of the torments of the convicted sinner, and of the horrors of the dying bed; and also why there will be such amazing wrath at the opening of the latter day glory. The pouring of truth in all its pungency and power upon the long-abused conscience, is like the sunbeam admitted upon the animalculæ who writhe and twist and then expire.

5. We see one of the ingredients of eternal woe. Every lost sinner will spend his eternity in a blaze of light which will fully exhibit his enormity of guilt. There can be no escape from that light which was hated and shunned through a life time. Conviction will be thorough, and ever increasing in the bosom of the lost, and this will constitute the worm that never dies.

THE PRAYER-MEETING.

The Death of the Righteous.

Not always are the dying scenes of God's children witnessed by earthly friends. But doubtless ministering angels wait around and form the convoy of the departing souls in their upward flight to heaven. Recently in the Fulton-street Prayer-meeting a gentleman arose who was evidently an officer in the army, and quoted from the words of Balaam, "Let me die the death of the righteous, and let my last end be like his." He said that after a late skirmish, or battle, on coming out, the roll of his company was called, and he found that two men were missing to whom he was very much attached as Christians. They were pious, godly men. Their voices were always heard in their little company prayer-meetings. They were always the right men in the right place.

He knew not what had become of them, whether wounded, taken prisoners, or killed. He was determined to know, and though the matter was full of danger he made up his mind he would look for these men in the face of the enemy and over ground which the enemy commanded. The enterprise was so hazardous that he would not ask any one to go for him or with him. So he ran over that ground alone, and turned up the faces of those who had fallen, and there he found all that remained, this side of heaven, of his two praying friends. They had been killed outright, and their faces looked beautifully calm and peaceful, as if their last thoughts had been of the blissful home to which they had been so suddenly summoned. I ran back, said the speaker, thinking all the way, "Blessed are the dead who die in the Lord." "Let me die the death of the righteous, and let *my* last end be like his."

For the Prayer-Meeting.

The Soldier's Prayer.

It was the evening after a great battle. All day long the din of strife had echoed far, and thickly strewn lay the shattered forms of those so lately erect and exultant in the flush and strength of manhood. Among the many who bowed to the conqueror Death that night, was a youth in the first freshness of mature life. The strong limbs lay listless, and the dark hair was matted with gore on the pale, broad forehead. His eyes were closed. As one who ministered to the sufferer bent over him, he at first thought him dead; but the white lips moved, and slowly, in weak tones, he repeated,

"Now I lay me down to sleep,
I pray the Lord my soul to keep;
If I should die before I wake,
I pray the Lord my soul to take;
And this I ask for Jesus' sake."

As he finished he opened his eyes, and meeting the pitying gaze of a brother soldier, he exclaimed, "My mother taught me that when I was a little boy, and I have said it every night since I can remember. Before the morning dawns I believe God will take my soul for 'Jesus' sake;' but before I die I want to send a message to my mother."

He was carried to a temporary hospital, and a letter was written to his mother, which he dictated, full of Christian faith and filial love. He was calm and peaceful. Just as the sun arose his spirit went home, his last articulate words being,

"I pray the Lord my soul to take;
And this I ask for Jesus' sake."

So died William B——, of the Massachusetts volunteers. The prayer of childhood was the prayer of manhood.

For the Prayer-Meeting.

The Effect of Prayer.

Most persons find no difficulty in believing that prayer exerts a happy and desirable influence on the worshiper himself; but even this can hardly be, if it is generally understood that this is *all*. Indeed, I can not help thinking that conscience itself would dissuade many from resorting to prayer, if brought to look on it as no better than a kind of well-meant cheat which we practice on ourselves for its moral uses. Prayer, to have much effect on ourselves, must be believed to have an effect on God. It is too solemn a transaction by far to be made use of as a kind of spiritual strategy. No; make not our prayers to seem one thing and be another. Strike not our devotions dead by the skeptical sophism that they can only have an effect *on ourselves*. They will have an effect *on God;* for He has said that they will, and the promise has been ratified and confirmed in the experience of holy and devout men of all ages. They will have an effect on God, for He who is "in the bosom of the Father" has said that they will. "Ask, and it shall be given you; seek, and ye shall find." Again it is said: "Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." And more affectingly still in the words of the text: "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him." Wherefore, "Be careful for nothing; but in every thing by prayer and supplication, with thanksgiving, let your requests be made known unto God; and the peace of God, which passeth all understanding, shall keep your hearts and minds through Jesus Christ."

For The Prayer-Meeting.

Questions to those who Neglect Prayer-Meetings.

1. Are you always better employed? If not, can it be right in you to absent yourself?

2. Do you get more good to your own soul, and do more good to others, by staying away? If not, can you be acting wisely?

3. Does your own conscience justify you, or have you not sometimes a difficulty in keeping it quiet on the subject?

4. Will a death-bed commend your present course, or will you then look upon your neglect of prayer-meetings with pleasure, think you?

5. Does not your pastor suffer by your neglect? Does it not hurt his feelings, cool his zeal, and hinder his usefulness?

6. Are not your fellow-members in the church discouraged by you, and may you not thus offend Christ's little ones?

7. Is not your own family injured by your neglect? What will your children think of prayer-meetings, seeing you habitually neglect them? Is it surprising if they despise them?

8. Is there no reason to fear that unconverted sinners may be both hindered and led to think lightly of prayer by your conduct?

9. Can you have a proper concern for the prosperity of the Church, the spread of Christ's cause, and the conversion of sinners if you never meet to pray for them?

10. Are you sure that you fulfill your duty as a church-member while you neglect prayer-meetings? Is neglect of duty no sin, and is there no probability of you being called to account for it?

11. Did any one ever really gain anything, either in temporal or spiritual things, by neglecting prayer-meetings? If you think so, can you prove it?

12. Is there no selfishness, or pride, or worldly-mindedness at the root of your neglect? If so, ought such things to be encouraged?

13. Would it be right to give up the prayer-meetings? Do you think this would please God, or improve the cause? But if all the members did as you do, must they not be given up? Could not the rest find excuses for staying away,

think you, as well as you? Do you not think they would if their hearts were as worldly, or as cold, or as indifferent about the prosperity of the cause as you appear to be?

Life in Earnest.

It is the eternal lifetime that makes the lifetime of the earth such a solemn thing. Sever the living here from the living hereafter, and man's longest being on earth is little more in importance than the flutter of a leaf, his death but the falling of a blossom. But fasten on the infinite and the eternal to our present existence and every thing in life becomes mighty, momentous, solemn. The pang that shoots through our frame and makes each fiber quiver is such as even a weak woman might endure—were it but for a moment—were it to die with us and be buried in the same tomb—were there no capacity of eternal anguish in our nature, or no eternity in which that capacity might develop itself. The sting of a moment is a trifle, but the eternal stinging of the undying worm is terrific beyond all utterance. In like manner the thrill of fresh joy which makes the whole man throb with delight, would be scarce worth the having or the losing, were it only like the lightning, flashing in-intensely bright, and then quenched forever. But a nature gifted with faculties for infinite enjoyment, and with a whole eternity wherein these joyous buds shall expand themselves in undecaying beauty and fragrance, turns our whole life into a deep and awful reality. A flower that folds its leaves, and withers down at sunset may be carelessly trodden under foot; but a star that shall roll round forever in its orbit—either effulgent in its brightness or dark in the gloom of its own choice is an object of wonder and awe.

Such is the life of man—not of one man, or of some men, but every man. By itself it may seem a plaything; in connection with the everlasting future it becomes awfully real and solemn in its aspect. We may be poor, unlettered, obscure, hard-toiling men, still our life is an infinite reality; no mere shadow or vision, but an inconceivable reality in all its parts, great or small.

We must then live in earnest. No other kind of life deserves the name. Life is not life if it be not in earnest. Anything short of this is gross inconsistency — an utter mockery of life. In truth there can be no rational medium between flat infidelity and the most glowing fervor. If there be anything in real life, or anything real in eternity, we must be in earnest. If our souls have any value beyond the trees of the forest, we must be in earnest. If heaven be no fable and hell no dream, we must be in earnest. If God so loved the world as to give his Son for us, we must be in earnest. If Jesus died and rose again, and lives in heaven for us, we must be in earnest. "Whatsoever our hand findeth to do, let us do it with our might."

Gedenke zu leben—think of living, is one of Goethe's thoughtful aphorisms. And Carlyle's commentary upon it is worthy of himself. "Thy life, wert thou the pitifulest of all the sons of earth, is no idle dream, but a solemn reality. It is thy own. It is all thou hast to confront eternity with. Work, then, like a star, unhasting, yet unresisting."

For the Prayer-Meeting.

Activity in Heaven.

BECAUSE heaven is a place of rest it does not follow that it is a place of idle inactivity. Like the Sabbath, which is its type, it will be a state of such rest as is *consistent with active worship.* The activity of heaven will be tireless and untiring. The highest mental and spiritual exercises of those who are admitted there will not tire; there will be neither flesh nor blood for them to tire; and emancipated from these the soul in heaven, like the soul on earth, could it be thus set free, will exercise its highest powers, untiring and untired. Nor is this all. Heaven is a state of active beneficence. There all are employed in doing good. They who tasted beneficence as a luxury on earth shall banquet on it in heaven for ever. All shall do good; from the highest seraph that bends before the throne, to the last soul saved as by fire. No sooner do saved spirits breathe the atmosphere of heaven than they fly off on errands of love, "ministering angels" to all who need their ministering offices. How sublimely did Dr. Beecher discourse on this theme to his pupils. Hear him:

"Excepting freedom from sin, intense, vigorous, untiring action is the mind's highest pleasure. I would not wish to go to heaven did I believe that its inhabitants were to sit inactive by purling streams, to be fanned into indolent slumbers by balmy breezes! Heaven, to be a place of happiness, must be a place of activity. Has the far-reaching mind of Newton rested from his profound investigations? Have David and Isaiah hung up their harps, useless as the dusty arms in Westminster Abbey? Has Paul, glowing with godlike enthusiasm, ceased itinerating the universe of God? Are Peter, and Cyprian, and Luther, and Edwards idling away eternity in mere psalm singing? Heaven *is* a place of activity, of never-tiring thought. David and Isaiah will sweep noble and lofty strains in eternity, and the minds of saints, unclogged by cumbersome clay, forever feast on a banquet of thought—rich, glorious thought. Young gentlemen, press on — you will never get through. An eternity of untiring activity is before you, and the universe of thought your field."

The Little Preacher.

THE following touching incident was related a few days since in the Fulton-street Prayer-meeting as one of the fruits of a revival in Fall River:

"A little boy was converted who was only ten years old. He was a bright, intelligent little boy. His father and mother were utterly regardless on the subject of religion. They had not attended any place of worship for years. Immediately after little Willie's conversion he became exceedingly anxious about the salvation of his father and mother. When his father came in he would run and spring into his lap, and putting his arms around his neck he would say, 'I want you to come to church with me. I want you to be a Christian. I want you to go to heaven with me. I want you to begin to love Jesus right off.' And so when the father entered his own door he would be sure to meet Willie pressing him to come to Jesus and to come to church. At first the father made every effort to divert the mind of the boy and turn the subject. But it was of no use. The boy was continually preaching and persuading.

"At last the father said one evening, 'Wife, I think we had better go to church, if for nothing else to satisfy Willie. I can not stand his importunity any longer.' So that night they both went with their little son to the prayer-meeting. Strange was the sight to see those two in the prayer-meeting! Never had they been so seen before. The meeting had only well begun when the father, on his own notion, went forward to the altar, and when he had reached it he turned around and addressed his friends and neighbors, saying: 'Friends, if you think Jesus can have mercy on such a sinner as I am, I want you to pray for me.' His face betrayed deep distress. Instantly the little boy was on his feet and running around through the crowd looking for his mother; and when he had found her he took her by the hand and begged her to come and kneel beside his father. With some reluctance she went and knelt, and the son knelt between his parents. The minister within the altar called on some one to pray. He attempted it and broke down. Then the minister tried, and he failed. Then the whole congregation were melted into tears before the Lord. The result was that in a short time the father, and soon afterwards the mother, were converted. The father said he had heard some of the best preachers of New-York, but he had never heard any preaching so touching and powerful as the preaching of his little Willie—'Come to Jesus, father! come to Jesus!'"

Precious Diamonds.

AMONG the most costly and admired of earth's jewels are diamonds of the purest water. These are sought after with intense desire by the rich and the great in all lands. They attract the eye of every beholder. They never tarnish or decay. Diamonds are little sparkling gems found in the dry beds of streams in South America, and perhaps in other places. They are wrought with immense labor and carefulness by skillful artists, and then sold to deck the crowns of kings, etc., often for thousands of dollars.

In the world of mankind we find that which is analogous to this, though far more interesting and valuable. A human being is a precious diamond. Its sparkling eyes tell of a precious soul back somewhere. It is worth more than the whole world. But it must be wrought by moral artists with much care, and withal by the aid of Christ himself. And finally, it will deck his royal diadem in the day when he makes up his jewels.

Christian reader, you may find these diamonds all around you. Will you help work them so that they may sparkle in the crown of Christ? And ye impenitent, will you consent to be moulded and curiously wrought to become Christ's precious jewels?

Glad Tidings.

A RICH Hindoo asked his priest what he must do to find rest and peace of mind. "You must wash yourself," said the priest, "in the sacred river" (Ganges.) He did so, but without relief; the curse of sin weighed his soul to the very ground. A pilgrimage was then imposed upon him to an idol temple. He went a hundred and fifty hours through burning sands, but felt as much oppressed by the curse as before. He once more sought counsel of his priest. He said: "You shall be helped." The Hindoo promised every thing. He was then charged to drive sharp nails through the soles of his shoes, to take a heavy block on his shoulder, and in this manner to walk for fifty hours. He undertakes the severe penance. Already he has gone twenty hours amid the most dreadful pains; when he reaches a village where he observes a large congregation listening to a foreigner preach. He was a missionary, who was saying to his heathen brethren, "Behold the Lamb of God, who taketh away the sins of the world!" and declaring to them that the Savior would give peace to all who believed in him. The burdened man drank in the message as if it had been honey. He cast the block from his shoulders, drew his thorny soles from his feet, and called out in the midst of all the people: "He is the one that can help me! He it is that I am seeking. In him I will believe, and him will I follow."

Time's Soliloquy.

Old! call you me? Ah! when the Almighty spoke creation into birth I was there. Then was I born. 'Mid the bloom and verdure of paradise I gazed upon the young world radiant with celestial smiles. I rose upon the pinions of the first morn, and caught the sweet dew drops as they fell and sparkled on the boughs of the garden. Ere the foot of man was heard sounding in this wilderness I gazed out on its thousand rivers, flashing in light, and reflecting the broad sun, like a thousand jewels upon their bosoms. The cataracts sent up their anthems in these solitudes, and none was here to listen to the new-born melody but I! The fawns bounded over the hills, and drank at the limpid streams ages before an arm was raised to injure or make them afraid. For thousands of years the morning star rose in beauty upon these unpeopled shores, and its twin-sister of the eve flamed in the forehead of the sky, with no eye to admire their rays but mine. Ah! call me old! Babylon and Assyria, Palmyra and Thebes rose, flourished, and fell, and I beheld them in their glory and their decline. Scarce a melancholy ruin marks the place of their existence; but when their first stones were laid in the earth I was there! 'Mid all their splendor, glory, and wickedness I was in their busy streets, and crumbling their magnificent palaces to the earth. My books will show a long and fearful account against them. I control the fate of empires; I give them their period of glory and splendor; but at their birth I conceal in them the seeds of death and decay. They must go down and be humbled in the dust—their heads bowed down before the rising glories of young nations, to whose prosperity there will also come a date and a day of decline. I poise my wings over the earth, and watch the course and doings of its inhabitants. I call up the violets upon the hill, and crumble the gray ruins to the ground. I am the agent of a Higher Power, to give life and take it away. I spread silken tresses upon the brow of the young, and plant gray hairs on the head of the aged man. Dimples and smiles, at my bidding, lurk around the lips of the innocent child, and I furrow the brow of the aged with wrinkles. Old! call you me! ay, but when will my days be numbered? When will time end and eternity begin? When will the earth and its waters—and the universe be rolled, and a new world commence its revolutions? Not till He who first bid me begin my flight so orders it. When his purposes, who called me into being are accomplished, then, and not till then—and no one can proclaim the hour—I too shall go to the place of all living.

The Years.

The years roll on, the years roll on;
The shadows now stretch o'er the lawn
Whereon the sunlight fell at morn—
The morn of mortal life;
And dusky hours to me have come,
Life's landscape now looks drear and dumb,
And quenched the light, and ceased the hum,
With which my way was rife.

I now look backward on the path
Whereon I've walked 'mid wrong and wrath;
I look and see how much it hath
Of bitterness to tell;
But life's hard lesson must be learned;
By goading care is wisdom earned—
Then upward let the eye be turned,
And all life's scenes are well!

On roll the years, the swift, still years;
And as they pass, how feeling sears—
How drieth up the fount of tears—
Emotion's fires grow dim;
This pulse of life not long can last,
And as the years go hurrying past,
The blooms of life are earthward cast,
And withered heart and limb.

The years, the years sublimely roll,
Unfurling like a lettered scroll!
Look on, and garner in thy soul
The treasures of their lore;
It is God's writing there we see!
Oh! read with deep intensity!
Its truth shall with thy spirit be
When years shall roll no more.

The Child and the Queen.

How strikingly true it is from the following incident that out of the mouth of babes is ordained praise:

Befurchte (gardener to Elizabeth, consort of Frederick II.) had one little daughter, with whose religious instruction he had taken great pains. When this child was five years of age, the Queen saw her one day while visiting the Royal gardens at Shonhausen, and was so much pleased with her that, a week afterward, she expressed a wish to see the little girl again. The father accordingly brought his artless child to the palace, and a page conducted her into the Royal presence. She approached the Queen with untaught courtesy, kissed her robe, and modestly took the seat which had been placed for her by the Queen's order, near her own person. From this position she could overlook the table at which the Queen was dining with the ladies of her Court, and they watched with interest to see the effect of so much splendor on the simple child. She looked carelessly on the costly dresses of the guests, the gold and porcelain on the table, and the pomp with which all was conducted; and then folding her hands, she sung with a clear, childish voice, these words:

"Jesus! thy blood and righteousness.
Are all my ornament and dress;
Fearless, with these pure garments on,
I'll view the splendors of thy throne!"

All the assembly were struck with surprise, at seeing so much feeling, penetration, and piety in one so young. Tears filled the eyes of the ladies, and the Queen exclaimed, "Ah, happy child! how far are we below you!"

The Church Advancing.—A ship, in order to reach its destined port, may be under the necessity of crossing a wide and rapid ocean-current, by which it shall be carried backward many leagues. But when it has crossed this current, though further from its port than when it entered, it is still nearer to it in a most important sense. It has overcome an obstacle that must needs have been surmounted. It has not been, upon the whole, going backward, but advancing, and its prospects for the future are now brighter than ever before.

So the Church of God, in her progress toward universal extension, has been swept back by many counter-currents, and has at times seemed to be further from her haven than at the beginning. But God has ever stood at her helm, and has steered her in the best way toward the fulfillment of the glorious promises which he has given her. She has not been, in the great scale of success, going backward, but always forward.

Rules for Home Education.

1. From your children's earliest infancy, inculcate the necessity of instant obedience.

2. Unite firmness with gentleness. Let your children always understand that you *mean* exactly what you *say*.

3. Never promise them any thing unless you are quite sure you can give them what you promise.

4. If you tell a little child to do something, show him how to do it, and see that it is done.

5. Always punish your children for willfully disobeying you, but never punish them in anger.

6. Never let them perceive that they can vex you or make you lose your self-command.

7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.

8. Remember that a little *present* punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.

9. Never give your children any thing because they cry for it.

10. On no account allow them to do at one time what you have forbidden, under the like circumstances, at another.

11. Teach them that the only sure and easy way to *appear* good is to *be* good.

12. Accustom them to make their little recitals with perfect truth.

13. Never allow of tale-bearing.

The Little Inquiring Girl.

It must be a pleasing sight to angels as well as to men to see little girls coming to give their young hearts to Jesus, the Savior of their souls. The minds of children, though naturally prone to sin, are still tender, and like the wax, ready to receive the stamp of heaven on their hearts when impressed by the Holy Spirit. We can not doubt that many serious impressions on the minds of children are lost, which with proper care on the part of parents and teachers might result in their conversion to God. The following may serve as an encouragement:

"In time of a revival, when the Holy Spirit descended with uncommon power, a little girl, at the close of the service, pressing through the anxious multitude, and coming to the place where the minister stood, said, with a look and tone of voice bespeaking the deep anxiety of her heart, 'I have been seeking religion for some days, but can not find it. Will you tell me what I must do to be saved?' He was struck with her solemn address and apparent sincerity, and directed her to cast her burdened, guilty soul into the arms of her gracious

Savior, and choose God as her Father, and with a broken heart love and obey him without delay. She retired, and shortly after, as she hoped, gave up her heart joyfully to God, and chose him as her unfailing portion. She held on her way, and united with the visible Church. Some months after she was seized with a rapid consumption and died; but her end was peace. Her great work was done; a sweet serenity sat upon her countenance. Death had lost its sting and the grave its dreariness. Leaning upon the arm of her beloved, with the rod and staff to comfort her, she fell asleep in Jesus, and ascended, as we trust, to her rest and home in the skies. Now had that child refused that favored moment to make God her refuge she might have gone down to the grave unpardoned, and sunk to a world of endless sorrow."

What have we Done?

An important question: What have we done? We have breathed, moved, and lived on the fruits of the earth. Have we made others better or happier? have we accomplished any good for mankind? have we been the instruments of suppressing vice and immorality, and promoting virtue and industry? If not, it is high time for us to inquire, What have we done? Certain it is, if we live on in the same dull round no one will ever point to us as the instruments of good, and we shall pass off the stage of life, leaving the world in a worse condition than we found it. If there is a life that we look upon with a kind of horror it is such as those characters lead who never cast a thought to the future, nor care what is the influence they exert, provided they enjoy the present moment and pass away quickly the time that would otherwise hang heavily upon their hands. A laudable ambition we are bound to encourage — an ambition that will prompt to holy deeds and generous impulses—that will lead the possessor, step by step, in the path of usefulness. Let all our young men be thus ambitious, and whenever they shall feel like asking themselves, "What have I done?" they could point to much that would give them pleasant reflections and make them at last resigned whenever the summons came for them to prepare for the grave.

A Few Pointed Questions.

Do you remember daily that you, and all in your hands and under your charge, belong to God?

Do you remember that there is given unto you these talents to be used for their owner, who will require interest?

Have you not been laying up the Lord's money and substance for your children and heirs, and saying you could not afford to help the Lord's cause when it has been even in great straits?

Where does the Lord say lay up treasures on earth, or make secure your money, and houses, and stocks, and merchandise here? The stock of all earthly banks and all securities will be of little value to you when you come to die?

What will you say of all these when He calls upon you to give an account of your stewardship?

Will it not be a dreadful matter for you to die with the Lord's money and substance, which he trusted with you to do his will, secured carefully, and kept in your own hands, for your own use, and kept by you from him?

Man, thou art born for immortality. Thy soul is to live when this world is burned up. The day when thy body shall die is at hand. What art thou doing for that day and for the eternal being of thy soul? Every day sends its solemn call into thy ears, and every dying man from his grave lifts up the solemn warning. And a voice within thee cries, What art thou doing?

Lost souls, now in hell, would give riches and honors with every thing the world affords, for but an opportunity to escape from the damnation of hell. But you, alas! with eternity upon you, with a soul unconverted, unsanctified, without any hope of heaven, are letting those precious moments pass in which you might secure eternal life, and by your neglect are running the fearful risk of being lost forever.

A man seeking riches, and neglecting his soul's salvation, is like a man in the dark on the brink of an awful precipice, endeavoring to catch a fire-fly, who, on securing it, falls headlong, and is dashed to pieces.

Quench not the Spirit.

QUENCH not the Spirit! Beware, lest, grieving the Spirit, he cease to move upon your heart, and you become hardened. And oh! think what it is to be hardened! It is to have all the moral and religious sensibilities of the soul deadened. It is to become reckless and unconcerned. It is to be habitually in such a frame of mind that there are no compunctions for the past—no apprehensions for the future; deaf to all the calls of mercy, stupid under all the means of grace. It is to be habitually in such a frame of mind, that all promises and threatenings are alike disregarded, and all motives and appeals equally unavailing. As the dead man feels not the burning of the coal lodged in his bosom, nor the flinty rock the softening influences of the showers of heaven. even so it is with him whose heart is hardened. He may be in the sanctuary, but the most pungent discourses make no impression. He may witness sacramental scenes, but they inspire no solemnity—even funeral rites and the burial of the dead affect him not. Spread before him the glories of heaven, and he is not allured; point him to the torments of the damned, and he is not alarmed. Lead him to Calvary, and talk to him about the love of Jesus and his dying agonies, and he is as insensible as steel. Friends may entreat, but he heeds not; ministers may warn, but he repents not. Others may feel, but he feels not; others may weep, but he weeps not. He is hard as rock; or say,

"———Some alarming shock of fate
Strikes through his wounded heart,
The sudden dread! another moment, and alas!
———where past the shaft no trace is found,
As from the wing no scar the sky retains,
The parted wave, no furrow from the keel."

The rock may be rived, but it is rock still. It may be broken into a thousand fragments, but there is no softening yet; and so it is with the sinner, when the drawings of heaven resisted, and the Spirit quenched, the sinner is left to himself and becomes incorrigible and hardened—past feeling and past hope! Let me be poor, let me be a bondman, let me be a beggar, but let me not, given up of the Spirit, be a hardened sinner! O my God, cast me not away from thy presence, neither take thine holy Spirit from me. Fellow-sinners, take care what you do just now. You are in solemn circumstances, and great interests are at stake! Many of you are under the influence of divine drawings now, and some, perhaps, who are not fully aware of it. Oh! remember

"God's Spirit will not always strive
With hardened, self destroying men;
You who persist his love to grieve
May never hear his voice again."

For the Prayer-Meeting.

The Sailor Boy's Prayer.

The Cordelia was a good ship; but at one time we feared she was on her last voyage. We were but a few days out from the harbor, when a severe storm of five days' continuance overtook us. I must tell you of an act performed by a sailor boy at the hight of the storm. He was literally a boy, and far better fitted for thumbing a spelling-book than furling a sail in a storm. The ship was rolling fearfully, some of the rigging got entangled at the mainmast head, and it was necessary that some one should go up and put it right. It was a perilous job. I was standing near the mate, and heard him order that boy to do it; he lifted his cap, and glanced at the swimming mast, the boiling sea, at the steady, determined countenance of the mate. He hesitated in silence a moment; then rushing across the deck, he pitched down into the forecastle; perhaps he was gone two minutes, when he returned, laid his hands upon the ratlines, and went up with a will.

My eyes followed him till my head was dizzy, when I returned and remonstrated with the mate for sending the boy aloft. "He will not come down alive, and why did you send him?" "I did it," replied the mate, "to save life; we've sometimes lost men overboard, but never a boy; see how he holds like a squirrel; he is more careful; he'll come down safe, I hope." Again I looked till tears dimmed my eyes, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall.

In about fifteen or twenty minutes he came down and walked aft with a smile on his countenance.

In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft? "I went, Sir," said the boy, "to pray." "Do you pray?" "Yes Sir; I thought that I might not come down alive, and I went to commit my soul to God." "Where did you learn to pray?" "At home; my mother wanted me to go to the Sunday-school, and my teacher urged me to pray to God to keep me, and so I do." "What was that you had in your pocket?" "My Testament, which my teacher gave me; I thought if I did perish, I would have the Word of God close to my heart."

A Citizen of Heaven.

A Christian does not turn his back upon the fine things of this world, because he has no natural capacity to enjoy them, no taste for them; but because the Holy Spirit has shown him greater and better things. He wants flowers that will never fade; he wants something that a man can take with him to another world. He is like a man who has had notice to quit his house, and having secured a new one, he is no more anxious to repair, much less to embellish and beautify the old one; his thoughts are upon the removal. If you hear him converse, it is upon the house to which he is going. Thither he sends his goods; and thus he declares plainly what he is seeking.

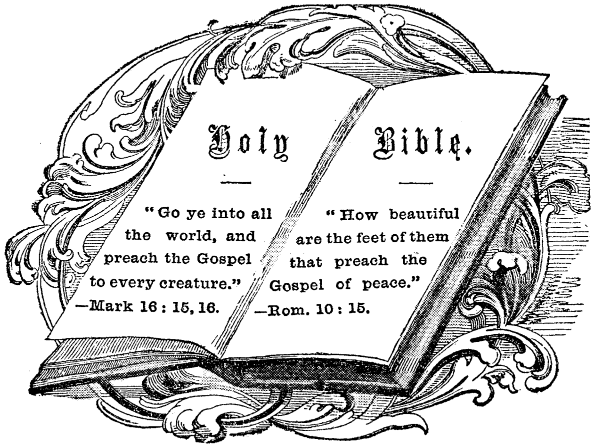
"Is that Mother?"

Among the many brave, uncomplaining fellows who were brought up from the battle of Fredericksburg, was a bright-eyed, intelligent young man, or boy, rather, of sixteen years, who belonged to a Northern regiment. He appeared more affectionate and tender than his comrades, and attracted a good deal of attention from the attendants and visitors. Manifestly the pet of some household, he longed for nothing so much as the arrival of his mother, who was expected, for she knew he was mortally wounded and failing fast. Ere she arrived, however, he died. But he thought she had come, for while a kind lady visitor was wiping the death sweat from his brow, as his sight was failing, he rallied a little, like an expiring taper in its socket, looked up longingly and joyfully, and in the tenderest pathos whispered, quite audibly, "Is that mother?" in tones that drew tears from every eye. Then, drawing her towards him with all his feeble power, he nestled his head in her arms like a sleeping infant, and thus died, with the sweat word "mother" on his quivering lips.

God Revealed in Redemption.

Suppose you are standing over against some palace, and it is near midnight, and the gates are opened. Forth from that palace gates there comes a procession. The Prince has come forth attended by many of his train. He has not gone far, however, before you hear that the Prince has dropped a beautiful gem. He is anxious about that gem not simply for its intrinsic value, but it was the gift of one he loved, and he calls for lights. You never saw the Prince in your life, and in that dim darkness you have not been able to see much except a very imperfect outline of him; but now a lamp has come, and the Prince in his anxiety to find his gem takes the lamp in his own hand, and there he is looking for the lost gem. Now, the light which falls on the road where that gem is lying goes up also into the face of the Prince, and while he finds his gem you see him as you never would have seen him but for that loss. Now, it is like that with the revelation of God. I tell you that when the great God came forth from the retirement of eternity—when he came forth from the shrouding darkness that had been about him in his own eternity, to the salvation of men, there was light which, while it was thrown on the poor, lost sinner that he might be found, was thrown upon the face of God, who came to seek him and to save him.

You know creation is not a manifestation of the personalities so much as a manifestation of the nature of God. It shows forth not the personalities as distinguished from each other, but it shows his eternal power and Godhead; but when you get the plan of salvation the personal distinctions come out. You see the Father loving, pitying, giving his Son; you see the Son coming to redeem; you find the Spirit applying; and thus you get a revelation of that wonderful deep of God's inner life—the personal distinctions of the Holy Trinity; and perhaps if it had not been for this plan of salvation these things might not have been known to any of his creatures; and thus the redemption of man is a lesson with regard to the nature of God, and the very angels themselves were taught by what was witnessed here.—*Rev. S. Cole.*


Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature."
—Mark 16 : 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace."
—Rom. 10 : 15.

THE NATIONAL PREACHER.

Vol. XXXVIII.] FEBRUARY, 1864. Whole No. 918.

SERMON III.

BY REV. RAY PALMER, D.D.,

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THE MAN OF SORROWS.

"A MAN of sorrows, and acquainted with grief."—ISAIAH 53 : 3.

THE entire prophecy commencing in the preceding chapter, and extending through the whole of this, from which the text is taken, is a description of the character, sufferings, and atoning work of Jesus Christ, the Messiah. Although written ages before his coming, it seems now, after his mission has been accomplished, more like a history than a prediction, so minute and definite is it in all its various particulars; indeed, we may say with strict propriety, that by its fulfillment in every point, it has actually become a portion of the true history of the great Redeemer of the world. It describes him as he was, when, having been made flesh, he dwelt among us; and in respect to the particular statement in the text, his whole life is one affecting illustration of the truth that he *was* a Man of Sorrows, and acquainted with grief.

We are instructed in the New Testament, for the sake of various practical benefits to be derived, to place habitually before us, and to regard with serious consideration, the personal character and circumstances of our blessed Lord while he dwelt in humanity below. "Looking unto Jesus," says an Apostle. "He hath left us an example," is the language of another. We are to find instruction, admonition, encouragement, and comfort in his life, even as we trust for pardon and peace with God, through his death on the cross, as the bleeding Lamb; and as the saving efficacy of his dying love is infinite, so the lessons of pure wisdom which his life affords are too rich ever to be exhausted. We may find some new instruction as often as we have some new necessity.

And, my hearers, have we not all of us more or less occasion to contemplate the touching fact in relation to our Lord, which the prophet states with such tenderness and beauty in the words that have been quoted? We, too, live in an evil world. The malignant influence of sin, as we are often and painfully reminded, has planted thorns and briers all along the path which we are treading. "Though a man live many years," says Solomon, "and rejoice in them all, yet let him remember the days of darkness, for they shall be many!" It is wise to remember them, beyond a doubt; not to oppress our spirits with apprehension, and so unnecessarily to darken the brightness of our better days, but to acquire just views of the proper ends of life, and to prepare ourselves to bear adversity when it shall come. Let not, then, such of us as feel no weight upon our hearts to-day, and no tears upon our cheeks, withhold our thoughts from the contemplation of Christ as the Man of Sorrows. Let not the happiest of us all who are met in the house of God give place to the impression that such a theme is without interest or appropriateness to him. Grave though the topic be, it may, it should, be rich in profit to us all.

I. You will observe, then, that the language of the text does not describe the case of one who encountered only the ordinary or the average amount of the trials which belong to human life. There is implied in it a preëminence in sorrow, a peculiarly deep experience of grief. Nothing short of this will justify the singular strength of the phraseology, as though there was nothing else but grief and sorrows on the records of his daily history. We are but very imperfectly acquainted with the incidents of our Saviour's life. It is only a brief sketch which the sacred writers furnish us; a mere outline of those things which were more immediately connected with his official character and work; and if it is true of men in general that "every heart knoweth its own bitterness," it was especially true of Him on whom were laid the iniquities of us all, that he had causes of anguish which are wholly beyond our comprehension, because wholly unlike any thing in our own experience. Still, there are few of the usual trials which are incident to human life to which we have not ample evidence that he was subject. Poverty is accounted to have its many hardships; but he was born in the humblest condition, of parents who obtained their daily bread by manual labor; and during his earlier years he probably himself wrought as a carpenter with his reputed father for a livelihood. It is a calamity to have bitter enemies, and to live in peril, or to be obliged to fly from place to place for safety. But he was marked for death in his very infancy, and escaped the sword of Herod only by exile from his native land. What is more grateful to a kind and loving nature than the confidence and affection of one's kindred, or more mortifying and cutting to the heart than the alienation of those who, as our own blood, would naturally be disposed to love us, and will, of course, be believed by others to know us best? But his brethren not only refused to believe in him, they taunted him with ungenerous and irritating speeches. There are few things more painful than to be assailed with misrepresentation and with calumny; to have one's best actions ascribed to the worst motives, and the most purely benevolent and self-sacrificing purposes charged to the account of a wicked and deliberate selfishness. But Christ was charged with being in league with Satan, and accused of seeking, in the spirit of a demagogue, to elevate himself by the political disturbance of the nation, and was loaded with every species of abuse and slander. Who has a harder lot than he who is homeless, and as a wanderer, subsists on the offerings of charity? But the Son of Man had not where to lay his head. Ingratitude in those on whom we have conferred great benefits, and waywardness and obstinacy in opposition to our endeavors to enlighten and improve, are among the sorest trials which a benevolent heart can feel; but in respect to Jesus, gratitude in return for favors was the exception and not the rule; he had continual occasion to inquire, Were there not ten cleansed? but where are the nine? and every day was he grieved by the hardness of men's hearts. The tender nature of the Redeemer was especially fitted to delight in friendship, and it appears that in fact his attachments were very deep and ardent; but doubtless he, as well as others, often, and in cases not recorded, suffered the sundering of the ties of warm affection. At the grave of his friend Lazarus we find him weeping, and we know that his heart was also stung by the treachery of those who had professed devotion to his person and his interests; and then let it be considered how often his compassionate heart must have ached, in the tenderness of his quick sympathy with all the children of affliction, particularly as such multitudes continuully thronged him to obtain relief. Let it be imagined how he felt when he stood on the Mount of Olives, and looking over the highly favored but ungrateful city, the days of its dreadful ruin passed before his prophetic vision, and bursting into a flood of tears, he gave utterance to the affecting lamentation which the sacred writers have recorded. Let the mind follow him step by step, in short, through all the various and aggravated sufferings with which the closing days of his life were crowded; let it contemplate the agony and bloody sweat, the brutal violence, the shame and mockery, the crown of thorns, and the barbarous scourgings, the bearing of the cross till nature sunk, and the stupendous scene of the crucifixion. Bring all these things before you in calm and deliberate review, and you will see through what sad varieties and what singularly intense degrees of suffering the mortal path of the blessed Jesus led; you will see that he stands so preëminent in his endurance that he may literally, and with an affecting fitness, be called the Man of Sorrows.

II. It is then to be noticed, in the next place, that of all the many griefs of the divine Redeemer in his human life, there was not one which he himself either needed or deserved to bear. He had no need of suffering, for he was not wanting in any of those moral virtues which it is the tendency of the discipline of suffering to produce or to improve. Affliction tends to check the ardor of excessive devotion to the world; but in him there was no spirit of worldliness that needed checking. Affliction tends to subdue the pride and self-will of the soul, and to beget a humble, pliant, and submissive temper. But he was always meek and lowly in heart, always gentle, always forgetful of himself. Patience is one of the ordinary fruits of tribulation; but his bosom was habitually calm and placid, an utter stranger to fretful, restless, irritated feelings. It is often the effect of trial to drive the soul to God as the only sure and unchanging source of good, and so to minister to the production of a devout and prayerful spirit; but the man Christ Jesus breathed always the spirit of devotion, and the desert, the mountain, and the midnight stars were steady witnesses that he was a Man of prayer. When, therefore, the Apostle tells us that he was made perfect through suffering, the meaning is that he was by this means made officially perfect as a Saviour, as the Captain of salvation, and the High-Priest of his redeemed, and not that he lacked any moral excellence, to acquire which suffering was needful. So again, when it is said that he learned obedience by the things which he suffered, the meaning obviously is, that by putting himself in a state of humiliation, and in the condition of a servant under law, he came to know by experience what it was to render obedience to the law, and not at all that he was ever defective in the least, as to the spirit of obedience to the Father's will.

Neither, again, did the Lord Jesus deserve even the least of all the sorrows he endured. As he had no need of any improvement of his virtues, he had no faults, no sins, which called for chastisement. He did no sin, neither was guile found in his mouth. He was holy, harmless, and undefiled. So clear was this, that he could even challenge his enemies to bring any well-grounded charge against him. "Which of you," he could say, "convinceth or rather convicteth me of sin?" Yes, he suffered, being innocent, perfectly spotless in his character, without the smallest personal ill-desert, without the smallest reason in himself why he should be put to grief. At every step of that mournful path, that path so sown with sorrows and with tears, which it was given him to tread, he could pause and say with absolute and unquestionable truth: "It is not for my good that these pangs must be endured; it is not for any demerit of my own that this sore anguish is inflicted!" In this respect as well as others the Man of Sorrows stands alone. His is a case without a parallel in all the records of humanity.

III. It is also to be added, in the third place, that all the sufferings of the Lord Jesus, so painful, and so entirely unnecessary and undeserved on his own account, were endured with unwavering fortitude. We do not mean by this to say that they were met with stoical indifference, nor to deny that they were even keenly felt. The very opposite we believe to have been true, beyond all doubt. It is perfectly plain from what we know of Christ, that he had the clearest perception of what was right in general, and of what was due to himself in particular from those who were about him; and of course that he must have had the nicest sense of injustice and injury. It is manifest that he had that tenderness of heart which is a peculiar attribute of generous natures; and the general quickness of susceptibility and liveliness of affection which, while they are essential to the highest cast of character, necessarily constitute also the highest capacity for suffering. It is certainly an error, and we fear a common one, to entertain a vague impression that the human nature of the man Christ Jesus was, by its union with the divine, in some way, or in some degree, rendered less capable of feeling human sorrows than others of mankind. The Scriptures give not the smallest countenance to any such opinion, but make quite a contrary representation of the case; declaring that it behooved him to be made in all things like unto his brethren, that he might be a merciful and faithful High-Priest; and that having himself suffered in his day of trial, he might be able to succor those who should be tried. All the facts of his personal history, to which we have already particularly referred, go to establish the position that he did feel as exquisitely the trials and the griefs through which he passed as any other human being could have felt the same.

And yet he never faltered. He was to the last moment of his life a willing sufferer. He was moved, deeply moved by sorrow; and he wept—wept often, it is probable. Tears are the innocent, and many times the sweet relief of the distressed. He dreaded suffering, too, like others, when he saw its near approach, and felt the instinctive desire to be saved from its bitter pangs; but notwithstanding this, his fortitude was steady and unyielding; so that he met the hour of anguish, at all times, with a noble constancy of soul. When human nature, almost overborne by the weight of anguish, prompted the petition, "Father, if it be possible, let this cup pass from me," the unbending strength of moral purpose, the enduring energy of perfect self-devotion, at once dictated the addition: "Father, thy will be done." He cordially acquiesced, in every instance in which the cup of sorrow was put into his hands. He was brought, says the prophet, as a lamb to the slaughter; and as a sheep before her shearers is dumb, so opened he not his mouth. Neither the rejection of his claims, nor personal insult and contempt, nor the false-heartedness of friends, nor cruel accusations, nor buffeting and spitting — no, nor the crown of thorns, nor the intolerable agonies of lingering death upon the cross, could ever draw from him a single murmur, or shake the steadiness of his uncomplaining fortitude. Even his mournful exclamation under the hidings of the Father's face, in the last affecting scene of Calvary, is no exception to the truth of these remarks; for that was only a testimony to the world of the extremity of anguish which its Redeemer consented to endure, and not at all the utterance of faltering or failing resolution.

IV. And this brings us, in the fourth place, to observe that in all the griefs and sorrows which the blessed Saviour suffered, his mind was chiefly occupied with the good results in which his sufferings were to issue. We have said that he suffered not for his own sake; but he did not therefore suffer to no purpose. He deliberately entered on his singular career of humiliation and self-sacrifice for the good of man and the glory of God. He undertook to suffer, that by what he, the sinless, should endure, the way might be opened for the pardon and restoration of the sinful, who must otherwise perish without hope. So says the prophet, in connection with the text. He was wounded for our transgressions; he was bruised for our iniquities; the chastisement of our peace was upon him; and by his stripes we are healed. And by this wonderful expedient to recover a lost world, the moral perfection of the Godhead, the harmonious combination of infinite justice, love, and grace was to have a glorious illustration in the view of all the universe.

These were the ends to be attained by means of the sufferings of Jesus; and we say that he kept them continually in view. They constituted the joy set before him; and he habitually felt that it was worth the while to bear the pangs of sorrow for a season, for the sake of so great good to be achieved. It was this certainty that there should be such precious fruits from his agonies and tears, that the path to life and bliss should thus be reöpened to lost man, and that the riches of eternal love should so become more manifest to men and angels, and more admired and celebrated through all worlds, that nerved the holy Sufferer in all his painful conflicts. For the accomplishment of so much good, he was willing, nay, it was his unalterable choice, to suffer as he did. Keen as was his sense of suffering, and much as nature must have shrunk from such woes as he endured, he was most of all concerned, that the great blessing which he came to purchase for the world might be effectually secured. For this he was content to endure the cross, and despise the shame which was heaped upon him. No doubt it was often true, that in view of this, he was enabled, in a measure, to rise above the evils which afflicted him; yea, almost to forget the pangs he felt, in thinking of the fountain of life and joy which he was thus opening to the dying millions of mankind, and of the new lustre in which the character and government of God would appear to the eyes of all, when seen in the light that was to beam from the cross on which he should expire. And thus it was, that it was not so much the trials by which he daily suffered, as it was the end for which his sufferings were endured, that engaged and absorbed his thoughts.

Such then, my hearers, are the claims of the man Christ Jesus, the divine Redeemer, to the touching title which is given him by the inspired prophet in the text; and such the manner in which he demeaned himself in the deeply interesting character which this title appropriately describes. He was, it is clear, emphatically a Man of Sorrows; and the example which, as such, he has left us, deserves at once our earnest study and our faithful imitation. We will now turn to some of the practical lessons which the whole subject naturally suggests.

1. And first, if even the Son of God, when on earth, was a Man of Sorrows and acquainted with grief, we certainly should not think it strange that days of trial are appointed unto us. He was the Lord of Glory; yet there were good reasons, in the view of Infinite Wisdom, why he should be smitten and afflicted. We are mere creatures of yesterday, dependent creatures, sinful creatures; how much more should we suppose that good reasons may exist, why we should be subjected to affliction! Suppose we can not always see these reasons, or even imagine what they are; we can not see why it was necessary that Christ should be so great a sufferer as he was. It might have seemed to us, for example, that the anguish endured during the days of his trial and crucifixion would answer the great purpose of his mission, just as well as a whole life of painful griefs. But yet we are sure that the love which sent him to redeem the world would not permit him to endure one unnecessary pang. So in our own case. We may be ready to believe that it were better that we should be exempted from many of our trials; but we are but very poorly qualified to judge in such a matter. And when we see the holy Son of God,

in whom the Father was well pleased, subjected to such heavy woes, instead of thinking that some strange thing has happened unto us when we are bowed with the weight of sorrow, we ought plainly to admire and praise the wisdom and goodness of Almighty God that our afflictions are not more frequent and more painful than they are; that we, the sinful, have so many days and weeks of comfort intermingled with our sorrows, when Jesus, the sinless, had so few!

2. A second thought suggested is, that if our blessed Lord felt keenly what he suffered, and was even moved to tears, we need not reproach ourselves because we deeply feel our trials, and can not but weep in the fullness of our grief. There is no necessary connection between the grief of a smitten heart, even when it relieves itself in weeping, and a murmuring and unsubmissive spirit. This the example of the afflicted Saviour clearly proves. He was grieved; he wept; he even prayed, "Father, if it be possible, let the cup of anguish pass;" yet at the same moment he could calmly say: "Even so, Father, for so it seemeth good in thy sight: I came not to do mine own will, but His that sent me. Father, thy will be done." Your hearts, my hearers, may therefore be wrung with sorrow, and your cheeks bedewed with tears, and yet you may be submissive to God's will, and without a wish either to question his goodness, or to repine at the events of his righteous providence. It is, of course, a most important duty to look well to it, in your days of trouble, that you do feel a true submission, and that you are willing to trust God where you can not see; but with an acquiescing, trusting spirit—a spirit whose genuine utterance would be: I was dumb; I opened not my mouth, because thou didst it. Feel tenderly, if you will; weep freely, if it lightens the pressure on your heart; you have for this the warrant of the highest of all examples!

3. A third thought claims our notice. If Christ was a willing sufferer, deliberately choosing to suffer for the good of others, we surely should consent to suffer for our own advantage. We do not say that afflictions in themselves are at all desirable. The cup of sorrow is a bitter cup. But the Scriptures plainly tell us, that the chastenings which God sends are intended for our profit, that we may be partakers of his holiness. There are benefits to be derived from trials, which are of the highest value, and which we are never likely to obtain without them. We may endure the trials without reaping the advantage, but only through our own neglect to use them as we ought. Rely on it, my hearers, along with every grief that is sent to you from the hand of the All-Merciful a blessing comes concealed, which you may, if you will, discover and secure. There are other things which are of greater value to us than present ease and gratification. The drawing of our hearts to God, the right moulding of our characters, and our

training for a happy immortality, are blessings cheaply purchased by any amount of present crosses or afflictions. And when you reap these fruits of suffering, remember you reap them for yourself. While, therefore, you reflect, that the Man of Sorrows exhibited such calm, unshaken fortitude, such admirable constancy of purpose, though he suffered all for the sake of others, will not you be ashamed to shrink or falter when called, in the providence of God, to suffer for your own? Oh! when you are ready to faint in the day of your adversity, let the thought of what your Redeemer meekly bore for you inspire your soul with a quiet, steady courage to bear such trials as are fitted to develop in your heart the precious fruits of virtue and of piety.

4. Lastly, if our blessed Lord and Saviour made less account of what he suffered than of the good results that were to follow, it is wise at least in us to do the same. We may dwell too much on what we suffer. We may brood over our griefs till they fill, as it were, our whole field of vision, and seem to us far greater than they really are in a sober estimate. There is nothing to comfort us in such a course, and it is every way unprofitable. It tends only to produce despondency and morbid feeling, and often indisposes us to duties which demand attention. Far better is it that we do as Jesus did. He looked away, as we have seen, from himself and what he was enduring, so far as this was possible, to the happy results in which his sorrows were to end. This, my hearers, is the true wisdom in our case. Try the experiment, and you will doubtless find it so. When the storm of sorrow is beating on your head, yield not to the disposition which you feel to dwell continually upon your lot; and to revolve over and over in your mind the greatness of your afflictions. Instead of this, let your thoughts be turned, as much as may be, to the design which God may have in permitting you to be afflicted. Let your heart be continually asking, in its silent musings: "What is the lesson which Eternal Love would teach me by this trial? What are the blessings, richer far than rubies, which I may find, and which I ought to find, by means of this anguish and these tears? In this furnace of affliction, may I not be purified and so prepared for a nobler happiness, and, at the same time, honor God by a suitable behavior?" By such a course, you will conform to your great Pattern, the divine model of all excellence and virtue; and by it you will also most effectually gather around your troubled heart the sweetly soothing influences which are fitted to assuage its anguish, and to lull its agitations to repose. If you are now a Christian, a real child of God, you may go still further in your thoughts. As the divine Redeemer was able always to look far beyond the scenes of his earthly trial to the glory which awaited him when he should reäscend to his native heaven, so you, as an heir of God, may look beyond the vale of tears through which you travel now

to those sinless, tearless, blissful realms, for which it is the object of your present discipline to fit you! You may refresh your sometimes weary spirit with the confident anticipation of that untroubled, endless rest which you are soon to find beside the peaceful waters which flow eternally from out the throne of God! This is the happy privilege of all who indeed belong to Christ.

And oh! that all of you, my hearers, may find it in your hearts to think often of the Man of Sorrows, and to study well his divine example! What a mighty debt of love you owe him, that he bore so much for you! How complete his qualification to be your tender, faithful, everlasting Friend! How consoling is the knowledge that out of his own deep experience of grief, he can sympathize with you; when bowed with anguish, you would lean upon his bosom! Yes, glorious Sufferer! now again enthroned in thine own eternal majesty, never to feel more one throb of agony! Often will we think of thee as the Man of Sorrows! And God, in his mercy, grant that, like thine, our days of weeping may terminate in the sweet, unclouded smiles of heaven! Amen.

SERMON IV.*

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THE EVILS OF WAR, AND OUR DUTY TO THOSE ENGAGED IN IT.

"WEEP not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country."—JEREMIAH 22 : 10.

THE words of the text were spoken with reference to Shallum, or, as he was sometimes called, Jehoahaz, and his father, Josiah, who had been King of Judah. The Jews were, in our text, commanded by God not to mourn nor weep for Josiah, who, after a life and reign of great piety and usefulness, had gone down to the grave, but they were to weep sore for his wicked and profligate son, who, for his sins, was carried away captive into Egypt and died there; not being permitted to return from thence, nor see his native country. And how many, alas! have there been, in all ages of the world, who have had more occasion to weep for the living than for the dead; for children, or others near and dear to them, vicious and debased, or far removed from them by sea or by land, where they might no more behold them, than for those lovely and beloved, who, near them in peaceful graves, sleep in death and rest in heaven; for the living Cain, a fugitive and a vagabond in the earth, with the mark of God upon him, than for the dead Abel, blood-stained in his grave, but with the martyr's crown in heaven.

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* This discourse was written by request, in connection with the loss of neighbors and parishioners who had died on the battle-field, in hospitals, or among their friends, from wounds or from disease, the result of service in the army. The fact that the writer was for years a chaplain in the navy, and that his son is in active duty and command in the same service, will explain some allusions and remarks which follow.

We know, too, that among the Jews there was a strong desire to sleep with their fathers within the sacred bounds of Palestine; that Jacob and Joseph, before their death, solemnly bound those around them to bury them in the Land of Promise; that the Most High, as a severe punishment, caused that wicked kings should not be buried with their fathers; and that at the present day, great numbers of aged Jews go from distant lands to Palestine, that in the ancient home of their nation they may sleep the sleep of death. It is also evident, that to one of sensitive feelings and strong affections, the thought and the near prospect of dying among strangers, where those most loved may not care for and soothe in sickness, nor visit nor weep over him when dead—this is indeed peculiarly trying to the soul; and however we may think and feel when strong and vigorous, yet when we know that soon the death-shade must darken our vision, and the cold river rise around us, then we long for our own dear homes and the friends who love us there, and with one of old we exclaim: "Let thy servant, I pray thee, turn back again, that I may die in mine own city, and be buried by the graves of my father and of my mother."

I have chosen this subject, and thus explained it with a view to apply it to those who, as soldiers and seamen, go forth to war, and for whom, though living, there is often more occasion to mourn than for the dead, and of whom, as compared with those who have died in piety and peace, and whose graves are with those of their fathers, we may, in the words of our text, well say: "Weep not for the dead, neither bemoan him: but weep sore for him that goeth away: for he shall return no more, nor see his native country."

And here, with a view rightly to direct our sympathies, our efforts, and our prayers in behalf of those who go forth to war, by sea or by land, let us notice some of the temptations, trials, and dangers to which they are exposed.

First and foremost of these evils are the temptations to vice which everywhere meet those who leave virtuous and quiet homes and enter the camp or the ship of war.

He who thus goes abroad may have been a child of many prayers and tears, ever taught to love and honor God, and made familiar with his Holy Word. He may, too, carry his Bible with him, solemnly promising that he would daily read it. And when the hour of parting came, and his father gave his farewell blessing—his last farewell it might be—while his weeping, anxious mother said to him—

"My son, mine only one, beware,
Nor sin against thy God,"

then gazing after him until she could see him no more, she went where none but God could see her, and prayed that he would save her son from sin, from danger, and from death; in that tender hour of parting he who thus went forth may have thought that he could never do aught by which his kind and loving parents could be grieved.

Soon, however, new scenes surround and new companions greet him. Home he has left behind him, with its social virtues and its kind restraints, a mother's fondness, and a father's guardian care. The scoffer's impious jest and the blasphemer's oath may greet his ears. Scenes of intemperance, licentiousness, or other forms of vice, are held up before his mind or witnessed by him. Shocked by what he thus sees and hears, he fain would shrink away from them, but no retreat is left, and thus, alas! they soon become familiar to him, and he no longer tries to shun them. For a time, it may be, he daily reads the Bible, but in pressing duty on shipboard, or in the crowded tent, in felling trees, in digging intrenchments, in picket duty, on the weary march, or in the battle's strife, there is but little time, it may be, for reading, and no place for quiet retirement or reflection; and fearing the ridicule of those around him, if, in their presence, he reads the Bible, it is not strange that in these circumstances he should cease to read the Word of God, and to pray to him for mercy and for aid.

I once witnessed a long, sad, and tearful struggle of this kind on the part of a shipmate—a young officer in our navy, whom I aided in saving from what at the time seemed to be death, while nine of his shipmates, amid fearful breakers, sank to rise no more, and who afterward went to sea in one of our naval vessels which was never again heard of.

There is, I think, in military discipline, that which, in the absence of other and wholesome guidance and restraints, often leads those under it to feel that the laws of the army or navy to which they belong are their only rules of pressing, binding duty, and that if they obey these laws, or do not suffer for violating them, little else is required of them. The great majority of men too, both in armies and on board ships of war, have but too often had but little fear of God or regard for his law, or were openly and shamelessly corrupt, vicious, and profane. There are also the wicked and debasing maxims that "War knows no Sabbath," and that, at sea, "There is no Sabbath where there are more than seven fathoms of water." Many commanders, too, both by sea and by land, from a regard to personal convenience, or from a corrupt and wicked heart, take pleasure in breaking the Sabbath, by military musters and reviews, marches and battles, regardless of the laws and orders both human and divine, which should govern them, and of the rights of conscience and religious convictions, principles, and claims of those who serve under them, and of the Christian communities and governments whose unworthy servants they themselves are.

Under the various corrupt and debasing influences thus far noticed, how many, in their onward march to ruin, have wrung with anguish a father's or a mother's heart. First the Bible and prayer are neglected, then profanity is indulged, and the drunkard's cup of woe, with the gambling-table and the den of licentiousness, close the awful drama of moral corruption, debasement, and shame. Of how many, alas! who thus destroy themselves and go down to graves of infamy and vice, of which their friends know not, and scarce wish to know; of how many such is it true, that having sunk themselves to a level with the brutes, like brutes too they perish; for—

"Doubly dying they go down,
To the vile dust from whence they sprung,
Unwept, unhonored, and unsung."

Another strong claim which those who go forth to war have upon our sympathies, our kind efforts, and our prayers, is found in the fact of their peculiar exposure to sickness and death, when far removed from their homes and those who love them there. The great and sudden changes of climate to which those here spoken of are exposed, the drenching rains and cold and chilling storms from which they suffer; their loss of rest, and great fatigue or utter exhaustion under forced labor, or on long marches, or in the near and threatening presence of the enemy, or on the battle-field, the food they eat, or the want of food and drink proper and sufficient for them, with the contagious and deadly diseases to which they are at times exposed; these causes often lead to early sickness and death, or to life-long weakness, infirmity, and suffering.

* One of the ablest and most eloquent of our statesmen and orators has well said, that: "It is easy to die in battle. The spirit is stirred to a courageous madness by the rushing squadrons, the roaring cannon, and the clashing steel. All the fierce instincts of our nature are aroused, and the soldier seeks for death as the bridegroom seeks his bride. Besides—

'Fame is there to tell who bleeds,
And Honor's eye on daring deeds.'

But to waste away by sickness; to be crushed by the blow of an unseen enemy with whom you can not grapple; to know that death is approaching slowly but surely; to feel that your name will occupy no place on the bright scroll of fame; thus, without any of the pride and rapture of the strife to meet bravely the inevitable tyrant, is the highest test of the soldier's courage, the strongest proof of the patriot's devotion."

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* The late Hon. S. S. Prentiss, of New-Orleans.

Now the youth, lovely and beloved, his father's pride, the idol of a mother's, a brother's, and a sister's heart, from a sense of duty or the love of fame, goes forth to war. Far from home, disease comes on him; for in war it is commonly true that more die from sickness than in battle. Friends of his youth, his companions in arms may be with him, the man of God may pray with and comfort him, and hopes of heaven may cheer him; yet, in the crowded hospital or lowly tent, or on the rolling ocean, how, in his last hours, does he long for his far-off, quiet home, and those who love him there; and how do father and mother, brother and sister bewail him, when they learn of his sickness and fear his death. Would God that we could stand beside him, is the language of their hearts, to relieve his moaning anguish, and to close his eyes in death. And when his parents learn that he sleeps in death where they may not visit his grave nor weep over him there, how is their anguish like that of David when he cried: "O my son Absalom, my son! my son Absalom! would God I had died for thee, O Absalom, my son, my son!"

Another has reached the prime and vigor of manhood when, at the cry of liberty and union, at the call of duty and of God he goes forth to fight, and if needs be to die for that for which our fathers bled and died. Visited with sickness and drawing near to the grave, fearless he meets the king of terrors; but in his dying moments he thinks of his far-off home and wife and child; and oh! he thinks too, and deeply feels how it would comfort and relieve his heart could they but stand beside him to cheer his dying moments, and receive his farewell blessing, and could they follow him to where the grave should welcome him, there to shed the tears of pity and of love.

In view, however, of those who, as good soldiers of the Cross of Christ, have for their country's good died from sickness, from wounds, or on the battle-field, and of their friends thus sorely bereaved, well may we, as taught in our text, weep rather for the living than for the dead. In the words of an ancient Hebrew dirge we may say:

"Mourn for the mourner, not for the dead:
He is at rest, but we are in tears."

Or, to use the words of him already quoted: "Our tears fall fast and free; but they flow rather for the living than the dead; for the nation that has lost such worthy sons; for the desolate fire-sides bereaved of their cherished and loved ones; for the bowed father, the heart-broken mother, the sobbing sister, the frantic wife, and the wondering children. For them we weep, but not for the heroic dead. Honor, eternal honor to the brave who baptized their patriotism in their blood." And yet, as Christians, while we mourn for and honor the fallen, we can not but feel how sad beyond all sadness it is to die in the hospital, on the battle-field, at sea, or in some foreign port, far from home and from friends, and with no bright hope of a heavenly home, and the victor's crown of glory and of life on high, or of communion there with those sainted heroes of the olden time who, as the Apostle tells us: "Through faith subdued kingdoms, wrought righteousness, obtained promises, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens."

I would not here dwell upon the horrors of captivity, the crowded prison-cell, the scanty and unwholesome food and drink, the scornful, fiendlike taunting and abuse of bitter and malignant foes, the suffering from cold, from sickness, from almost nakedness; uncared for and unpitied, with no kind messages from those whom most they love, and if they die, to be buried with the burial of a dog. Such sufferings, and the cruelties inflicted by the enemy on our captive soldiers, and on their own neighbors who differed from them in opinion, in shooting them down like wild beasts when they came to the window-bars of their prisons to breathe the air of heaven; in hanging, as Union men, the wise and the good, aged and honored ministers of the Gospel, guilty of no crime but loving their country; from horrors such as these, we turn away with sadly sorrowing or bitterly indignant woe and anguish, feeling in our hearts and saying:

> " O judgment! thou hast fled to brutish beasts,
> And men have lost their reason."

And what shall we here say of the horrors of the battle-field? for truly has the prophet said, that: " Every battle of the warrior is with confused noise, and garments rolled in blood." Sad indeed is it to think of those who, in vast numbers, are maimed and mangled, and bleed and die; of those who, with limbs broken or shattered or carried away, or with bodies sorely wounded, are trodden under foot by advancing and retreating hosts, or left uncared for, thirsty, faint, and weak, from burning fever or from chilling night-winds, without a drop of water to cool their parched tongues or quench their raging thirst.

Or shall we go to the crowded hospital, where deep and festering wounds are probed and shattered limbs bound up or cut off, and amid groans and tears and shrieks, men die with none to comfort or to aid, to soothe their anguish, or speak to them of God, of duty, of hope and heaven, to wipe away the clammy sweat of death, while none of those who love them bless their dying vision, or follow them to where they rest in death?

Or shall we turn to naval battles and ships of war, where are crushing balls, and bursting shells, and shattered masts and yards, and gory decks, and mangled bodies, and shrieks of anguish, and heaps of slain; or where burning or sinking ships, or those whose magazines have exploded, give to multitudes a watery grave, or scatter their torn and mangled bodies far and wide upon the deep to sink where the seaweed should enshroud them, and the ocean's bed be their sepulcher?

Look, too, at the secret theft and the open and violent robbery, oppression, and wrong, and the wide-spread ruin and devastation which ever abound in connection with war; the petty and the wholesale and gigantic swindling and frauds of those who thus, like greedy vultures, prey upon their country in her hour of need.

Another great and sore evil connected with war is the fact, that under its reckless and impulsive violence of feeling and of action, virtue and piety are blighted, or grossly perverted and blinded as to perceiving and yielding to what is just and true on the one hand, and evil and base on the other. Listen, too, in war, to the shrieks, and behold the convulsions of outraged humanity, a prey to passion, to avarice, to lawless violence and unbridled lust, or ground to the earth by the iron heel of reckless and despotic violence and abuse. And how, too, are the hearts of nations at war fired with passion and filled with moral corruption and death as fetid and festering as that of the grave.

Nor has this desolating curse, like the waters of the deluge or the tempest of fire by which Sodom was destroyed, visited the earth but once; but, like the tides of the ocean, like the wide rolling freshets of mighty rivers, like the massive avalanches which in succession rush with desolating fury down upon the plains which bound the mountain's base, like the lava of Etna and Vesuvius, burying fertile fields and the dwellings of men far and wide around beneath its burning flood, and rising in successive layers high above its deeply buried ruins; so has war, for ages upon ages, swept over the earth, clothing it in sackcloth, and drenching it with blood, and burying beneath its far-reaching desolation, or swallowing up in its fearful vortex private worth and public virtue, personal fame and national honor, individual wealth and public resources. The sad music of its death-march has been the wail of anguish and the shriek of despair, the moaning of the heart-broken widow, and the cry of the homeless and desolate orphan. Its pathway has been strewed with the moldering corpses, and bleaching bones and crowded graves and desolate dwellings, and untilled fields of the dead. On its altar of death broken hearts have been offered, and tears of anguish have freely flowed. Desolate hearthstones have been its monuments, and its record of woe has been written with the life-blood of its wretched victims. And thus true indeed is it, as the Roman historian has said, that by the ravages of war, "Men make a solitude, and call it peace."

Such, then, is war, cruel and relentless war, with hands of violence and eyes of flaming rage, with gory locks, and crimson banners, and martial music, and garments red with blood, like the Angel of Death moving with desolating fury abroad upon the earth. What myriads upon myriads have thus sadly perished. Wide flowing rivers have been filled with the bodies, and dyed with the blood of the slain, and the dust of the fallen has enriched the soil of a thousand battle-fields. The rejoicing of nations for victories won, is mingled with the wail of the widow, the cry of the orphan, and the heart-broken anguish of parents bereaved of their children.

It is indeed true, that in the war in which we are now engaged, much is done to enlighten, restrain, reform, and rightly guide our national defenders by means of suitable reading and moral and religious instruction. So also by needed comforts, and luxuries even, and by kind and careful nursing, the sick and the wounded have been greatly cheered and relieved, and thus have the rigors of deadly contention and strife been softened; but still it is true, and ever has been, that:

> "Where'er the blood-stained monster trod,
> Fell wide and deep the curse of God."

And how sad is it that Christians even are prone to forget that many of those opposed to them in war are Christians too, involved in strife by no wish or agency of their own, and having bitterly suffered from it, they earnestly long and fervently pray for the day when peace, union, and brotherly love shall return and prevail. And, while strongly condemning rebellion, and earnestly striving to subdue or otherwise to end it, yet should we ever guard against all personal and sectional bitterness and hatred, which God has forbidden, and which, too, would be in the way of or prevent in the future cordial and enduring peace, union, and Christian love and esteem. For those, too, who through gross misrepresentation and falsehood or other evil influences have been led bitterly to hate and revile us, we should, like our blessed Master pray: "Father, forgive them, for they know not what they do." Nor should we forget, that the peculiar and chosen representatives of Christ here on earth are the poor, the suffering, and the oppressed; for he hath chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him, so that whatever we do to comfort or relieve even the least of these his disciples, he will reward as if done to himself.

"In them he may be clothed and fed,
And visited and cheered,
And in their accents of distress,
The Saviour's voice is heard."

As to our duty to those who from among us have gone or may go forth to war, while we kindly yet sadly cherish the memory of those who from disease or on the battle-field have fallen or may fall, we ought to do what we can for the bodily comfort and protection of their families and of those who still survive, and to soothe and relieve them when far from us they suffer from sickness or from wounds. But, above all, we should give them such Christian counsels and warnings, should supply them with such reading, write them such letters, and so pray for them as with the blessing of God may tend most to restrain them from vice and sin, and to lead them, as good soldiers of the cross, to triumph over all their spiritual foes. Thus, should they die, we might hope that they would gain the victor's crown of life on high, or should they return to us again, or go to found a new civilization at the South, they might, as virtuous, enlightened Christian men, be a blessing to all around them, both for this life and that which is to come. The more we thus do for the spiritual good of our national defenders, the sooner may we hope for enduring national peace and prosperity, as also for that coming day of universal peace, union, and good-will among men, when as God has promised:

"No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes,
Nor fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in the plowshare end."

THE PRAYER-MEETING.

Fulton-Street Prayer-Meeting.

The daily gatherings for prayer in this consecrated spot are still continued. The facts and the incidents related amply show that God is as ready to hear and answer prayer as his people are to ask him. He seems to say to all his praying ones, "Prove me herewith," and see if the blessings do not come.

Several clergymen within a week past have given accounts of what the Lord has done and is doing, in pouring out his Spirit upon their respective churches. One said that toward the close of the week of prayer he came here, and stated that they had been holding meetings daily during the week of prayer, and they were determined to continue them another week; and he requested that the meeting would especially remember his church during the coming week. He had himself resolved on the continuance of the meetings.

"Can you imagine my surprise," said the clergyman, "on going to the meeting of my own appointment, on the evening of the day that I had asked you to offer special prayer in our behalf, to find that I had not a single member of my church present, to assist in singing or prayer? Many were present, but not one professor of religion. It did not seem as if this state of things was an answer to your prayers, and yet God took this very method to break me off from all dependence upon the Fulton-street prayer-meeting, and lead me to depend on him alone. I felt that I had nowhere else to go but unto God. I told him so with a melting heart. And the Lord heard and answered my cry, and came to my help. Now I have to tell you that sinners have been converted, the children of God have been quickened, and we are now in the midst of a glorious revival of religion. I come now to ask a continuance of prayer in our behalf."

For The Prayer-Meeting.

Death-Bed Scenes.

The last dark river runs quite near the death-bed from which man takes his last departure from this passing world. It is by a man's conduct through life we are to form our opinions of his state after death. "Blessed are the dead that die in the Lord;" and it is added: "their works do follow them." A dying hour is too short to make provision for a long eternity. It is true we know not what the Lord in mercy may do for an impenitent sinner upon a dying-bed; but we do know that life is the only time to prepare for death. "To-day, if ye will hear his voice, harden not your hearts;" to-morrow may be too late. However little there may be in the Bible to encourage death-bed repentance, death does indeed form one of the most important junctures in the history of every living man. Death is the stern king of terrors to the wicked, but a messenger of peace to the righteous. Death has a thousand stings for the wicked, but the justified spirit of the righteous leaves a world of sin to bask in the pure light of heaven. Every death-bed lies on the brink of the last river—it is close to the bar of God. It is not strange, therefore, that Christians should watch over dying friends with the utmost concern. At the same time we should not take what they may say or feel, as evidence of their being prepared or unprepared. The visions of a deranged mind form no grounds of hope on the one hand, or of despair on the other. "And Enoch walked with God, and he was not, for God took him." Those only who walk with God can rest with Christ. How true is it, that "many who die like a lamb, if they knew their condition, would roar like a lion." The trembling saint may go weeping from earth into heaven; the self-righteous sinner go shouting into hell. Ministering angels wait upon the one; growling devils clank their chains round the other.

For The Prayer-Meeting.

Compassion in the Ministry.

One of the most striking traits in the character of our Saviour, is his compassion toward the guilty and the suffering. He beheld Jerusalem, the devoted city, and wept over it in deep and inimitable compassion. A feeling of deep compassion for sinners, or the absence of it, adds or detracts much from the power of the ministry.

A lady suffering under one of the most severe diseases which affect our nature was urged to see a practitioner of the first eminence. His opinion was all that could be desired. He saw through the case, and could afford her essential relief; but she could never be persuaded to see him a second time; she had rather languish on, beneath excruciating pain. And why? Just because he showed an utter insensibility to her sufferings.

The spirit of our ministry must be compassion—deep compassion. Can any service demand it equally with ours? Are any sufferings of an earthly life comparable to the sufferings of the soul? Can any sight be so pitiable, so deplorable, as that of a dependent creature wandering through the paths of this dark and miserable world without God, without a Saviour, and without hope? Miserable—most miserable now—engulfed in endless misery hereafter. My brethren, if you know what pity is, here is its object. You can not truly believe in his condition without commiseration. You must help him—must save him. Every thing must be done, every thing must be risked, even his good opinion and friendship, to secure his salvation. You must exhort, rebuke, persuade. Ye must be one with him, feel for him, pray for him, weep over him. Yes, weep for him! For a man to weep for himself—his own sufferings or losses—were base and unmanly; but for a man, on great occasions, to weep over the miseries of others is noble, is sublime. So David wept, so Paul wept, and so Jesus wept!

And if, my brethren, many, more or less, under our charge, remain, as too often happens, month after month, year after year, shutting their ears to the words of life, and resisting, neglecting the great salvation; becoming the worse, the more hardened, and the more guilty for all our instruction, prayers, and entreaties; shall we not weep for them? Can we see them, perhaps our friends, our children, with their breath in their nostrils, liable at any instant to die, heaping up wrath against the day of wrath, madly walking on the precipices of destruction, insensible to the liquid and eternal fires, which threaten to overwhelm them at once and forever, and shall we not weep for them? Ah! earth and heaven might weep at such a sight!

The Greatest Want.

No men in the world want help like them who want the Gospel. Of all distresses, want of the Gospel cries loudest for relief. A man may want liberty, and yet be happy, as Joseph was; a man may want peace, and yet be happy, as David was; a man may want plenty, and yet be full of comfort, as Micabah was; but he that wants the Gospel wants every thing that should do him good. A throne without the Gospel is but the devil's dungeon! Wealth without the Gospel is fuel for hell; advancement without the Gospel is but going high to have the greater fall.

What do men need that want the Gospel? They want Jesus Christ, for he is revealed only by the Gospel. He is all and in all, and where he is wanting there can be no good. Hunger can not truly be satisfied without manna, the bread of life, which is Jesus Christ; and what shall a hungry man do that hath no bread? Thirst can not be quenched without a living spring, which is Jesus Christ; and what shall a thirsty soul do without water? A captive, as we all are, can not be delivered without redemption, which is Jesus Christ; and what shall the prisoner do without his ransom? Fools, as we all are, can not be instructed without wisdom, which is Jesus Christ; without him we perish in our folly. All building without him is on the sand, and will surely fall. All working without him is in the fire, where it will be consumed. All riches without him have wings, and will fly away. A dungeon with Christ is a throne, and a throne without Christ is a hell. Nothing is so ill but Christ will compensate. All mercies without Christ are bitter, and every cup is sweet that is seasoned with but a drop of his blood; he is truly the love and delight of the sons of men. He is the way; men without him are Cains, murderers, and vagabonds. He is the truth; men without him are liars, like the devil, who was so of old. He is the life; men without him are dead, dead in trespasses and sins. He is the light; men without him are in darkness, and go they know not whither. He is the vine; those that are not grafted in him are withered branches, prepared for the fire. He is the rock; men not built on him are carried away with a flood. He is Alpha and Omega, the first and the last, the author and the ender, the founder and the finisher of our salvation; he that hath not him hath neither beginning of good, nor shall have an end of misery.

O blessed Jesus! how much better were it not to be than to be without thee — never to be born than not to die in thee. A thousand hells come short of this —eternally to want Jesus, as men do who want the Gospel. Without him the soul in the body is a dead soul in a living sepulcher. They want all the ordinances of God, the joy of our hearts, and the comfort of our souls. O the sweetness of a Sabbath! the heavenly raptures of prayer! O the glorious communion of saints which such men are deprived of! If they knew the value of the hidden pearl, and these things were to be purchased, what would such poor souls not part with for them?

They will at last want heaven and salvation; they shall never come into the presence of God in glory, never inhabit a glorious mansion. They shall never behold Jesus Christ, but when they shall call for rocks and mountains to fall on them, and to hide them from his presence. They shall want light in utter darkness; they shall want life under the second death; want refreshment in the midst of flames; want healing under the gnawing of conscience; want grace, continuing to blaspheme; want glory in full misery; and, which is the sum of all, they shall want an end of all this; for "their worm dieth not, and their fire is not quenched."—DR. JOHN OWEN.

Faith Leaping the Gulf.

THE following incident illustrates the nature of faith. A father had been explaining the Scriptures to his little son, who said:

"Father, you said you would one day, when I was old enough, teach me what faith is. Am I old enough now?"

"Well, I think you are, Willie; come to me," said the father, rising from his chair.

The boy no sooner approached than his father raised him up, and placed him on the top of a double chest of drawers that stood beside the wall. The child's color went and came, and he was evidently afraid to stand upright in so unusual a situation.

"Now, Willie," said the father, placing himself at a little distance and holding out his arms, "Now, Willie, stand upright and jump into my arms."

The child's position and the father's command were alike calculated to produce alarm, and did produce it; but the father's look was calm, and kind, and serious, and the child had invited the lesson, so he had nothing for it but to turn his mind to compliance.

Raising himself somewhat at length, he made an attempt to jump, but his heart failed him, and he drew back and stood further from the edge of the drawers.

"Ah! Willie," said the father, "thou hast no faith—try again."

Willie thought a moment, and perceived the nature of his father's experiment. He came again to the edge, and this time he did make the spring; but so imperfectly, and with so divided a mind that he would have fallen but for a beam of the ceiling just above him, on which he clasped his hands and recovered himself.

His father smiled and said: "Willie, thou hast no faith yet, but that was better than the last; come, try once more."

The look of quiet love in the father's face, and his still open arms, at length assured our hero that there really was no danger; or, it may be, so much of reverence and trust in the parental smile, that he forgot the danger. Be this as it may, this third time little Willie stood bolt upright, and jumped over the dreadful gulf into his father's powerful arms. He looked up with a smile, and his father setting him on the floor, said:

"There, Willie, that was faith. There is a gulf of hell between you and eternal life, but your heavenly Father holds out for you the arms of his love, and sent his only Son to die and prove it to you. Trust him, as you have trusted me, and you will save your soul."

Having no Hope!

A COMPREHENSIVE and emphatic description of ungodly men. To what multitudes does it apply? And how fearfully appalling is such a state! "Having no hope"—what words to apply to an immortal creature of God! No hope for this life, no hope for the life to come. No hope living, none for the hour of death, none for the day of judgment. An infinite, eternal future before you, and yet in all that measureless duration of being, no sign of life, no ray of light, no blessed experience; an eternal existence before you, and yet nothing in all the past, and nothing in all the future, to sweeten and bless it to you. Oh! is this your state, my dear friend? the state of a moral, accountable, blood-bought creature of God—a creature with such capacity for enjoyment, such longings after happiness, with such a past of privilege and opportunity to look back upon, and so bright an eternity unvailed to your view in the Gospel? "Condemned already"—"having no hope"—"without God in the world"—oh! how these fearful words thrill the soul with horror! They are the knell of that state of fixed and eternal despair to which inpenitent and unpardonable sin leads a man. And yet you can be thoughtless and gay and unconcerned. Yes, you can cry peace, peace, and indulge the pleasures of sin and the world, when you have only to look forward a little to see written on the door of your death-chamber, and on the stone which marks the place of your sleeping dust, and on the heavens over you, and on the throne of the living God, and on the bar of judg. ment: *No hope—no hope!*

J. M. S.

The Casket of Promises.

WHEN a pious old slave on a Virginia plantation was asked why he was always so sunny-hearted and cheerful under his hard lot, he replied:

"Ah! massa, I always lays flat down on de promises, and den I pray straight up to my heavenly Father."

The solvency of a bank or of a government gives the value to its notes. So it is the everlasting faithfulness of God that makes a Bible promise "exceeding great and precious." Human promises are often worthless. Many a broken promise has left a broken heart. But since the world was made God has never broken a single promise made to one of his trusting children. He is not a man that he should lie. When God promises pardon to a believing penitent here, and glory hereafter, he does it in the full view of all the risks that we can possibly encounter. When he promises to take care of his children, he knows perfectly well how much it will cost him to maintain so vast and necessitous a family.

Men often repent of their promises. In haste they make them, to repent at leisure. In the glow of to-day's love, or in the flush of to-day's strength, they pass their word, which becomes worthless as rags when the love has cooled, or the ability has run to water. But who ever heard of God repenting of a promise? Every one of them is "Yea in Christ and amen in him to the glory of God."—*Evangelist.*

A Rusty Christian.

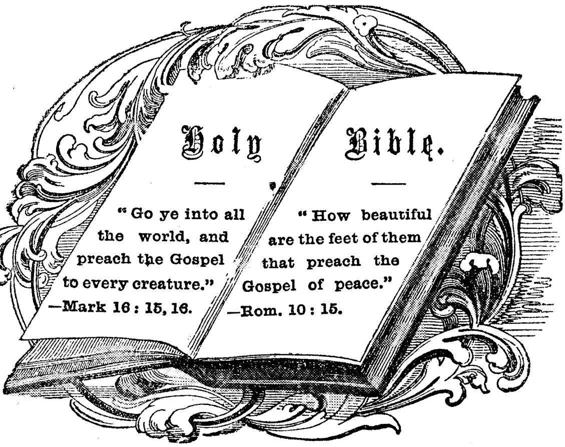
An exchange says truly: "A rusty Christian—he may be on the outward appearance from circumstances—for want of the means of grace, society of Christians, and, when brought under proper treatment, may be started; but the safe, sure, and comfortable way is to continue on in the way and use of means — constancy in prayer, studying the Bible, keeping up household worship, private prayer, with devotion to every Christian duty. This may seem laborious, confining, but it will go easy, and the burden will be light. It is only a rusty Christian who can't be moved to gospel duty; while it is a burden to him, it is in great danger of destroying him. Are you in this condition? Get the file, the hammer, the oil. Rest not until you find it easy to take hold of the Bible and read, until you find the throne of grace the place where you must go, to which you will go with a ready mind and will; the work and service of God—that in which you find your heart and hand ever ready.

The History of Thousands.

Thousands of men breathe, move, and live—pass off the stage of life — are heard of no more. Why? They do not do a particle of good in the world, and none were blessed by them as the instrument of their redemption; not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than the insects of yesterday. Will you thus live and die, O man immortal? Live for something. Do good, and leave behind you a monument of virtue that the storms of time can never destroy. Write your name in kindness and love and mercy on the hearts of thousands you may come in contact with year by year. You will never be forgotten. No! your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as the stars of heaven.—Chalmers.

Quiet Virtues.

It is the bubbling spring which flows gently, the little rivulet, which runs along day and night by the farm-house, that is useful, rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power, the greatness of God there, as he "pours it from the hollow of his hand." But one Niagara is enough for the continent or the world; while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every day and night, with their quiet, gentle beauty. So with the acts of our lives. It is not by great deeds, like those of the martyrs, that good is to be done; it is by the daily, quiet virtues of life, the Christian temper, the good qualities of relatives and friends, and all, that good is to be done.


Holy Bible.
" Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
" How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER.

Vol. XXXVIII.] MARCH, 1864. Whole No. 918.

SERMON V.

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DARIUS AND DANIEL; OR THE NECESSITY OF AN ATONEMENT.

"The king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him; and he labored till the going down of the sun to deliver him."—Daniel 6 : 14.

When Daniel was a young man he was carried into captivity from Jerusalem to Babylon. By a series of remarkable providences he was here raised from obscurity, and brought into great favor with the proud monarchs of Babylon. He was a ruler and governor under Nebuchadnezzar and his successors; and when Babylon was taken by Darius the Mede, he found Daniel clothed in scarlet, with a chain of gold about his neck, and occupying the place of the third ruler in the kingdom. Nor did the Median conquest diminish at all the popularity of Daniel, or obstruct his promotion. For Darius, we are told, "preferred him above his presidents and princes, and thought to set him over the whole realm." This high elevation excited the envy of the presidents and princes, and they "sought to find occasion against Daniel concerning the kingdom; but they could find none; forasmuch as Daniel was faithful, neither was there any error or fault found in him. Then said these men, we shall not find any occasion against this Daniel, except we find it against him concerning the law of his God.

"Then these presidents and princes assembled together to the king, and said thus unto him: King Darius, live forever; all the presidents of the kingdom, the governors and princes, the counselors and the captains, have consulted together to establish a royal statute, and to make a firm decree, that whosoever shall ask a petition of any god or man, for thirty days, save of thee, O king, he shall be cast into the den of lions. Now, O king, establish the decree, and sign the writing, that it be not changed, according to the law of the Medes and Persians, which altereth not. Wherefore king Darius signed the writing and the decree.

"Now when Daniel knew that the writing was signed, he went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. Then these men assembled, and found Daniel praying and making supplication before his God.

"Then they came near and spake before the king: Hast thou not signed a decree that every man that shall ask a petition of any god or man, within thirty days, save of thee, O king, shall be cast into the den of lions? The king answered and said: The thing is true, according to the law of the Medes and Persians, which altereth not. Then answered they and said before the king: That Daniel, which is of the children of the captivity of Judah, regardeth not thee, O king, nor the decree that thou hast signed, but maketh his petition three times a day. Then the king, when he heard these words, was sore displeased with himself, and set his heart on Daniel to deliver him: and he labored till the going down of the sun to deliver him." But Darius could devise no way in which his favorite servant and officer could be delivered. He was constrained, therefore, to pass sentence upon him, and cause him to be cast into the den of lions.

The question arises here: Why could not Darius deliver Daniel? Why could he not? This certainly could not have been for the want of power; for Darius was an absolute monarch, and had the whole power of the realm at his control. Whom he would he set up, and whom he would he put down. Whom he would he saved, and whom he would he destroyed.

Nor did his inability to deliver Daniel arise from a want of disposition; for it seems that the king was most sincerely disposed to deliver him if he could. He "set his heart on Daniel to deliver him, and he labored till the going down of the sun to deliver him."

He passed sentence upon Daniel with great and evident reluctance; and when the sentence had been inflicted, the king, we are told, went to his palace, and passed the night fasting, neither were instruments of music brought before him, and his sleep went from him.

But if Darius had power to deliver Daniel, and was so sincerely disposed to deliver him, the question returns, why did he not deliver him? What was the difficulty in the case?

In replying to these questions, I remark, in the general, that there are many things which a monarch, however powerful, can not consistently perform. Some may have thought that an absolute monarch, who has all power in his hands, and whose will is law, can do any thing he pleases. But it is not so. An absolute monarch may be so surrounded with checks and restraints, that he has really less liberty than almost any of his subjects. There are many things which he can not, with any propriety or safety, do. He can not deny himself, or disgrace himself. He can not abrogate his own laws, or trifle with his own authority, or introduce principles of administration which shall go to encourage transgression, or to release his subjects from their obligations of obedience. On these and the like points he must be very cautious as to the steps he takes, else he will not long be an absolute monarch, or a monarch in any sense. His misused power will pass from his hands, and revolution and confusion will ensue.

With these general remarks we come back to the question, Why could not Darius deliver Daniel? Or, after what has been said, the question may rather be, How could he deliver him?

There were but two ways in which Darius could deliver Daniel. The one was, by rescinding and disowning his rash decree; and the other, by forbearing to execute it; or, which is the same, by pardoning Daniel. Suppose, then, that he had taken it upon him to rescind the law which had just been passed, and which Daniel had transgressed. But this would have been to dishonor the law, and to disgrace himself for having passed such a law. It would be virtually saying that the law was wrong, and that he had done wickedly in enacting it. Besides, this law was backed up by another, that "no decree or statute which the king establisheth may be changed;" so that if the decree in question was rescinded and disgraced, another decree must also be rescinded and disgraced, and the very constitution of the Median empire must be subverted. Thus to dishonor his laws and disgrace himself, in the view of all his subjects, was what the great King Darius could not consent to do. Rather than hazard such a step, he preferred, though very reluctantly, to execute the decree, and commit his beloved Daniel to the den of lions.

But if Darius could not deliver Daniel by rescinding his rash decree, could he not by forbearing to execute it? Could he not dispense to his faithful and beloved officer a free and full pardon?

Without doubt, Darius thought of this expedient; but the more he thought of it, the more he saw that he could not do it. In revolving the subject, in this view, perhaps the king reasoned thus with himself: "I have just enacted a strict law, and annexed to it a dreadful penalty. I have said that whosoever shall ask a petition of any god or man for thirty days, save of myself, he shall be cast into the den of lions. With a perfect knowledge of this law, Daniel has repeatedly and openly transgressed it. In the high places of power he has set an example of transgression before all my subjects. And now, if I do not execute the law, if I grant him a pardon, shall I not virtually say, before the hundred and twenty provinces of my vast empire, that I regard transgression as a very slight thing; that my laws may be trifled with and trampled on at pleasure? If I pardon Daniel, shall I not dishonor, not only this law, but all my laws? Shall I not weaken their authority? Shall I not invite and encourage transgression? Shall I not introduce a principle into my administration which will work its ruin? If I do not execute this law, it will be to little purpose for me to enact any other laws, or to endeavor to enforce those which already exist. Every future transgressor will appeal to the precedent here established, and will expect to be rescued in the same way.

"Besides, how do I know that Daniel will accept of a pardon from me? To accept a pardon will be to acknowledge that he has committed an offense, or that he has done a wrong. Is it likely that Daniel will acknowledge this? Is it likely that he will accept a pardon, even if I offer him one?"

In these remarks you will perceive the difficulties which encompassed Darius on every hand. You see the reasons why—powerful as he was—he could not rescue his honored and beloved Daniel from the den of lions. He could not rescind the law he had passed without dishonoring it and disgracing himself. He could not pardon Daniel, even if Daniel would consent to be pardoned, without dishonoring his entire system of government, weakening its authority, and exposing it to contempt. The consequence was, that the transgressor of the law must feel its penalty, and Daniel must go into the den of lions.

The object of the foregoing remarks has, probably, been anticipated by you all. The case of Darius and Daniel goes to illustrate another case, in which we, my friends, are personally and immensely interested. We are the rightful subjects of an absolute Monarch—the mighty Monarch of the universe. He has issued good laws for the regulation of our hearts and lives, and has annexed to them a just but a dreadful penalty. These laws we have all broken; this penalty we have all incurred. And now, in what way can we be delivered? True, our Sovereign has physical power enough to deliver us, for he is omnipotent. And he can have no pleasure in our ruin; for he is infinitely benevolent. Still, there are some things which, with all his power, and with all his benevolence, he can not with any propriety do. He can not deny himself. He can not disgrace himself. He can not bring dishonor upon his holy law. Governing, as God does, not a hundred and twenty provinces, but unnumbered worlds; surrounded, as he is, with countless myriads of intelligent beings, friends and enemies, all of them the subjects of his government, and all looking intently on, to watch the course of his administration; the great God can not do any thing to weaken his authority in their eyes—any thing to invite and encourage transgression. For this would be to introduce a principle that would work disorder and confusion everywhere — a principle which would subvert his throne, and ruin the universe. Our God is urged, therefore, by all the regard which he ought to have, both for himself and for his creatures—urged by all the promptings of infinite love—to maintain his authority inviolate; to support, untarnished, the honors of his throne. It is infinite goodness which prompts our holy Sovereign to declare: "Till heaven and earth pass, one jot, or one tittle, shall in no wise pass from the law, until all be fulfilled."

The question then returns upon us: How are we, who have broken the law of God, and incurred its penalty, how are we to be delivered?

It is as true of us as it was of Daniel, that we can be delivered in only one of two ways: Our Sovereign must either rescind his laws which we have broken, or he must forbear to execute them, which is the same as to grant a pardon. Shall then the great Sovereign of the universe rescind his laws? But this, as in the case of Darius, would be to dishonor his laws, and to disgrace himself. It would be as much as to say that his laws were unreasonable, and that he had been weak or wicked in enacting them. But will our holy Sovereign ever say this? Ought he to say it? Can he say it in consistency with truth?

The decree of Darius *was* an unreasonable one, and he, without doubt, did wrong in enacting it. And however humiliating it might have been to him, and dishonoring to his laws, for him to have said as much as this, still, he could have said it with perfect truth. Perhaps he ought to have said it, and to have risked the consequences. But here is a point in which the comparison between his case and that of our holy Sovereign fails. The laws of God are perfectly good laws, and he was perfectly good in enacting them; and for him to repeal them, or set them aside, would be, not only to dishonor his law and disgrace himself, but such a measure would be inconsistent with his holiness. We may be sure, therefore, that we shall never be delivered from the dreadful penalty of the Divine law in this way. Indeed, we ought not to wish to be delivered in this way. Better far that we receive the just reward of our deeds. Better that we go, not into a den of lions, but into the place prepared for the devil and his angels, and suffer there forever, than that the holy Sovereign of the universe, in order to rescue us, should dishonor his law and disgrace himself, and do that which was inconsistent with his holiness.

How, then, are we to be delivered from that fearful penalty of the divine law, which, by transgression, we have incurred? If God can not rescind his good laws, may he not forbear to execute them? In other words, may he not pardon us? But here, the same difficulties press upon him which pressed upon Darius, and with as much more force as the empire of God is the more extensive and the maintenance of his authority the more important.

God has enacted the best of laws, and affixed to them a just penalty. He has published them far and wide throughout his dominions, declaring solemnly, wherever they come: The soul that sinneth, it shall die. With a full knowledge of these laws and of their penalty, and in the open presence both of our Sovereign and our fellow-subjects, we have dared to transgress. And now suppose our Sovereign does not execute the penalty. Suppose he freely remits it and gives it all up, what would be the language of such a procedure? Would it not be virtually saying that God cares very little about his law; that he thinks very lightly of transgression? He would like to have his subjects obey him, if they will; but if they will not, they have little or nothing to fear from his hands. Would not the influence of such a measure be to impair, if not to annihilate, the authority of law; to take away all respect from the Law-Giver; to invite transgression; to encourage rebellion, to subvert, ultimately, the throne of God, and fill the universe with confusion and ruin? And can we expect to be delivered from suffering the just reward of our deed at such an expense as this? Can we ask it, or so much as desire it?

What then, it may be anxiously inquired, are sinners to expect, at the hands of their offended Sovereign and Judge? Is there no hope?

To these questions I answer: If God were not infinitely wiser than men, and infinitely more benignant and merciful, there would be no hope. Darius could devise no way of escape for his beloved Daniel, though he set his heart upon it, and labored to accomplish it till the going down of the sun. And it is not likely that the most exalted of creatures would ever have discovered a way of deliverance for fallen man. As I have said already, only two methods of deliverance could be conceived of as possible. The one was for God to rescind his laws, and the other was to forbear to execute them, or (which is the same) to remit their penalty. To have resorted to the first of these methods, would have been at once to subvert and dissolve the divine government; and the objections to the other method of deliverance were, as we have seen, insuperable. To remit the penalty of the broken law and forbear to execute it, would be to dishonor the law, to detract from its authority, to trifle with transgression, and, in fact, to invite it.

To be sure, if God could devise any way in which, while he remitted the penalty of the law, he could honor it before the universe, and maintain inviolate its authority; if he could devise a way in which he could as fully satisfy his justice, and make as clear a manifestation of his holy hatred of sin, and his determination to punish it, as by inflicting the threatened penalty upon transgressors; why, then, the penalty might be safely remitted. But can any such method of deliverance be devised? Is any such possible?

It is just here, my brethren, that we are called upon to stand still, to admire, to wonder, and adore, in view of the depth and richness of that infinite wisdom which God has displayed in the redemption of sinners. What Darius could not do for Daniel, what no other monarch in the universe could do for rebellious subjects, God has been able to do for us. God has devised a way in which his holy law can be honored and its authority maintained, and yet the penalty be remitted to penitent transgressors. God has devised a way in which he can show forth to the universe his holy hatred of sin and his determination to crush it, and thus satisfy the claims of his glorious justice, in which he can answer every important purpose which could be answered by the merited punishment of transgressors, while he holds out to them the free offer of pardon.

You will anticipate me when I say that I refer here to the Atonement of Christ. The wonders of which I speak are the wonders of the Cross of Christ. By the voluntary sufferings and death of Christ, in place of the transgressor, the violated law has been honored and a way of deliverance opened. By the sufferings and death of Him who bore our sins in his own body on the tree, God has made such a display of his holy hatred of sin, and his displeasure against it, that he can now safely and consistently forgive all those who will comply with the easy terms of salvation, or to express the whole in the precise language of the Apostle Paul: "Whom God has set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and yet the justifier of him who believeth in Jesus." (Rom. 3: 25, 26.)

The subject which has been before us is full of instruction in regard to that great central doctrine of the Christian system — atonement by the blood of Christ. I shall have time to insist, however, on only one of the important lessons which it brings before us, and that is the necessity of an atonement, in order to lay a foundation for the forgiveness of sins. Darius felt this necessity, and because he could devise no adequate atonement for his beloved Daniel he was obliged to pass sentence upon him, and consign him to the den of lions. The elder Brutus felt this necessity, and because he could devise no sufficient atonement for his two sons when they had committed treason against the Roman commonwealth, was obliged himself to pass sentence of death upon them, and to stand by and see it executed. Every father of a family, every teacher of a common school, has felt this necessity, and has often had his ingenuity tasked to find a substitute — to think of something which could be done on the ground of which the infliction of a threatened punishment might be avoided. The great Monarch of the universe felt this necessity; and it was this which brought the Saviour to the cross. Christ did not die for nothing. He did not die for a trifle. He did not submit to his deep humiliation, suffering, and death without an urgent necessity, and this necessity was to make an atonement for sin. He shed his blood for the remission of sins. Had not he died, every transgressor on the face of the earth must have died, and died eternally. No son or daughter of Adam could ever have been saved. To have forgiven sin without an atonement would have been, as we have seen, to dishonor the law, to weaken its authority, to disgrace the Law-Giver, to invite and encourage transgression, to trifle with sin, to introduce a principle of administration which, pursued to its legitimate results, would subvert and dissolve any government that ever existed. Surely, then, there was need of an atonement — a full and adequate atonement — if sinners were ever to be pardoned and saved.

It should be observed farther, that as sinners can not be saved without an atonement, so they can be saved in no other way than by the atonement. Strange as it may seem, there are those in this world who madly reject the atonement which has been made for them, and think to be saved in some other way. Some reject it openly and confessedly, denying in words that any atonement for sin was ever needed, or has ever been made. And more, probably, who do not reject the atonement in words, reject and despise it in their hearts. They are seeking and striving to obtain salvation in some other way. By their good deeds or good resolutions, by their voluntary sufferings, their ritual observances, their merits acquired in one way or another, they hope to do something toward attaining salvation; and they trust that God will forgive what they can not do without an atonement. But such hopes, we see, are assuredly vain. They are worse than vain; they are presumptuous and sinful. God saw, in eternity, that he could not consistently forgive sin without an atonement, and it was because he could not that he was at the infinite expense of providing an atonement for us. And now is it likely that he will set aside this great, this painful, and expensive work in accommodation to the errors and fancies of a portion of our race; and because they do not see any need of an atonement, and are inclined to reject it, that he will save them in some other way? In what other way can he save them? And if he could, would not the doing of it on any other ground, be the hight of indignity to his suffering Son? Would it not be pouring contempt upon his precious blood?

Besides, if a part of our race were saved and carried to heaven without an atonement, what would be their condition when they arrive there? There would then be two sorts of sinners in heaven, and the celestial palace would resound with two very different anthems of praise. One portion of the redeemed would sing: "All glory to the Saviour! All glory to Him who hath loved us, and washed us from our sins in his own blood!" While another portion would tune their voices in an opposite strain and say: "All glory to ourselves! All glory to our merits, to our penances, to our performances, by which we were enabled to rise to heaven without the intervention of atoning blood!" Do you believe that there will ever be such jargon in heaven? Do you believe that any of our race will ever go there except through the atonement of our Lord Jesus Christ?

The sin of willfully rejecting the atoning blood of Christ, and substituting something else, is, in my estimation, a dreadful sin. It is a fatally ruinous sin. It is, of all others, most emphatically damning to the soul. Until it is found out — in direct contradiction to the language of Scripture — that some other name has been given among men whereby we may be saved besides that of Jesus, we are bound to believe, and it is not uncharitable to believe, that no person who understandingly and willfully rejects the atonement of Christ, can ever come within the gates of the Celestial City.

Let me not be misunderstood, however, on this point. I do not say that a person may not be saved in ignorance of the atonement. I hope that some of the heathen are saved. If any of them are truly pious, I feel confident that they are. I hope and believe that children, who die in infancy, are saved. They are saved in ignorance of the atonement, but not in a rejection of it. I can conceive, too, that adult persons, in this Christian land, owing to a want of instruction, or to wrong instruction, may have grown up in such ignorance or misapprehension of the atonement as not to be capable of understandingly rejecting it. All these persons may be saved through Christ without knowing the precise method of their deliverance. Their hearts may be essentially right in the sight of God. They may be prepared, in the temper of their minds, to close with Christ so soon as they come where he is and understand his claims. But here is a person whose eyes are open, and with a full understanding of the doctrine of atonement, he puts it from him. He openly, willingly, heartily rejects it. How is such an one to be forever benefited by the atonement? How is he to be saved by it? For myself, I must confess that I do not see how.

In conclusion, let me invite and entreat all those before me, who have not yet put their trust in Christ to reject now, as delusive and ruinous, every other foundation of hope, and come, receive, embrace the Lord Jesus. You see, my friends, your situation — sinners, transgressors of God's holy law, and exposed to suffer its penalty forever. God has no wish to destroy you more than Darius had to destroy Daniel; but without an interest in the Lord Jesus Christ how can he save you? How can he do such dishonor to himself and to his law? How can he pour such contempt upon the blood of his Son? It was love which prompted the Divine Being to resort to the painful expedient of an atonement — to part with his beloved Son, and give him up to suffering and death; and now shall this matchless love and this infinite sacrifice be of no avail to you? Will you continue to reject it, and tread it under foot? O sinners! why will ye do so? How can you be so ungrateful to God? How can you so trifle with the blood of the Saviour? How can you so put at hazard, yea, utterly cast away and destroy, your own immortal interests? No, flee to the Saviour while you may. Build all your hopes of salvation upon him. He will never leave you nor forsake you. "Be thou faithful unto death, and I will give you a crown of life."

SERMON VI.

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THE CHILDLIKE SPIRIT.

> "AT the same time came the disciples to Jesus, saying, Who is greatest in the kingdom of heaven? And Jesus called a little child, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven."—MATT. 18 : 1–3.

THE bitter and evil nature of this controversy of the disciples as to who should be greatest, was heightened by a fact which we learn from the parallel passage in Mark, that the dispute sprang up immediately after the wonderful and celestial scene of the Transfiguration; and, in truth, it appears to have grown out of the Lord's choice of three disciples, Peter, James, and John, to ascend the glorified mountain with him. These favored disciples may have been unduly dazzled by the honor; and the others, moved with secret envy, may have been as unduly depressed. Peter may have urged his claim to the primacy, because long before this the Messiah had singled him out by declaring that his faith was the foundation upon which he would build his church. Andrew may have retorted, that he was the one who, first of them all, had found the Messiah. John may have thought that he had already received marks of peculiar love and confidence from Christ. Philip may have set forth the direct and personal call of the Lord to him, saying: "Follow me."

Jesus did not appear at the time to notice or rebuke them; but when they had all come to their common abode in Capernaum, he asked them what it was they had disputed about by the way? From a feeling of shame they gave him no answer. And then Jesus took a little child and set him in the midst of them; and when he had taken him in his arms, he said to them: "Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. Whoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."

Doubtless the disciples could not yet conceive of a new kingdom, without something of an outward organization, form, and splendor; although, in one sense, the kingdom that Christ established on earth was not new, but as old as the Old Testament, as old as man, and heaven. But the difficulty lay deeper than their ignorance of the kingdom of God—it lay in their unspiritualized natures, or in the feebleness of the new principle of the heavenly life in them. Their spirit remained as yet in the low, human circle of things, and they saw all things from a human point of view.

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* Preached in Yale College Chapel, Dec. 20th, 1863.

But to enter the kingdom of heaven was not by human power or merit; it was by being converted and becoming as a little child. It was not by a man's raising himself to God, but by God's coming down to him, and transforming him into the image of the heavenly. It was a change, not an act, nor, at first, a virtue.

The first great simple truth, therefore, which the words of the text reveal to us—and this whole striking scene of a child set up to preach to angry and contending men—is, that for any man to enter the kingdom of heaven, *there must be a deep spiritual change wrought in him.* This truth separates the religion of Christ from all human religions, or human theories of Christianity, in which no power outside of man's own nature is thought necessary for goodness and perfection. This change is so deep and radical that it is equivalent to a new life, or a new birth. The spirit of man is so profoundly sinful that nothing will touch it but regeneration. The Saviour, speaking of this change, said: "Verily, verily, I say unto you, except a man be born again, (or, more literally, from above,) he can not see the kingdom of God." For this there is needed a communication from the great Author of Life. This is God's work alone. It requires a manifestation of the same original creative power that made the universe. As Christ touched the corpse of the widow's son that was being borne through the gate of Nain to its burial, and the crimson life reddened the pale cheek, and the breast heaved, and he rose up and spoke comforting words to his mother and friends; so the compassionate and regenerating touch of the Holy Spirit must be felt, to have this new life enter a dead soul. It is not the creation of a new soul, or of any new spiritual faculty; but it is the resurrection of the soul, to a new state of being—its awakening to the use of all its powers with a new purpose, and from a new and higher center of life.

Wherever this higher life has been communicated in times and ways that belong to God's unseen Spirit, and that can not be entirely known to us, it manifests itself in new forms and lineaments, however faint, that contradict the usual course of nature and common spirit of man. It shows its divine parentage. All the expressions of this heavenly life could be comprehended in no symbol with more wonderful beauty, than in the symbol of a little child, who has just received the mysterious gift of life, and is held in the arms of Christ as the sustaining power. They could be comprehended no more fully and profoundly than in *the new* *childlike spirit.* This, above all, is an humble spirit. In the little child, the sense of individual or selfish life, has not yet developed itself; but he shares his opening life humbly and joyfully with all. Depending on others for life, the child's will lies in the embrace of the parent's will; and yet he feels not the law, but plays and leaps in the charmed circle. How could the heavenly life begin to come forth and show itself in a corrupt and unbelieving world, more unmistakably than in this childlike spirit? It is a new spirit. What would a proud Roman, cotemporary with Christ and his disciples, just at this magnificent epoch of the establishment of that empire, which aimed at universal dominion, have said to the setting up of a little child, as symbolizing a kingdom that was to absorb and outlast its own and all other kingdoms? And what would he have thought of the Head—the Founder of that universal and everlasting kingdom—"humbling himself" to take the form, and not only the form, but the spirit, of a little child, lying helpless as human infancy is, in the manger of Bethlehem?[*] He would have treated the thought of "the holy child Jesus" with scorn. But as the King thus humbled himself and became as a little child, so must the subjects of this new kingdom humble themselves, that they may reign with him in this singular realm, where there is no room for the sentiments of ambition or envy; and he that is great must be as he that serveth. Christ's word to each of his disciples is: "Deny *thyself*, and take up *thy* cross, and follow *me*." He who follows me, lives, though in an infinitely lower sense, my life over again. He denies and crucifies the old selfish life. The first separate and selfish life is lost, and there is a second and higher life, that is joined with the life of God, and the life that runs through his heavenly kingdom. This principle of self-denial—which was carried to its highest point in the cross, where the highest life of all was freely denied, poured out, and lost, for the lowest and humblest, in order to manifest the loving will of the Father to the lowest and vilest—forms the vital law from which every thing in this new kingdom springs, and is, above all, its entrance law. One must be converted and become as a little child, to enter this kingdom. He must, as it were, turn round and tread back his whole life, its windings of pride and wastes of selfishness, until he comes to his very childhood, fresh from the hand of God, standing face to face with God and eternity, without a wish or will of his own, humbly rejoicing to take from the divine hand the unspeakable gift of life. When one comes to this simplicity of mind—when he feels the evil and real helplessness for good of his own selfish nature and will—then he is fit to receive God's new life and will, and to enter his heavenly kingdom.

This sincere confession of *sin*, this true humility, this entire self-condemnation in the sight of the pure and all-searching One—

this is the condition for the gift of the renewing Spirit. This humility stands like a little child pleading at the threshold of the kingdom of heaven. But will a proud man humble himself? Will he become as a little child? Will he call for help because he is helpless? Will he believe, as well as confess, that there is absolutely nothing in him that is pleasing to God, but every thing that is selfish and corrupted?—that not an act, nor a desire, is selfish and corrupted?—that not an act, nor a desire, is pure? Daniel Webster is reported once to have said, in conversation with a Christian friend, that it is the hardest thing in the world for any man, in his full strength, to confess himself an undeserving sinner.

The new and heavenly kingdom which Christ has founded in the earth, is thus altogether a spiritual kingdom. It is humility, purity, holiness, in the inward parts—the kingdom of God within men. It is a life that is as unnoticed as a little child. It is not a new church, beautiful in its forms, and magnificent in its show of prescriptive and divine authority. It is not a new doctrine, or a new philosophy, or a new morality, or even, in the deepest sense, a new religion; but it is a new spirit. It is the childlike spirit of heaven. Although it must manifest itself in the outward life, and in the visible though simple forms and brotherhood of the Christian church, it is the quiet development of the hidden life of God within; showing itself rather in the divine *spirit* of what one says, and does, and is, than in any external glory of act or life. This childlike spirit does not so much say that it loves man or God, as it is itself that "love unfeigned," which is the very spirit of God, into which it is new-born; "for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love."

We say that one is a changed man, not because he differs from the well-known friend whom we greet daily in the familiar walks and occupations of life, whether he be cloudy or sunny in his disposition, fiery or slow, plodding or imaginative; not because his outward individuality is in the slightest degree destroyed or changed, but because we see in his spirit the principle of a new life, a heavenly motive of love, which throws around his whole being a simplicity and moral greatness, that we never observed in him before. It is because, as the Apostle says, he "is renewed in the spirit of his mind."

But looking more carefully at this childlike spirit of the new kingdom, we see that it is capable of development into many similar though distinct qualities, while their germinating spirit is one, and all of them are toned and mingled with the heavenly spirit of humility.

The first distinctive quality of this childlike spirit which we would briefly notice, is *Truth.* He who has this spirit has a clear apprehension, we might say intuition, of Divine Truth. He has not only the love of it, but the comprehension of it. There is truth, if anywhere to be found, in the spirit of a little child, for God has made the child to love truth. The child's spirit, when it acts unconstrainedly, feeds upon truth as its daily bread. He is ignorant; and yet he is not ashamed of his ignorance, but he asks to be taught; and he throws open all the doors of his eager mind to be filled, believing that all things are his—earth, heaven, yea, God himself. Let me here quote from another, who was a keen and bold observer of our nature in all its stages: "My opinion is, that where circumstances favor, where the heart is deep, where humility and tenderness exist in strength, where the situation is favorable as to solitude and as to genial feelings, children have a specific power of contemplating the truth, which departs as they enter the world. It is clear to me that children, upon elementary paths which require no knowledge of the world to unravel, tread more firmly than men; have a more pathetic sense of justice; and, according to the immortal ode of our great laureate, 'On the Intimations of Immortality in Childhood,' a far closer communion with God. Observe in St. Matthew, chapter twenty-one, and verse fifteen, *who* were those that, crying in the temple, made the first public recognition of Christianity. Then, if you say, 'O but children echo what they hear, and are no independent authorities!' I must request you to extend your reading into verse sixteen, where you will find that the testimony of these children, as bearing an *original* value, was ratified by the highest testimony, and the recognition of these children did itself receive a heavenly recognition. And this could not have been unless there were children in Jerusalem, who saw into truth with a far sharper eye than Sanhedrims and Rabbis." "Spiritual things" are thus, as the Scripture says, "spiritually discerned." He who is born and led of the Spirit of God, recognizes the divine beauty, word, and will of Christ, wherever they are revealed, even as the children of Jerusalem first of all, recognized Christ. The regenerate mind is led by the Spirit to a higher eminence than ordinary men occupy; and then the Spirit clears the eye of its mists of dishonesty and doubt, so that it sees far over the fields of divine knowledge.

Secondly. *Freedom.* The new spirit of the kingdom of God has in it also the freedom of a child's spirit, and enters into the liberty of the children of God. The artificiality of the mere Pharisee in religion, and the rigidity of the mere moralist, disappear. There is a glad freedom in the service of God, which the sublimest principle of duty without love could never inspire. It is the joy, and the very impulse of the new spiritual life, to do the will of God. This freedom is likewise chiefly of the spirit, or, as it is sometimes called, of the will. There is, it is true, a native freedom of the will, which is an essential truth of our being, and lies at the foundation of moral accountability; but while the great subject of the "Freedom of the Will" has been the theme of discussion by the profoundest minds; and while it is the noblest of themes for the study of the theologian and philosopher, yet, in one sense, the endlessness of these discussions, and the futility of expecting to arrive at any satisfactory solution or rest from discussion, in the natural modes of reasoning and thought, is vividly illustrated by the poet's continuing the barren debate among the restless spirits who fell from heaven. Where, excepting in the Christian solution of the problem, in the reconciliation of the divine and human wills, the bringing of the human spirit into oneness with the Divine Spirit, in the new life and love of Christ, can the freedom of the human will ever be unmistakably and practically established? As the child is perfectly free in every act, while perfectly dependent, so the renewed man is adopted by the Spirit into that freedom of the children of God, wherein the spirit of bondage again to fear is removed, and the man rejoices once more to act freely and spontaneously, as when he was a child. And when we think at what a priceless sacrifice this freedom of God's children was purchased, how dearly should we prize it; and how careful should we be, not to let it sink into an unscrupulous carelessness in the Christian life and service! In the constant education and training of this free will, until it become capable of great achievements, until it become invincibly strong, like Christ's, to do the will of the Father, lies the true growth of the Christian, from his childship to his full manhood in Christ Jesus.

Thirdly. *Unworldliness.* This is the spirit which denies itself especially of worldly honor, success, and power. The little child has no dream as yet of power. On the contrary, every word and act show his acknowledged sense of weakness and dependence. But to the unspiritual mind it is misery to be weak. Such a mind is often led to despise goodness itself, because there is sometimes an apparent weakness in goodness; and it says, if one must be weak to be good, then welcome evil, and the curse that evil brings, if it bring but power with it. Power, that is made palpable in some worldly success; power, that lifts a man from the mass of incapable men, and stamps him with individuality; power, however obtained, this is the meaning and pith of life. It is safe to say, that the love of power lies concealed in every man's heart, waiting a favorable opportunity to develop itself; for did not even the disciples of Christ contend in the very presence of their divine Master who of them should be greatest? Perhaps the deepest principle of the natural mind, of every unrenewed human mind and kingdom, is the love of power, resolving itself into self-will; of power having its brief sway in the possession of mere physical strength; of power cherishing its conscious ability to control men by knowledge, eloquence, and superior intelligence; of power working by means of ecclesiastical combinations, to domineer over the free thought and consciences of men; of power aiming through wealth to command the human concession of greatness; of power grasping resolutely, amid the wildest waves of passion, the great object of enthroning *self-will*, or the right to do one's own will, and to be a law unto one's self. This is symbolized, and is it not often especially so in the mind of the intellectual man and student, by some crowned king of thought, some Humboldt, Shakspeare, or "divine Julius," some great man whose powerful genius claims a universal sway over man and nature?

But in striking contrast to this worldly principle of power, symbolized by the great man, the principle of the heavenly kingdom, is humility, symbolized by the little child. And yet, though thus humble, this childlike principle is really no principle of weakness, but of strength; for we might go on to show where true power lies, and from whence it springs. We might admit that there is a certain power in the force of human will, in an unrenewed though vigorous nature, and even in pure evil itself. A highwayman, or an incendiary, is, in one sense, a man of power. He who recklessly lays hold of the powers of evil, will be a powerful man to work evil, even as the evil spirit, himself, is a strong spirit.

But these evil forces, being turned aside from the true and divine course of things, have a tremendous recoil, causing the final weakening and destruction of him who uses them. His power therefore, and the power of every mere human kingdom separate from God, has a limit, and then continually grows less. The chains of darkness under which Satan will be bound to work ill no more, are doubtless these very evil forces, these prides, policies, lies, oppressions, wrongs, impieties, that he has used, which are driven back by the fire of God's violated law, and forged into chains of adamant to bind their inventor. "The virtues are the true forces," as an English statesman recently said. There is no real power outside of goodness. "God hath spoken once; twice have I heard this, that power belongeth unto God."

True greatness of spirit consists in acknowledging, as simply and humbly as a little child would acknowledge it, this truth, that the good God is the only spring of power. For this reason, in the deepest humiliation of the outward life and glory of the Christian, his spiritual life is most mightily renewed; for then God's power is most truly perfected in him. When he is humanly weak, then he is divinely strong.

Even in the natural world, wherein spiritual things are sometimes strangely imitated, the greatest men are the simplest, are those who suffer themselves to be taught by God in nature with the simplicity of little children, not despising the least whisper of his voice and law. This is the condition of the profoundest science. The highest praise which could be bestowed upon a modern poet was, to call him "an eternal child." We have in the text before us, the Saviour's own testimony, that in the moral and spiritual world, he is greatest who becomes as a little child, who becomes childlike; and why? Simply because a man then comes into that higher spiritual kingdom, into that new heavenly spirit, in which he is nearer the center of power and greatness, the truth, will, and life of God. God dwelling in the soul of a regenerated man, gives him a new and progressive power for all that is good and great. This is not saying, that the renewed man loses any thing of his natural force, and peculiar intellectual power, or becomes literally a child in mind; it is rather saying that all the energies of his mind are simplified, are made one, by one celestial childlike purpose of love to God, are filled with a divine spirit, and are thus lifted out of the low and selfish life in which they soon become wasted and lost, into that higher life in which they grow stronger and stronger forever.

Lastly. *Filial Love.* The childlike spirit of the kingdom of heaven is, perhaps, in no way more clearly and delightfully manifested, than in this instinctive and loving recognition of God as a Father. This filial love is the essence of faith, for it is the very spirit of Christ, the Son. Sad as it is, this loving faith in our heavenly Father, is not an instinct of our unrenewed nature. The heart has been injured by sin far more than the head. Sin is indeed simply the willful separation of ourselves from the will and love of God the Father. To be able then to return to God and to say "Our Father," requires something more than a cold process of the reason, or a forced acknowledgment of the conscience. It is a movement of the *heart* toward the Father—the spirit's inward change from the love of sin, to the love of God. It implies a broken-hearted return from every other object of love to God. It implies a spiritual reünion with God, a love of those things that he loves, a joyful service of his holy will, a childlike trust in all that he does, whether pleasing or otherwise, an ardent desire of constant communion and fellowship with the infinite spirit of the Father. Nature, like the first man, who was the natural man, hides from the voice of the Father, that sounds like the voice of doom to his sin-weakened conscience. Unregenerated nature often acknowledges God outwardly, recognizes him in science, bows before him in public worship, enthrones him in the high hills, and seats him among the bright and inaccessible stars; but nature goes no further. She would not have God come nearer than this; she would not acknowledge God in the inner spirit, nor permit him to enter the soul to look upon its secret defilements, to chasten its sinful lusts, to purify and sanctify it, and to dwell continually in the soul as a dear and holy Father. This sweet and inexpressible privilege is given us through Christ: "For no man knoweth the Father but the Son, and he to whom the Son shall reveal him." And "because ye are sons, God hath sent forth the spirit of his Son into your hearts, whereby ye cry, Abba Father." Here is the inward rest of the spirit! Here is the everlasting love for which we pine!—the wandering child that returns to its heavenly Father, and lays all its sins, and cares, and ambitions, and sorrows, upon the infinite paternal heart of divine, unchanging Love.

This fatherly heart of our God, should it not be found by all of us?

If to possess this child-spirit, which is to enter the kingdom of heaven, is the gift of God alone, then the soul must put itself in contact with God in order to gain it. In some way or another the soul must find God, the Father. Even the Old Testament saints, living in the shadows of things to come, like Job and David, found new spiritual life the moment they found God. They beheld their sins as in the light of his countenance, as committed against him alone. They cried, "We are unclean and undone before thee, O God," and they came to him—the Source of Life—to have the clean heart created, and the right spirit renewed within them. God met and entered their humbled spirits, and made them whole in his righteousness. God is not hard to be found by any one. Even as his living Spirit fills this nature about us, and gives life to every beast and bird, to every plant and flower, and they live upon him and draw from him—the Father of all; and he renews the face of earth, brings life out of death, and makes the joyful light of each new day of life to quietly shine; so his renewing Spirit fills the spiritual world, and is in all minds and spirits, ready to help their infirmities, and heal their sicknesses, and is divinely able at any moment to give them new life, and cause his joyful light to shine upon them. But to the closed human spirit, the proud, the unprayerful, the unseeking, this new life never comes. This is a spirit "whom the world"—the passion-blinded, unbelieving, uncaring world—"can not receive." But "our heavenly Father is more willing to give the Holy Spirit to them that *ask* him than earthly parents are to give good gifts to their children." And if there be any who feel that they have no interest in this new and heavenly kingdom, that they can not rejoice in its pure joys and glories, but are still in the outer realm of unforgiven sin and death, let them not wait for some great outward movement, some earthquake convulsion, some kingdom of power that cometh with observation; but let them hear God's still small voice of love whispering in the inward spirit. The gracious dispensation and reign of the Holy Spirit on earth, imparting as it were the virtue of the purifying blood of Jesus, to every sinful soul that will suffer itself to be cleansed thereby, is already begun. God's kingdom of heaven, is even now come with power, to every childlike, humble, seeking soul. None such shall fail of it. "Seek, and ye shall find. Knock, and it shall be opened unto you."

THE PRAYER-MEETING.

The Fulton-Street Prayer-Meeting.

THE remarkable and encouraging activities of this consecrated spot still continue. It is truly wonderful how many and varied requests for prayer are sent in from different and distant places over the earth, and how many answers to prayer are recorded, and many are not. The Fulton-Street Prayer-Meeting in its teachings and influence may be regarded as a great revival sermon preached to all Christians who believe in the doctrine and efficacy of fervent prayer. This meeting and the answers to prayer which are recorded seem like a standing and perpetual memorial of God's fidelity in hearing the prayers of his people when they are in earnest. The whole history of this meeting presents most encouraging facts to stimulate Christians in all parts of the land to pray for the reviving and converting influences of the Holy Spirit.

The interest in the meetings does not diminish, but for several weeks past there has been very deep interest in the Fulton-Street Prayer-Meeting, and the old revival spirit of 1857 and 1858 begins to be in some measure manifest. We have frequent reports of revivals from other places, as having commenced since the week of prayer.

A Striking Answer to Prayer.

A CLERGYMAN, while acting as the leader of the meeting one day, said he wished to relate an incident as being due to this meeting, which had just come to his knowledge.

Some time ago, a gentleman was in this meeting from Minnesota. He came, as many others do, with no intention of saying a word; but during the progress of the meeting his feelings became very much aroused in regard to the church in far-off Minnesota, of which he was a member, so that he felt compelled to arise and ask prayer in their behalf. The gentleman stated that the church was feeble and small, and there was no unusual religious interest in it. But they had resolved, before he came away, to observe the week of prayer.

The deep desire of his heart was that the week of prayer should be the means of a revival in that little church in Minnesota. He stated this as his request. It was made the subject of earnest prayer in the meeting.

The brother went home in time to be present during the week of prayer in his own church, and was there to see how wonderfully God answered prayer offered here.

While they were praying that the Lord would pour out his

Spirit on all the world, God poured out his Holy Spirit upon them in great power, and the last intelligence was that of all classes and conditions and ages, forty had made public profession of their faith in Jesus, and this glorious work was still in progress.

At the meeting on Monday, February the twenty-ninth, reports of revivals were given as now in progress in various places in New-England and in the State of New-York, of a most cheering character. In one town, ten young ladies, without knowing each other's anxieties, had called on their pastor to inquire what they should do to be saved. In another town, seventy hopeful conversions had occurred. The numerous instances mentioned indicate that God is pouring out his Spirit on the churches, and only needs the fervent, effectual prayers of his people in order to pour them out an abundant blessing. There should be a Fulton-Street Prayer-Meeting in every large city and village, till the whole land is watered and blessed with renovating grace.

The Closet Hour.

Some one has remarked that there is but one place where long prayers are appropriate, and that is in the closet. And surely we have much to ask forgiveness for, many blessings to acknowledge and to crave for the future; yet how often we hasten through the duty with a wandering heart, and but little feeling of the petitions we offer! Oh! not so would we come into the presence of an earthly sovereign, and plead for our life. How few of the surrounding objects would catch our eye, or divert, for an instant, our attention! Who would like to have his closet prayers written out, and interlined with all the wandering thoughts that intervene? Would he dare to read aloud the petition on his bended knees, or would he consent to give it into the hands of even a fellow-being for perusal?

We should "prepare our hearts to seek his face." We can not come from the hot haste of our worldly pursuits, and rush into God's presence with an acceptable sacrifice. Meditation should precede our offering, and the door of the mind be carefully shut against the world, or it will be only "lip service."

An old man used to say, with considerable pride, that he had not omitted saying the prayer his mother taught him, a single night, for seventy years. A severe illness came upon him, and he was led to see himself as a great sinner, who must be saved by the free mercy of Christ. His last years were spent as an humble Christian, and he was often heard to say: "I am the old man who said his prayers for seventy years, yet all that time never prayed at all."

Ah! how often might the same be said of us when we come forth from our closet devotions, and go about our worldly pursuits again!

We have no more prayed than if we had merely taken a newspaper in our hand, and read a paragraph from it.

Oh! how should we double our watch about our closet-door! Here is where declension and apostasy always begin. Here is the only place where the Christian armor can be girded on, and strength obtained to wield it manfully.—*Presbyterian.*

While it is Called To-Day.

To-DAY, "while it is called to-day," is really all the time there is. That which is called "yesterday" is time no longer. While it was called "to-day," it was a reality; it was here; it was ours to use, to improve, to enjoy, to profit by; but since we began to call it yesterday, it is ours no longer — indeed, it is a fact no longer; it is out of existence. All there was of it, and all we could make of it, was while it was called *to-day*. Yesterday — last week — last year — these are but phrases denoting periods that existed only while they were "called to-day."

There is no such thing as *to-morrow*, and there never shall be as a real entity, an actual matter of fact. "Boast not thyself of to-morrow," for "to-morrow" does not exist until it comes to be "called to-day." To-morrow is only a word—an expectation — not a reality. When it comes into being, it is as to-day, and not at all as to-morrow. Strive as we may to peer into the future, we shall find nothing there, for there is nothing until it comes; and when it comes, and while it lasts, it is simply "while it is called to-day."

But to-day, in character and value, is what it is very largely as the result of the departed and dead yesterdays. They in their succession, while they were "called to-day," were working out issues to give shape and coloring to what should come after them, and this present, actual to-day bears the marks which they have left behind. And so to-morrow, when it becomes to-day, shall be greatly shaped by the mould which to-day is preparing for it. Who does not know this? yet how few seem to understand it!

The great art of life, then, is rightly to estimate and well to improve to-day. To-day is every thing. "While it is called to-day," time and opportunity are here for all that is required of us. But they wait not—they linger not. To-day is fast dying into yesterday, and just ready to take its place with the dead and buried past. May the Great Teacher help us so to number our days that we may apply our hearts unto wisdom, "while it is called to-day."—*Christian Sec.*

"If I Could only See my Mother."

"IF I could only see my mother!"

Again and again was that yearning cry repeated:

"If I could only see my mother!"

The vessel rocked, and the waters, chased by a fresh wind, played musically against the side of the ship. The sailor, a second mate, quite youthful, lay in his narrow bed, his eye glazing, his limbs stiffening, his breath failing. It was not pleasant to die thus in this shaking, plunging ship; but he seemed not to mind his bodily comfort; his eye looked far away, and ever and anon broke forth that grieving cry:

"If I could only see my mother!"

An old sailor sat by, the Bible in his hand, from which he had been reading. He bent above the young man, and asked him why he was so anxious to see the mother he had willfully left.

"Oh! that's the reason!" he cried in anguish; "I've nearly broken her heart, and I can't die in peace. She was a good mother to me — oh! so good a mother!

She bore every thing from her wild boy, and once she said: 'My son, when you come to die you will remember this.' Oh! if I could only see my mother!"

He never saw his mother. He died with that cry upon his lips, as many a one has died who has slighted the mother who loved him.

That Testimony.

Do not withhold it; you know not what good it may do. A few weeks ago, in a Sabbath evening meeting, in a church where there is no special revival, the honest testimony of a lad in favor of religion fastened upon the heart of a thoughtless young lady, who, we trust, has now a hope in Christ. "Ye are my witnesses." A straightforward, honest testimony for God will often effect what a powerful argument or appeal can not do.

Let the parent, teacher, or business man watch an opportunity to say a word *from the heart* to child, pupil, or customer, about the salvation of the soul, and it will do more good oftentimes than a sermon or an exhortation in meeting, or an admonition from a minister. —*Morning Star.*

The Lord's Day.

"REMEMBER the Sabbath day to keep it holy."—Ex. 20 : 8.

THE present, undoubtedly, is the generation which is to decide the fate of this great nation, by deciding whether the Sabbath shall be preserved or blotted out. The question before the nation is, whether it is to be a day of virtue or of sin; a day for God or a day for the devil. Wherever the Sabbath is not, man forgets God, and God forsakes man.

To the Sabbath will your salvation be owed, if you attain salvation. On your course in regard to the Sabbath will depend much of the peace or the sorrow of the bed of death. On this day, the amendment of your soul, your victory over sin and temptation, are to be resolved on and achieved. What fitter time to converse with our Lord than on the Lord's day? What fitter day to ascend to heaven than that on which he rose from earth, and triumphed over death and hell? Use your Sabbaths as steps to glory, till you have passed them all, and are there arrived.

When will my pilgrimage be done,
  The world's long week be o'er,
That Sabbath dawn which needs no sun,
  That day which fades no more?

The Dying Soldier.

ONE Sabbath, just after the service at the Christian Commission chapel, a man asked me to go to the hospital in great haste, for a dying man was calling loudly for me. I went as quickly as possible, and as I entered the door of the building, I saw him about half way down the ward, throwing his hands in the air and crying out in great distress. I hastened to his side and took his hand in mine.

"O sir!" said he, "I am glad you have come. I am going to die. I am not prepared, and I don't want to go to ruin."

In broken sentences he told his story. "I have at home a praying mother and sister. From my youth up I have been religiously instructed. I never indulged in the vile habits and vices that I have so often seen in those around me; but I never gave my heart to

Jesus. I never prayed for pardon or a fitness to die. I know and feel that I am guilty before God, and am not prepared to meet him. Three nights ago I attended the meeting at the chapel. I was deeply wrought upon during the sermon. When the invitation was given, and so many went forward for prayers, I partly rose to my feet to go also; but the thought occurred to me that I had better wait till another night, and I took my seat again. I did not think I was going to be thrown upon my bed again so soon; but here I am, and know that I shall soon die. Eternity is just before me, and twenty-five years of sin stare me in the face. O sir! pray for me!"

I engaged in prayer, after which I tried to direct him to Jesus, told him of the love and mercy of God in Christ, and quoted many of the exceeding great and precious promises of God. My whole spirit was stirred within me. It was of no avail. The thought that he had all his life rejected Christ, and now, when he could do it no longer, was asking him to save him, seemed an insurmountable obstacle to his acceptance. During the day he was so weak I could not converse with him, but an expression of despair was upon his features as he faintly whispered: "Pray, pray for me." Soon reason left her throne; the darkness of death fell upon him, and in a few moments, with that same look of horror stamped on his countenance, he had gone to the judgment, his destiny sealed forever. But three days before he partly arose to his feet for prayers, but *put it off till another night!*

We laid him in the soldier's grave. His own earnest request was that his mother should never know the circumstances of his unhappy end. He said it would kill her.—*S. S. Times.*

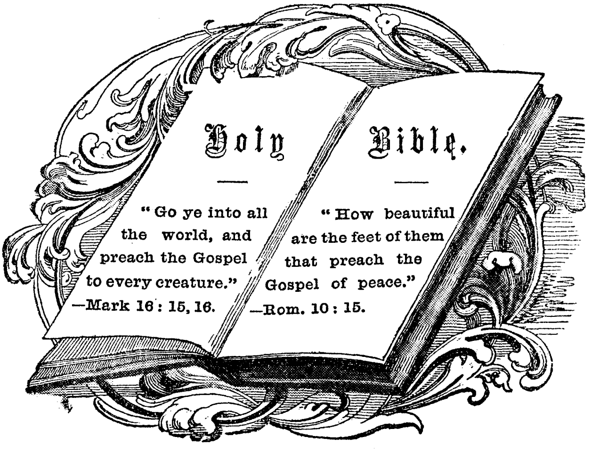
Oriental Fable.

The Ministering Angel, commissioned by the All-Merciful Father to watch over the flowers, to nourish them with the juices of the earth, and water them with the dews of heaven, one day, after performing his morning duties, sat down upon a bed of soft green moss, to look at what he had done, and meditate upon the love and goodness of Our Father, in making all things so beautiful. Absorbed in these thoughts, he fell asleep; but the day was wearing on, and the sun beat down with such violence upon him that a flourishing Rose-bush, to which he had always been particularly kind, gratefully bent her branches over him to shield him from the intense heat.

When the gentle Spirit awoke, refreshed with his repose, and saw to what he was indebted for it, he exclaimed: "Beautiful flower! never shall I forget your kind care! How shall I repay the service you have rendered me? Speak! your utmost wishes shall be granted!" For had the hot rays of the sun shone on him, he would have vanished in a mist-wreath.

With a deep blush, the Rose replied: "If you indeed love me, give me still another charm, that I may appear to you yet more beautiful." The Spirit paused; then, with a smile, he tore a tuft from the bed on which he reclined, and wrapping it about her, murmured: "The Mantle of Modesty will highten all the rest."

From that hour they have worn the green velvet cloak in memory of this event.


Holy Bible.
" Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
" How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER.

Vol. XXXVIII.] JUNE, 1864. [Whole No. 931.

SERMON XI.*

BY REV. RUFUS W. CLARK, D.D.,

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THE SOURCES OF MINISTERIAL SUCCESS.

"STUDY to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."—2 TIM. 2 : 15.

I KNOW of no position on earth so full of responsibility, requiring such varied mental and moral attainments, and dependent for success upon so many outward conditions and spiritual forces, as that of the preacher of the gospel. He has committed to him the most vital interests of society—the work of extending the Redeemer's kingdom, and maintaining the honor and worship of God among men. He is called to deal with truths the most solemn and momentous that can engage human attention—truths that demand the highest mental force to be understood; that must pass through the heart to fully reach and move the intellect, and must be accompanied with a supernatural influence, to become the wisdom and power of God, to the salvation of men.

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* Preached at the installation of the Rev. William Bailey, Pastor of the Third Reformed Dutch Church, of Albany, N. Y.

In the prosecution of his work he must contend with the deceitfulness and treachery of his own heart; with the natural inward tendencies to indolence, pride, or personal ambition. In seeking to enforce the truth and influence his fellow-men, he must maintain a constant warfare with their prejudices and passions; with the power of evil habits, and the constant action upon their opinions, of out-spoken infidelity and the subtle and insidious forms of prevailing skepticism. He must labor on in the darkness of discouragement as well as in the sunshine of prosperity; sowing the precious seed of the divine Word falling on stony ground, and amid briers and thorns, as well as reaching the fertile soil of a receptive and responsive nature.

Well may we exclaim: "Who is sufficient for these things?"

But, brethren, if God calls us to a work, he will give us the requisite strength to perform it. If the labor is arduous, and the difficulties and the discouragements great, yet he will see to it, that they who go forth weeping, bearing precious seed, shall return, bringing their sheaves with them.

The gospel ministry has been, in the past, a power. It has been mighty to the pulling down of the strongholds of sin. It has met on the field of conflict principalities, powers, and the rulers of the darkness of this world, and vanquished them. It has smitten idolatry, purified governments, enlightened nations, planted the institutions of a pure religious faith, and been the means of fitting millions for the joys and honors of immortality.

And the achievements of the past certainly lie within the possibilities of the future.

Let us, then, avail ourselves of the present occasion *to inquire into the sources or elements of ministerial success.*

I. *In the first place, the preacher of the gospel must have his mind stored with knowledge of divine truth.*

The apostle who addressed the words of our text to Timothy, also said to him: Give attendance to reading, to exhortation, to doctrine. . . . Meditate upon these things; give thyself wholly to them, that thy profiting may appear to all.

The successful preacher must ever, as well as when St. Paul wrote, devote his life to study, to a critical investigation of the doctrines and teachings of the Holy Scriptures, and to protracted meditation upon the themes that pertain to the government of heaven, the mission of Jesus, and the solemnities of immortality. Accepting, as we do, the Bible as a revelation from God, this is ever to be an authority on which all creeds, articles of faith, and systems of theology must lean. This is the mine in which we must dig for the hidden treasures of knowledge—for the gold and silver and precious stones with which to build and decorate the spiritual temple.

The minister of God must walk amid those sacred histories, that, bearing the impress of inspiration, take him back to the cradling of the human family, and those opening scenes that have the types and shadows of blessings and glories, yet to be revealed. He must have his heart tuned to the melody of the sweet singer of Israel, and catch the notes of those sublime anthems, that a thousand years before Christ's advent celebrated his coming, and inaugurated the principles upon which his great kingdom would be established. He must listen to the bold and earnest prophets until their utterances reach the depths of his soul, kindle his thirst for divine truth, and teach him that the "fear of the Lord is the beginning of knowledge." He must mingle with evangelists and apostles until their records and teachings become a part of his own intellect—real life; until he can say: "I live, yet not I, but Christ liveth in me;" until he is "able to comprehend, with all saints, what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, and be filled with all the fullness of God."

But while the pure and mighty stream of Scriptural knowledge fertilizes the intellect of the preacher, he should not ignore other sources and departments of influence. If he resorts to the gardens of literature, he may meet there the cultivated scholar, whom his own culture may impress, and through which he may convey that knowledge which will make him wise unto salvation.

If he is familiar with the principles of science, he may meet the learned skeptic on his own ground, and convince him that truth, whether found in nature or revelation, is from the same divine source, and should awaken the same reverence and love toward the Author of all things.

In history he may discover the practical workings of the laws of God, and gather, from the career of individuals and the fate of empires, proofs of the moral attributes of Jehovah. Poetry may furnish him with garlands with which to decorate the sanctuary and adorn the altars of religion, and classical learning will aid him in substantiating the truths and unfolding the meaning of the sacred oracles.

And here I may remark that this element of pulpit power is demanded by the times in which we live. The tendencies of society in our day are, all must allow, very rapid from the forms and externals of religion to its vital principles; from ecclesiastical dictation to the moral and intellectual power of the pulpit; every step of advancement in education, every quickening influence that the community receives from the progress of the sciences and improvement in the arts, only increases the labors and responsibilities of the pulpit. As in our country, especially, the pulpit has, from the earliest periods of our history, acted directly upon the people, forming their tastes as well as their moral character, promoting general education and aiding in giving character to our literature; so the community is now reäcting upon the pulpit, and demanding that its active spirit and its thirst for knowledge be satisfied. And while we have among our auditors those who, equally with ourselves, have access to every department of literature and science—men skilled in argument, and able to present their views in an appropriate and forcible diction; while the press is teeming with works upon all subjects that find their way into every family, and while at the bar, in the legislative hall, the lecture-room, and the public assembly, thousands are swayed by the power of thought, and the magic of a resistless eloquence—the pulpit can not fail in intellectual ability, without losing its influence and sacrificing the high interests which it was instituted to defend.

II. *Another element of the preacher's success lies in presenting truth to his audience in its argumentative and doctrinal forms.*

Declamation may move the sensibilities, exhortation may excite the feelings, but it is by the pressure of the great principles of God's rod against the conscience—by the repeated assaults of vigorous argument, accompanied by the power of the Spirit, upon the citadels of iniquity in the soul—that the hearer is led to repent and believe.

It was when Paul *reasoned* of righteousness, temperance, and a judgment to come, that Felix trembled. It was when Edwards assailed the conscience with successive and powerful arguments, that he gained the victory. Pursuing a chain of reasoning that held his auditory, almost without the power of resistance, to the great truths which he was laboring to establish, he destroyed one refuge of lies after another, at the same time making this chain an electric conductor that flashed conviction upon the heart.

In reading his discourses you are irresistibly borne along by the torrent of argument that he pours forth. He follows you through all the labyrinths of a subtle skepticism—through all the windings of the most acute sophistry—and in attempting to withstand his reasoning, you find yourself struggling against the very word of God, that is "the fire and the hammer that breaketh the flinty rock in pieces." With him, as with every other profound reasoner, the sphere of action—the battle-field, so to speak—is transferred to the hearer's own mind, so that the conclusions to which the truth drives him, seem to be his own conclusions. There is a voice within that responds to the sentiments uttered, that declares in tones that can not be disregarded that this is truth—God's truth—eternal truth.

One secret of Robert Hall's power was the masterly workings of his reasoning faculty in elucidating the subject before him. With a penetration that enabled him to see all the ramifications of his subject, even to the minutest fibers; with a grasp of mind that enabled him to summon before his mental vision all the arguments, process, and bearings of the truth under consideration; with a power of abstraction which fastened his attention upon every point, until, from the intensity of the gaze, his soul was on fire with the theme—he was prepared to go before his audience and overpower them by the weight of his arguments and the force of his conclusions. Nor were his reasonings—profound as they were—dry, cold, and speculative. They came warm from the heart. They were charged, as it were, with emotion and passion, and though sometimes fierce, were often solemnly impressive—"at all events," says one, "seeming to show that strong argument may be worked in fire as well as in frost."

The doctrines of Christianity constitute its substance and strength. They form the cloud by day and the pillar of fire by night that have led the hosts of Israel through dangers and difficulties to the promised land. And the preacher should render the doctrines so conspicuous that they should be the first objects to attract the gaze of the inquirer after truth. As the pyramids, in their silent grandeur, loom up in the far distance to the traveler, inviting his approach, and guiding him in his path, until he stands at their base, awe-struck by the sublimity of the scene, and overpowered by the consciousness that he is gazing upon imperishable monuments that date far back into an unknown antiquity; so should the traveler to eternity be led to gaze upon those imperishable truths that have come to us from the Eternal Throne, and which are our only guide to heaven and happiness.

III. *In the next place, it is essential to the preacher's success that he present the truths of the gospel in their systematic affinities and harmonious relations.*

Although we have not set forth in the Scriptures a complete logical system of doctrines, yet the more minutely we examine the truths presented, the more clearly we see their harmony. Evidences accumulate as we advance that they are parts of one grand whole. It is true that some points stand out more conspicuously than others. Over some there still hang the clouds of mystery. But enough is seen to convince us that when the mists shall have been dissipated by the light of eternity, then the system will appear in all its symmetrical beauty and glory.

It is also evident that all the doctrines and precepts of the Bible are revealed for one and the same purpose, namely, to lead men to repent of sin and exercise faith in Christ as the Saviour of the world. The doctrine of divine sovereignty and that of man's free agency; the duty of all men every where to repent, and our dependence upon the Holy Spirit for conversion and sanctification; the invitations and warnings of the Scriptures; the promised rewards of heaven, and the threatened woes of hell—are all revealed because Jehovah takes no pleasure in the death of the wicked, but had rather they should turn from their evil way and live. And the preacher who presents one class of truths to the exclusion of another class, or who so presents a truth as to leave the impression that the Bible is inconsistent with itself, and so lessens man's obligations to obey the commands of God, fails of his duty, and fails of success in his work. It is as much a part of his business to trace out and present the affinities and relations of doctrines, and to show that they all bear the impress of infinite wisdom and benevolence, as to understand their individual import and enforce their separate claims.

Heresy often springs from pushing a particular doctrine beyond its proper and true boundaries. One may so elucidate and present the doctrine of the divine Unity, as to ignore the doctrine of the Trinity. Or, the Trinity may be so explained as to obliterate the idea of the divine Unity. The doctrine of predestination or election may be so preached as to inculcate fatalism and discourage the sinner from taking a single step toward the exercise of repentance and faith. On the other hand, human ability and free agency may be so presented as to lead the hearer to feel that he can safely delay attending to the interests of his soul, and at any moment, in the future, turn to God with the expectation of receiving pardon and salvation.

It is true that the gospel is a savor of life unto life to some, and of death unto death to others. It is true that many hear of the precious Jesus only to reject him; and that the god of this world hath blinded the minds of men, so that they can not or will not see the light. It is a most melancholy fact, that multitudes rush into the presence of Jehovah, unprepared for the fearful realities of the eternal state. But all this does not militate against the grand central truth of the Scriptures, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have everlasting life." That truth I find in its germ, wrapped up in the promise made to our first parents. I behold the ancient patriarchs walking in its light, and prophets inspired to depict its coming glories. I trace it in the writings of the evangelists, and in the comprehensive and glowing arguments of the apostles. I see it shedding light upon a lonely isle; showering visions upon the devout spirit of an exile from the Christian faith, and culminating in the precious invitation recorded upon the last page of the Book of Revelation: "Whosoever will, let him come and take of the waters of life freely."

This statement that we have quoted harmonizes all moral truth. Toward it flow all the doctrines of Christianity, and from it emanate all the duties of religion. Under its inspiration I have only to go forward and work out my own salvation with fear and trembling, encouraged by the blessed assurance that it is God that worketh in me, both to will and to do, of his good pleasure.

IV. *It is also essential to the successful preacher, that he cordially believe and love the truths and practice the commands that he inculcates upon others.*

His character, as well as his voice, must preach the gospel. He must live Christianity, if he would be the instrument of imparting its power and blessedness to others. He must possess the Spirit of Jesus, if he would lead men to yield their hearts to him. To enforce the apostolic epistles, he must be himself a living epistle of divine truth, knew and read of all men. Nor can the highest attainments in any other or all other departments make up for the lack of these qualities. One may have his intellect richly stored with general knowledge, classical literature, and theological learning; he may present the truth with all the beauties of rhetoric, the force of logic, and the glow of eloquence, and yet, without the spiritual unction that flows from the soul of piety it will fall powerless upon the hearer. But if there is added to the elements which we have already considered, a pure religious fervor, that is kept alive by constant and intimate communion with God; if there is a love for Jesus that takes possession of every faculty of the soul, absolves every passion, and fires the spirit with a holy ambition to make the most of study, labor, and life, for God and the immortal interests of man—then no sophistry can evade the arguments of such a preacher—no indifference or hostility can resist his assaults, and no conscience sleep under his heart-searching appeals.

There have lived such ministers of God—men who walked with Jesus before they preached his word; who have made their preparation on the Mount of Transfiguration; who have depicted the attractions of heaven, aided by blessed foretastes of its joys; who have passed through the whole system of Christian doctrine, the light of a most precious religious experience. Those who listened to the devout and godly Whitefield could not fail to perceive, as he advanced, the fires of deep emotion kindling in his soul, and pouring forth through all the avenues of his physical and spiritual nature. The spirit within him flashed from his eye. It breathed forth from the varied expressions of his countenance. It escaped from the tones of his voice, from every movement and gesture. It glowed in the warmth that was diffused over his whole frame. It enveloped him as a bright, etherial cloud—a cloud that seemed impregnated with inspiration. We are not surprised that Hume walked twenty miles to hear him. We are not surprised that thousands flocked around him, and, under the spell of his eloquence, presented the sublime spectacle of a mass of human beings, with but one heart beating among them, and that the burning heart of the speaker.

Now, the age in which we live demands such a ministry—one with knowledge, force, and eloquence, permeated with a lofty religious enthusiasm, and inspired with the spirit of entire consecration to the service of our divine Master.

With the wide fields of usefulness that are open all around us; with the preparation for the reception of the Word of God, made by the prevailing systems of religious instruction; and with the facilities that exist for reaching communities and nations—such a ministry might reap the most glorious harvest ever gathered into the kingdom of God.

Into this age of ours flow all the quickening influences of the past—the achievements of heroes, the lessons of history, the inventions in art, the discoveries in science, and, above all, the victories of Christian faith over error, Christian civilization over barbarism, and the light of God's truth over the darkness of human depravity.

The intense activity of thought that pervades every department of knowledge; the earnest enterprise that throbs through the arteries of trade and unfurls the sails or works the engines of commerce upon every sea; the revolutions that are heaving the foundations of systems of iniquity, and redeeming nations from crimes that have periled their existence—all bear the impress of forces that have long been working in society, and are now culminating toward the final victories.

Said a Hindoo to an Englishman: "Our iron sinks; you build yours into ships, and yonder it swims! Our wire is silent; yours talks in the air a thousand miles away! Our fields bring nothing to us but wheat; you open the sod, and lo! coal is beneath it. We have journeyed for ages on foot, or in palanquins; you ride in chariots snorting fire!"

To direct aright such energies; to purify the springs of power that are bursting forth all around us; to marshal the forces of enterprise, and national progress, and achievement, so that they march to the music of the divine law, and under the leadership of the Author of Christianity—requires a ministry full of spiritual life, inspired with a heroic devotion and eloquence, not only in speech, but with all the virtues of the Christian faith.

Finally. The minister of the gospel must feel his dependence upon the agency of the Holy Spirit for success in his work. Through this agency he is taught what to preach, and upon it he is dependent for the growth of the seed planted in human hearts.

Paul says: "We have received the spirit which is of God that we might know the things that are freely given to us of God; which things we speak not in words which man's wisdom teacheth, but which the Holy Ghost teacheth."

Again he says: "Paul may plant and Apollos water, but God alone giveth the increase." In these passages there is a recognition of the threefold agency of the Spirit of God—in imparting and unfolding truth to the mind, in guiding the preacher in the manner of presenting truth to others, and in rendering it effectual in moving the hearts and consciences of men.

If the first is secured, the other two naturally follow. If we who are called to teach men can ourselves be taught by the Holy Spirit; if we can gaze upon the principles of Christianity and the hopes of the gospel, and the relations and splendors of the future life, through the light imparted by this divine Person of the Trinity, then may we expect to have our utterance inspired by the same Spirit, and a preached gospel made the wisdom of God and the power of God unto the salvation of men. Then can we say to our fellow-men, and say it as did St. Paul, with a living power: "Now then we are ambassadors of Christ, as though God did beseech you by us; we pray you in Christ's stead be ye reconciled to God." It was this Spirit, filling the soul, quickening the intellect, and taking possession of all the affections, that gave to St. Paul his marvelous success.

Then the light flashed across his path and arrested his progress toward Damascus—a purer light than its radiance upon the system of divine truth, bringing out its force and beauty, and prompting him to ask, "Lord, what wilt thou have me to do?" His natural eye was blinded for a season, but the eyes of his understanding were opened, so that he could discern spiritual things. He had been educated in the past in the principles of the Jewish faith. He now commences his education in the Christian faith, under the guidance and inspiration of the Holy Spirit, commissioned to take of the things of God and show them unto him. He sees, for the first time, that while the law came by Moses, grace and truth came by Jesus Christ. He sees the perfect harmony existing between the two systems, and how the former prepared the way for the latter. Looking back, he penetrated forms, and saw the substance; penetrated types and symbols, and grasped the truth a fact signified. He could see all that patriarchs had hoped for, or lawgivers had commanded, or prophets had spoken, centering in Him who said, "I am the light of the world." He saw the future civilization with its blessings, a rising spiritual kingdom on the earth, life and immortality streaming from its central orb of light and power. As he advanced, the bright visions of truth would fill his soul and lead him to exclaim: "God forbid that I should glory save in the cross of our Lord Jesus Christ!"

He felt, too, the promptings within, to make known the precious truth to others. "Unto me is this grace given, that I shall preach among the Gentiles the unsearchable riches of Christ." Often he desired that others might share in his rich experience, and he would pray, as he did for the Ephesians, "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what is the riches of the glory of his inheritance in the saints."

Every page of his immortal epistles glows with truths spiritually discerned—with doctrines unfolded to his intellect and impressed upon his heart by the Holy Spirit. At times the truths are so intense, vivid, and far-reaching—the human views mingle so extensively with things celestial and divine—that the writer fails to express them fully to others. Thought escapes language; imagination soars far above imagery; aspiration meets inspiration, and in the third heavens beauties and glories are seen which it is but possible for human lips to describe.

Let the ministry of our day catch the spirit and acquire the knowledge of divine truth that filled the soul of this earnest man, and every pulpit would be a center of spiritual power; every altar would receive sacrifices from ten thousand hearts; and from every church there would go forth streams of influence that would make glad the city of our God.

Communities, nations, the world, wait for the development of this power. When it appears, and becomes general, then will you discern the dawn of millenial glory. Then will the preachers of righteousness be welcomed with the anthem, "How beautiful upon the mountains are the feet of him that bringeth good tidings, that publish peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!"

Then will the watchman lift up the voice and chant the inspiring words: "Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people; he has redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God."

May Heaven grant that the ministry inaugurated in this pulpit to-night may receive the baptism of the Holy Ghost; and that our beloved brother may have the satisfaction of seeing this people built up in the most holy faith, and prospering in all spiritual gifts and blessings, and this church a gateway to the everlasting city to many precious souls!

SERMON XII.

BY REV. E. H. GILLETT,

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WHAT IS DUTY?

"THESE things ought ye to have done."—MATT. 23 : 23.

THE word *ought* implies duty. Is there such a thing as duty? Is there any thing that should have control of a man above his own personal interest—above his pleasures and his tastes?

Thousands live as if they fully believed there was not. They are governed by self-interest. The great question with them—the maelstrom that swallows up every thing else—is, What will contribute to *my* gain, to *my* pleasure? The world they live in, and the world they live for, centers in *self*. Their morality—if they are moral—is a matter of education or taste. Not to be honest would be a loss of reputation or standing. Not to be sober would risk health and success in business. All their virtue is simply natural amiability, or a matter of habit or calculation.

Such men often go through the world with a fair reputation, and do some good on their way—good, however, not of the kind that springs from design, or holy purpose, but good like that of the wheel in a piece of mechanism—for God's providence, without reference to their own plan, makes them wheels in the social organism. Sheltered by honorable associations, the tornado of temptation spares them. They stand visibly upright to the last, and no stain attaches to their names. But have they answered the end of life? Have they been governed by right motives? Have they built on the rock, or on the sand?

Sometimes they give back an answer themselves which contradicts their life. Sometimes, as remorse coils its folds about their sinking frame, they confess with inward agony that they have committed a great and life-long mistake. They spurn as mockery the soothing flattery that they have been upright and moral. The memory of their self-indulgence is to them like the hand-writing on the wall. They see nothing high or noble or pure to redeem their life from the blight of a wasted probation.

And yet men will say, If I interfere with no man's rights, may I not consult my own convenience or pleasure? May I not do what I will with my talents, my time, my wealth? What good will it do me to be a hermit, or an ascetic, to crucify ease or comfort or taste by self-denial?

Well, let us suppose that a man need recognize no law above his own convenience or interest. What one may do, all may do. Duty is dispensed with. No man asks, What ought I to do? There is no *ought* in the case. Every man's interest, taste, or pleasure is his rule. What follows? What is the result in the family, in society, in the State? You have dissolved the whole framework of social order. The parent neglects the child, and the child disobeys the parent. Every brother is a Cain, every mother is an Herodias, every neighbor is an Ishmael. Will you remonstrate against this? How can you do it? You must appeal to that obsolete principle of duty. You must recognize the fact that we are not independent of one another—that we owe to one another, without respect to what we receive, love and service.

Introduce the principle into the State. It repeals every law, for civil legislation is swallowed up by individual caprice. It reduces social order to chaos. It inaugurates anarchy and revolution and endless civil feuds. It sanctions tyranny, and theft, and murder, and the will of the strongest. Ambition, avarice, and revenge abolish courts, and bludgeons and pistols take the place of sheriffs. And what becomes of patriotism? The State can not claim that a man should forego ease or personal gain, to serve either in its councils or in its armies.

But this is not all. If there is no such thing as duty, no promise is binding, no oath is inviolable. Why should a man observe truth or justice if there is no such thing as moral obligation independent of taste or interest? And without truth between man and man, where is society, where is the State? The drifting sand, every grain independent of its fellow, is cohesion and solidity itself, to a system in which every ruler is a Nero and every subject an Ishmael.

Yet all this flows forth as the legitimate result when you dispense with the cement and the authority of duty. The veriest despotism that barbarism ever constructed could not hold together an hour without some respect for the obligations of duty. The Dey of Algiers, or even the King of Dahomey, is forced, in spite of the fiendliest passions, sometimes at least, to keep his promise, to fulfill his engagements.

There is, then, such a thing as duty. There is something which claims the right to govern a man, above his own taste or caprice or interests. Nay, his own nature, seared and flawed by sin till it threatens to crumble to absolute corruption, is still—like the rock interfused with silver—veined with conscience. In spite of the most confirmed and desperate depravity, the soul bows unconsciously before the majesty of the truth it hates, and Felix trembles at the look of his prisoner, even while his words mingle their tones with the clanking of his chain.

If you examine piecemeal a steam-engine, in its operations, you come to what is called the governor, which is designed to regulate the engine in all its motions. You have no more doubt of its design than you have of the existence of the engine itself. So if you take the human mind to pieces you find that this—infinitely more curious and complicate than any structure that human genius ever contrived—has its governor also. It has that which assumes to guide and judge and control all a man's actions—that which grasps the helm of the mind as unhesitatingly and boldly as the captain of a vessel directs how it shall be trimmed—issues its orders, as it were, in conscious mastery—looks the soul in the face when it yields to low, base self-interest, and says: "You mean, dastardly wretch! blush to hold up your head among decent men." That governor is the human conscience. A man may not like its control or company. He may abuse it, and violate it, and spurn it, and stupify it with vice and drunkenness; he may put it under the heel of his lusts, and bore out its eyes with sophistry, and smother its voice with the loud tones of revel; but—torn, bleeding, dishonored, gasping in whispers—it lives yet, and it claims its rightful throne, and it maintains still the tone of a king; and sometimes it flings off all the murderous lusts that trampled on it, and rises up like a giant to reässert its control over a wrecked and trembling nature. It can not be destroyed. It can not be exiled. To the very last, when the flesh crumbles, and the limbs shake with weakness, and reason itself is ready to give way, conscience speaks in the soul with a voice as much more authoritative than all other voices as God's thunders are louder than human revels.

And whence is conscience? Is it an accident? Was it dropped in as a fragment to fill up the seams or round out the intellectual or social nature of man? Nay; is it not the very substance of our moral nature, and does it not bear as plainly the stamp of design as the governor in a steam-engine? And was it not put there by the great Builder, and does not its very presence declare louder and plainer than words that man, in all his faculties, tastes, sympathies, and purposes, is to yield to its control? It is the constitutional sovereign of the empire of our faculties. To disregard it, is treason; to disobey it, is rebellion. To set up pleasure, or convenience, or gain, or personal or selfish interest, in place of it, is to dethrone the rightful monarch; it is, as it were, to release Barabbas and crucify Jesus.

Man, then, is made under law; he is created subject to the law of duty. That law is supreme. It is as much above lust, passion, and interest as the laws of the United States are above the resolutions of a caucus of secessionists—as the laws of Sinai are above the rules of etiquette at Belshazzer's revels or Dives's feasts.

If any man could yet doubt it, he would only need to compare the results of a life of duty with a life of pleasure—the lofty heroism of a Daniel faithful to his God amid all the allurements of a heathen court, with the selfish aspirations of a Haman climbing up to swing from his own gallows—the sublime fidelity of a Washington to the sacred trust his country reposed in him, with the baseness of an Arnold selling himself to a golden infamy—the truthfulness of unswerving integrity under whose shadow the wronged finds shelter and the wretched pity, with the trifling, vain, heedless indulgence that degrades a man to the level of a peacock or swine. Placed side by side, even a fool might be struck by the contrast. One is sunlight, the other fog; one is the fragrance of Eden, the other a stench. The study of one inspires and thrills us beyond the note of drum or trumpet or martial strain; the sight of the other makes us sick of human nature. We turn away as from a slough of filth and loathing. Yet one is duty incarnate, the other selfishness gone to seed.

The great question, then, which is to determine the plan and destiny of a man's life is this: Shall I yield to the supreme law of duty? Shall I bow to the mandate of conscience, and of God speaking through the conscience? Shall I put base or selfish interest foremost, or shall I simply ask, "What ought I to do," and make the answer final?

On that decision depends more than pen can write or tongue can tell. On that hinge the results of probation and the issues of eternity. By that is to be determined whether these years shall be carved into the statuary of noble and godly deeds, or whether they shall be ground down to the sandy rubbish with which Satan strews the pathway of blinded thousands to hell—whether your example shall be a moral lighthouse which the storm-tossed shall see and bless, or a rocket, whose charred remnant shall be trod under the heel of contempt, even by its once admirers—whether you will mount upward or sink downward—soar or crawl—be Godlike or beastlike—be the world's benefactor or its curse—grow up to the stature of a sanctified manhood, or be dwarfed and shriveled to the littleness of base and selfish aims.

Can any man hesitate with such a choice before him? He might almost as well hesitate between an angel's crown and a felon's cell, between the benediction of Heaven and the agonies of despair.

And now the question meets him, What is duty? It is not a difficult one to him who is ready to deny himself and take up his cross—to one who has made up his mind fully to shrink from no task which he *ought* to meet—to him who stands resolved to thread every deed and thought on the string of right. Such a man will soon find that all authority centers in the will of God, that morality has its true and eternal basis in religion, that he can not begin his course without first asking, What do I owe to that great Being in whose hand my breath is, and whose are all my ways? And he can not long consider this without being brought to feel how grossly he has sinned already, and how much he needs the pardoning love and grace of God.

And then may he find in the volume of God's revealed will a release from all his difficulties, and a solution of all his doubts. He will find provision made for all his need. The path of duty will open before him, and he will see that its very starting-point is just where the penitent sinner bows in humble confession before the cross of Christ.

SERMON XIII.

BY REV. WILLIAM NEWELL, D.D.,

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THE PLEASURE OF GOD.

" AND I will do all my pleasure."—ISAIAH 46 : 10.

To most men this assertion is exceedingly distasteful. It shows that God has his purposes, and that they will all be accomplished. Men are willing that God should reign in heaven—that he should control the planets and uphold the earth ; but they are infinitely unwilling that he should do his pleasure with *them*.

The fierce cry that comes up from the rebel heart is, Let me manage my own concerns—let not this God have rule over me. "Let him control the great workshops of creation, and dispense to the universe the huge bounties of his hand, but keep him from the throne." Notwithstanding this opposition of men, God still reigns. And he will rule in all ages and in all worlds. He will do all his pleasure. This sentiment of the text is proved :

I. By the testimony of Scripture.
II. By the grand characteristics of God.
III. By the history or his universe.

I. Says Daniel : " He doeth according to his will in the army of heaven, and among the inhabitants of the earth ; and none can stay his stand, or say unto him, What doest thou ?"

" The Lord of hosts hath sworn, saying : Surely as I have thought so shall it come to pass, and as I have purposed so shall it stand." —ISAIAH 14 : 24.

And, says our text : "I will do all my pleasure." In all places and for ever. Surely if there is a doctrine in the Bible, prominent as the sun in the heavens, it is God's sovereignty as a Ruler.

II. The grand characteristics of God prove that he must do all his pleasure. He is the only self-existent being in the universe—

the great Uncreated. He is every where present. "Can any hide himself in secret places that I shall not see him?" Not only can he plan in accordance with infinite wisdom, mercy, and justice, but he has omnipotent power to execute these purposes. Beside, God from eternity knew what would come to pass. "I am God, and there is none like me, declaring the end from the beginning." In reference to the future, there is neither ignorance nor doubt. He knoweth with certainty; and we must either deny his fore-knowledge, or admit that his plans are fixed, and that he will do all his pleasure. Not that he taketh pleasure in the sins of men—his soul abhorreth them. He made man free to choose. He knew that he would choose evil as well as good; and for reasons satisfactory to his own mind he determined to allow it.

III. The history of God's universe proves that he will do all his pleasure.

1. The history of the fallen angels shows it.

When they sinned, God banished them from heaven. "He thrust them down to caverns of despair that never shall be opened, and bound them there with chains that never shall be unloosed." And this was the just punishment of rebellion. But it was the act of a sovereign; for when man rebelled against the same God, and the same punishment was threatened, and the same thunder-bolts were prepared, and the same sword was drawn, a voice was heard in heaven, "Forbear, I have found a ransom." Is there a human being dissatisfied with the workings of God's pleasure? Then you are dissatisfied with a sovereignty that spares you and provides for your eternal blessedness, when committing the same sin for which the angels were thrust into the bottomless pit.

2. The history of nations shows that God will do all his pleasure. Those nations most prospered, most arrogant, and most likely to trample down the weak, have toppled over. They have become a wonder and a warning to the nations of the earth, while God has strengthened the weak and established the feeble.

Nebuchadnezzar was the greatest general, the richest man, and the mightiest sovereign on the face of the earth. He looked out upon the most magnificent city in the world. It was "the golden city, the hammer of the whole earth." And yet this mighty king was driven from men, and did eat grass as oxen, and in the days of his grandson his mighty kingdom was swallowed up in the Persian empire. And from that day to this the nation that practiced righteousness has been exalted, while the nation, however powerful, that would not serve God, has perished. And the sovereignty of God has been seen in it all. How prominent has been the intervention of God in the birth, infancy, and growth of our own nation! He brought hither the pious fathers. He shielded them from the wild fury of the savage. He helped us in the mighty struggles of the Revolution. He guided us to independence. He gave us our civil and religious freedom. He made us and kept us a Christian nation. He erected here a vast asylum for the poor and oppressed of the earth. Let us, then, trust and serve him, and he will still exalt us. He will bring to naught the madness and machinations of our enemies. He will break every rod and loosen every fetter. Upon the wreck of false systems and base institutions and barbarous habits, he will make of us a glorious nation, whose God is the Lord. Watching and longing nations shall follow in our footsteps. And our regeneration shall be as life from the dead to a struggling world.

3. The history of man proves that God will do all his pleasure. How many things in that history are beyond man's control!—his birth and physical constitution and early training.

One is born to affluence, and is trained to expect the obsequious attentions of those around him. Every wish is gratified, every nod is heeded. He has every facility for physical and social and mental improvement. Every effort is made to shield him from the slightest annoyances of life.

In that same street is born another, who is in every respect inferior. He is the child of a drunkard. He is an heir to woes that no tongue can describe. He is puny in person and feeble in intellect. He shrinks away in terror from a brutal parent that should cherish and love him. He drags his weary limbs from door to door. And he lays his crazed head down to die amid want and neglect and crime and ignorance and eternal despair.

One is born and trained a savage, another a heathen. One is a Roman Catholic, another a Mohammedan. One is a prince, another is a slave.

Still another is the only child of his parents, and they are Christians. He is early consecrated to God in baptism. He drops upon his bended knee, and with the hand of a loving mother upon his little head, he learns to lisp the words: "Our Father which art in heaven." Cries go up to heaven in his behalf from that loving, pleading heart. He is trained to be a disciple. He is converted to God. He spends his life in toils for Christ. And having been a joy to friends and a blessing to his race, he sleeps in Jesus and wakes in heaven.

All these different persons have within them a consciousness of right and wrong. They are free to learn and to choose. If they do wickedly they will be punished in accordance with the light which they may have. "For he who knew not shall be beaten with few stripes."

And yet, how stupendous is the difference! And God has allowed it. Let no man here complain of God's sovereignty, but rather praise him from a full heart, that he has made you to differ from those who have been given up to poverty, superstition, degradation, and crime.

The plans of men depend for success upon the pleasure of God. No man can control results that are future; for these results may depend upon a thousand incidents that can neither be foreseen nor avoided. How many of our projects are depending upon the clouds and the winds! Napoleon once said that Providence was on the side of the best-served artillery. But he found himself mistaken. It is believed that if he had commenced the battle of Waterloo according to his plan in the morning he would have won the victory before noon; but as the rain had soaked the cultivated fields, he could not move his artillery until mid-day. At four o'clock Blucher arrived with thirty thousand men, and turned the tide of battle against him. That rain, probably, settled the destiny of Bonaparte, changed the map of Europe, and deeply affected the condition of civilization and religion. The fatal epidemic depends upon the condition of the atmosphere. Whole fleets are driven to the bottom by the tempests. The harvests of a whole country are ruined by the insect, the rot, or the drought. This country is said to have lost ten millions of dollars by a recent frost. The lightning and the flames are the winged messengers of God. Men talk of their water-works, their fire-engines, their fire-proof buildings, and their insurance companies, and they feel secure—they can take care of themselves. But suddenly the cry of fire is heard. Driven by furious gales, it flies from building to building. Clouds of flame are whirled through the streets. Then comes a terrific explosion. Broken beams, bales of goods, and the limbs of men are flying through the air. Men stand aghast, while whole blocks and sections of the city—millions upon millions of treasure—fly away toward heaven and are lost for ever. Marble dwellings and princely shops are but blackened masses of smouldering ruins. Banks and insurance offices all together fail, and "the assertion is wrung from the gaping multitude, God was there." God was always there. For ages he had averted the devouring flames.

Man, then, may possess the most consummate wisdom, he may plan the most brilliant schemes of pecuniary profit and personal advancement, and yet he may fail. Like Pharaoh, Absalom, and Haman, men, every where, are doomed to disappointment.

The conversion of men depends upon the pleasure of God. God has provided salvation for all his accountable creatures. He has given to all the power of securing it. He desires that all should have it. And yet he allows some to reject it, while he induces others freely and earnestly to seek it. Every Christian must exclaim with the apostle, "By the grace of God I am what I am." This position is established by the whole history of the church. How often have we seen it in revivals of religion! A solemnity pervades the entire community. The thoughts of men are upon their sins, upon the judgment, upon eternity. The salvation of the cross is transcendently precious. Jesus is the "chief among ten thousand." Christians agonize and angels exult. We look for the conversion of numbers whose prospects seem to be most hopeful. But while some of them wait and reason and doubt and reject salvation, and finally wonder and perish, others, who had seemed to be the most thoughtless and the most hopeless, hasten to the cross of Christ and take the kingdom of heaven by force. And when the question comes, "Why is it so?" the answer is, "Even so, Father; for so it seemed good in thy sight."

In saying that the conversion of men depends upon the pleasure of God, I do not mean that he converts men by almighty power, without the use of means; or that he moves minds and worlds by the same force. Saul of Tarsus was arrested in his course by miraculous power; but he was converted by the Word and Spirit of God. He was made willing, in view of motive, in the day of God's power. He was free and active in his choice of Jesus.

Neither do I mean that he made some on purpose to be destroyed. "As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." It has been truly said that "God will never illumine heaven with his glory, and fill it with his praise, by sacrificing helpless, unoffending creatures to eternal torment. He will never finally punish one until he is perfectly convinced himself, even to the satisfaction of the universe, that he really deserves it." But I do mean that God, by his providence, ministry, church, Word, and Holy Spirit, does, in his mercy, lead some freely to accept of pardon; while, in his justice, he leaves others to reject these same means to their own destruction.

The pleasure of God will be accomplished in the death of his creatures. How strangely and unexpectedly do men die! They guard against the approach of death in one direction and it comes from another. It comes with the cold, the fever, the consumption; with the sun, the rain, the wind; with the storm, the sleep, the insect; with the ride, the walk, the sail. Disease is lurking every where. It is creeping, unseen, over the strongest frames. Men die instantly from the accident, the bullet-shot, the apoplexy. We are in perils every where. Millions sink down, like lead, beneath the stormy waves. Others are floating down our inland rivers, by the side of green banks and singing birds and busy towns. Even there they are wilted by the scalding steam or driven overboard by the devouring flames. Others are journeying in the cars. Without warning there is a sudden crash. The car rushes toward them in fragments. They are tossed in the air like chaff. Cars, baggage, engines, and human bones are crushed together in one hurricane of destruction.

Here is a man for whom the grave is opening. What is he doing? Is he seriously reflecting? Is he deeply anxious? Is he bowed in sorrow? Is he seeking forgiveness with fear and trembling? Is he taking the kingdom of heaven by force? Oh! no, no. Turn here. This mighty throng, with anxious brow and flushed face and quaking heart: they are struggling onward in search of wealth and fame and pleasure. And see *that man.* He has not a moment to think of death. He is in the foremost ranks. He leads the van. He rushes forward. And hark! Those clarion sounds! He is shouting "Victory!" A neglecter of God, a despiser of his ways, what thinks he of death? His companions fall. He hears the sigh, the dirge, the funeral bell. But he is strong. Here is a grave opening before him. He sees it. He turns to avoid it. He tries to leap over it. But a destiny is on him—a strong hand guides him. Like a man pierced on the battle-field, a dart from death's quiver, aimed from the throne of God, reaches his heart. He trembles. He falters. He sinks down into that open grave. He is buried up. The heedless throng tramp down his new-made grave and hurry on. "Yesterday the golden tints of morning were reflected from all his possessions. To-day, midnight's dark and dreary pall spreads its sable folds on every thing he owned."

You, too, will die. Your days are numbered. Your grave will open. The time and the way of your death are already settled by the pleasure of God. The breath of your nostrils is in his hands. When you breathe, he gives you the power. That power will fail: those lungs will cease to heave, that heart will cease to beat; and you will die—die in God's time, die in God's way.

Rem. 1. This is a most delightful doctrine to the Christian. You remember the time when you were bound in the chains of sin, and were dragged onward as a slave of Satan. God in his sovereign pleasure has broken those chains and brought you deliverance. You will still have conflicts and trials. You may meet with poverty, loss, and derision. You will pass alone through the valley of death. How sweet to lie in the arms of Jesus!—to see his smiling face—to hear his soothing words, "My peace I give unto you!" Through all your course it is a source of unutterable delight to your soul that God will do all his pleasure.

We see nothing in this subject to discourage the turning penitent. The teaching of the whole doctrine is, that the result of all your business is in the hands of God. Do you, therefore, give up business? Do you relinquish all efforts to acquire property? Or do you labor on, trusting in God for success? You trust and toil on, though God has not left a single promise that your wisest and brightest plans shall positively insure success.

Your encouragements in seeking Christ are infinitely superior For here God does promise; that is a part of his glorious sovereignty—the corner-stone of his immutable government; he does promise everlasting salvation to your soul, if you believe on Jesus. He has not said that you shall surely be rich if you strive ever so industriously; but he has said, Seek and ye shall find, repent and you shall be forgiven. Is that bad? Is that discouraging? Is that reprobation? God's sovereign pleasure is a system of mercy —mercy through Jesus Christ. It is all mercy. "There is not a drop of reprobation in it." If you resist it, and fail of heaven, is it not your own fault? Can you reach perdition without passing directly by the cross of Christ and the open gate of heaven? Talk, then, as we may about decrees, and election, and God's sovereign pleasure, we shall never perish through any fault of God's.

We see the unreasonableness of opposing the sovereign pleasure of God. Should he not rule what he has made and what he sustains? Men, says a distinguished divine, tell how God ought and ought not to govern. "*Men* form schemes of providence and plans of government opposed to God. But what are they opposing? Thoughts of the great Eternal—plans of an infinite mind that fill eternity—projects that are marching on and on, while a hundred generations of these poor simple creatures are swept from the earth and lie mouldering with the worms of the dust." Is not God able to rule his kingdom? Then who is?

Is not He who "layeth the beams of his chambers in the waters, who maketh the clouds his chariot, who walketh upon the wings of the wind," strong enough to govern? Listen to his voice in "the hurricane's wrath, the thunder's roar, the volcano's flames, the ocean's surge, the planet's circuit." These are but mere whispers of his omnipotence. Can all the mad and riotous spirits on earth muster a force that he can not instantly crush? Can all the turbulent fiends in hell raise a tumult that he can not instantly quell?

And does he not know enough to govern?—He who knew the end from the beginning, and pierced time's vista through at a glance. Is he not wise and just and merciful enough to rule? When this earthly paradise was spoiled by sin, he consummated a scheme for saving earth's apostates by sacrificing Heaven's Beloved. Should we govern better?

The murmuring Jews once dictated to him about food. He gave them their desire, and they perished. So at this day. Men storm with wrath, and sigh with disappointment, when frustrated in their plans, when those very plans would have destroyed them. I have known a family murmur at God because they were detained in a journey, when all who went on were either burned or drowned. I have known a man rave with wrath at a disappointment that resulted in his conversion. I have known a sinner who quarreled with the decrees of God. But if the infinite Jehovah had not been absolutely bent on mercy we never should have known but one decree, and that would have been, wrath instant and wrath eternal upon every revolting rebel.

I have known a man curse the God who made him, and long to hurl him from heaven's throne. And yet had any but a sovereign ruled he would never have writhed in anguish over his sins. He would have slept profoundly that night when he tossed and groaned under the crushing weight of God's burning curse. He would have been madly driving to perdition that morning when his proud heart melted before the cross of Christ. He would have been awfully stupid or wildly alarmed that night when, with an angel's ecstasy and a seraph's rapture, he sweetly died, and slept in Jesus. Yes, but for God's sovereign pleasure, his eternity would have been one long, unending scene of accumulating, torturing anguish. But now his fingers sweep the lyre, his rapturous voice shouts the chorus, and his bursting heart pours forth its wealth of love to that infinite Sovereign who hath done all his pleasure.

Beloved hearer, do you object to the will of God? You can not prevent it. And why do you resist it? Is it not his pleasure to do you good? Do you take his countless favors and forswear your allegiance? Is this manly? Is it noble? How futile and fiendish is this resistance! Do you still adhere to it? Then, "Suppose," said a saint now in heaven, "suppose you come now and deposit here upon this altar all that you have ever received from God. Here lay down your food, clothing, intellect, knowledge, wealth, friends, all, all that you have from him, and thus fly away, *alone*, to some wildly-rolling orb, and govern yourself." But so long as you live in his Godlike image, and hear of his loving Saviour, and grasp his infinite bounties, let your heart and voice go up in that sweet melody of heaven: "Hallelujah! for the Lord God omnipotent reigneth."

THE PRAYER-MEETING.

Prayers for our Country.

PERHAPS there has never been a period in the history of this land when so much prayer was offered up to Heaven, to that Almighty Being who hears, and who can, in his own time and way, answer prayer, as in these days of deep public anxiety and concern. The day, the hour almost, in the mighty struggle of two armies has come for the mastery and the victory one over the other. The crisis is solemn—it is tremendous. But all is in the hands of God. Ministers and pastors feel it. Christians feel it. Parents and relatives who have brothers, sons, and fathers in the army feel it. They know not the day nor the hour when these loved ones may fall on the battle-field to rise no more. Hence earnest prayer ascends from the pulpit — from the prayer-meeting—

from the family altar—from the closet, that God would hear and answer and save. There is a strong faith that God will hear and answer these earnest supplications, and speedily put an end to this dreadful state of things and this fearful rebellion. So may it be in God's own time and way. Let all praying ones plead earnestly for this most desirable result, and to God be all the praise.

Prayer, Providence, Business.

UNDER the laws of Providence life is a probation; probation is a succession of temptations; temptations are emergencies; and for emergencies we need the preparation of the safeguard of prayer. We have duties which are perilous. We meet surprises of evil. We struggle with a wily adversary. We feel perplexities of conscience, in which holy decision depends on the mind we bring to them. We encounter disappointments which throw us back from our hopes rudely. We have difficult labors, in which we sometimes come to a "dead lock;" we do not know what to do. We have an *unknown* experience opening upon us every hour. We are like travelers in a fog, who can not see an arm's-length before them. Providence is thus continually calling for the aids of prayer; and in a soul which is keen in its vigilance, prayer will be continually responsive to providences and anticipative of them.

Are there not, in the lives of us all, moments when, without the formality of retirement to the closet, we feel *disposed* to pray? We are conscious of special attraction toward God. Perhaps with no obvious reason for "looking up" now rather than an hour ago, we *do* look up. "We *feel just like praying*." It is as if we heard heavenly voices saying, "Come up hither."

There is often a beautiful *alliance* between providence and grace in these experiences. A Christian who will be studious of his own history will probably discover that often the *occasions* for such fragmentary communings with God follow hard upon these secret incitements to them. Emergencies come soon for which they are needed. The Holy Spirit has anticipated them, and sought to forearm us. Providence and grace thus hover over us, not far asunder.

Pardon and Peace.

A PRISONER, who held a high position in the world, and was a great favorite with the king, was one day brought before the judge, charged with a very great crime. He took his place at the bar with the utmost coolness, and looked at the judge and jury and the crowd of spectators as calmly as if he were surrounded by his friends in his own house. The trial began, witnesses were called up, and gave clear evidence that he was guilty, but still he remained as calm and unmoved as ever. There was not the *least* emotion visible on his countenance, but, on the contrary, his face wore a smile. At last the jury came in, and, while everybody held their breath, pronounced the verdict of "Guilty." In an instant every eye was turned toward the prisoner to see the effect which the sentence would have upon him. And, just then, he put his hand into his bosom, and laid on the table a *pardon*—a full, free pardon for all his crimes, sealed with the royal signet. *This* was the secret of his peace, *that* was what gave him coolness and confidence in the dreadful position of a prisoner before his king.

Now, just such peace and calmness may we have in the judgment-day, before the great white throne. Jesus our Saviour has died to pay all our debts, and to take away the sins of the whole world, and he tells us all, that he will give a a full, free pardon, sealed with the signet of the King of kings, if we will go to him in faith, and ask him for it. And, therefore, if we go to Jesus *now* and tell him that we want this pardon very much, that when we stand before the great white throne we may not be condemned, and cast into prison, he will give it to us. But if we do not go to him, and do *not* get this pardon, then the judge will deliver us to the officer, and the officer will cast us into the dark and dismal prison of hell.

Do the Work of an Evangelist.

You are the pastor of a church. This exhortation may be made to you. You can do this if you will. Try to preach as well as the itinerant evangelist. You can not practice his arts; you can not captivate by novelty, like him; but you can learn and practice expedients in making your sermons and in preaching, which will arouse the attention, and help you in making deep impressions. Try to interest the people more by your preaching. Determine that you will be a good preacher. Break up the old monotones; vary your subjects more; make your manner of preaching a subject of self-examination and prayer. Many a fault of elocution comes from a wrong state of mind and heart. You can create such an interest in your preaching that people will come to meeting expecting to be interested and moved. Do what you would if you were a popular evangelist, being as you are, a stated pastor with a pastor's influence and advantages. We are not so much an earnest ministry as we should be. Next Sabbath let us try to interest the people more, please them to their edification, gain their attention, make the church feel that God has visited us, and is about to visit them. Unless we as pastors do the work of an evangelist, there will be some plea on the part of evangelists to come and do it for us. We know of no better word of exhortation for a pastor to bear in mind than this: Do the work of an evangelist. He can do that work, and much more which an evangelist can never do. Blessed honor and privilege, to be the pastor of a church, a stated minister of a people! Let us make full proof of it.

Commit Yourselves.

It is not always best to commit yourselves on every thing. In some things it is policy, nay, duty, to keep your own counsels. It might do more harm than good to disclose them. But it is not so in religion. You should always be ready to commit yourselves on the Lord's side—to "give a reason for the hope that is in you." It will strengthen your purpose — your character — and make you a bolder, better Christian; and it will be a great means of doing good to others. You should thus hold up the cross of Christ, and throw your influence on the right side.

THE NATIONAL PREACHER.

Vol. XXXVIII., No. 7.] JULY, 1864. [Whole No. 933.

SERMON XIV.*

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A PLEA FOR THE PREACHING OF CHRIST IN CITIES.

"And the disciples were called Christians first in Antioch."—Acts 11 : 26, last clause.

From a remote antiquity the site occupied by the city of Antioch had been recognized by those who observed it as suitable for the seat of a large commercial town. Lying at the north-eastern corner of the Mediterranean, almost exactly in the angle which the coast of Syria, running northward, there makes with the coast of Asia Minor, running eastward—only separated from the sea by a fruitful valley, twenty miles in length, through which flowed the river Orontes, navigable for the boats and vessels of that day, and having behind it the winding valley between the ranges of Taurus and Lebanon, through which alone, for many leagues, the trade of Asia could find access to the coast—it was marked out by nature for the uses of commerce, and the establishment of a centre of traffic and of wealth. And the wit of man was not slow to detect this, or the enterprise of man to avail itself of it.

Antigonus laid the foundations of a town, three centuries before Christ, not far from where Antioch was afterwards to be. The Greek kings of Syria who succeeded him—instructed, it was said, by sacred auguries, and obeying the indications of an eagle's flight, which had borne a part of the royal sacrifice to some cliffs overhanging the valley and the river — changed the site as well as the name of the town which Antigonus had not finished, established there their capital, and rapidly developed it into a gay and stately city, numerous in population, rich in resources, echoing with industry, thronged with trade, and early conspicuous for its luxury and splendor. By the Romans, when they had dethroned the Seleucidæ, and converted their kingdom into a province, this city was still further enlarged and enriched; till, in the age of Augustus, preceding the time to which the text carries us, it was described by Strabo as including already four separate towns, each of which was important and opulent. By Antiochus Epiphanes the fourth of these had been added to the others. A temple to Jupiter Capitolinus had been built upon one summit, and a citadel on another; the ground had been levelled at the foot of mount Silpius for a superb imperial street, extending four miles across the breadth of the town, under continuous colonades; and all the expanse of palaces and squares had been enclosed in a fortified wall. By Pompey it had been made a free city, and such it continued until the reign of the first of the Antonines. Cæsar had built in it an aqueduct and a basilica. Under Augustus, in the day of the geographer, a gay and brilliant suburb to it had been completed by Agrippa. Tiberius likewise contributed to the restoration of those parts of the town which already were ancient, and the improvement of the modern. And even Caligula, that most desperate and brutal of imperial profligates, whose name had become in his own time the synonyme for every insane atrocity, before the dagger relieved the world of his detestable presence had also left his monument at Antioch, in an aqueduct and baths.

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*Preached before the Young Men's Christian Association of New-York, at their Twelfth Anniversary, May 8th, 1864.

So stood the city—" the beautiful Antioch," as the Greeks already had learned to call it; the " Queen of the East," as Pliny names it—'almost an oriental Rome,' when Paul, as summoned from Tarsus by Barnabas, went thither to preach.

The population assembled in it was of course most various, embracing representatives of many peoples. From the first the Jews—in the impulse of that new desire for traffic which, after their return from the captivity in Babylon, had carried them abroad into all the great cities—had settled at Antioch in large numbers; so large, that already in the day of St. Paul they were allowed to be governed by an ethnarch of their own, and to enjoy an equivalent political privilege to that of the Greeks. The Greeks, meantime, in that spirit of restless and inquisitive activity which contrasted on the one hand the Egyptian immobility, and on the other the habitual reserve and dignity of the Roman, and which made the Greek the merchant, the sailor, and the colonist of many countries in the centuries before Christ—the Greeks had firmly established at Antioch their arts, their trade, their festivals, their religion, and had made it as much a Hellenic city as was Ephesus or Smyrna; almost as much so as was Athens itself. The Grecian ideas and habits prevailed in it; and the Greek nature, fastidious but unchaste, always more solicitous for elegance in form than for truth and purity in precept and character, and which seems to have run to excess of riot as it roamed more widely from the ancient seats of its traditions and its ancestors—this, to a great extent, moulded the society and fashioned the forms of Antiochene life. It made that life brilliant and picturesque, but sensual in its philosophy, essentially atheistic in its faith, and profligate in its customs, almost beyond the sad and famous example of Corinth.

But these were not all of the residents at Antioch. They who had come from the Euphrates or the Indus on their immense journeys, with ivory, pearl, spices, silks, ebony, and precious stones, not unfrequently remained there when their traffic was accomplished, and added to all the other elements assembled in the city their oriental lassitude and passion. From the west also, as well as from the east, it derived continual increase of numbers. The capital of one of the great Roman provinces, the residence not of the governor alone, but of other officers of the imperial government, often was fixed there; and the beautiful softness, the proverbial evenness and healthfulness of the climate, drew many after them, who came also from the west, for health or pleasure. Emperors themselves admired the charms of the brilliant town, the 'Gate of the Orient;' and almost regretted, in view of its bright and singular beauty, that the claims of state compelled their residence in the prouder metropolis. Cicero spoke of it, before St. Paul's day, in his defence of the rights of Archias, as a city already long celebrated and rich, abounding in learned men and most liberal studies; and again, when thundering against Verres and his crimes, his majestic invective softened into music as he spoke of the extent and opulence of the kingdom of which it was the capital, and of the exceeding grace and splendor of the royal gifts brought from it to Rome.

Amid such a population, in such a climate, luxurious and enervating, with the vast wealth collected at this centre, and with all that was selfish and sensual in man's nature as yet untouched by the power of the Gospel, the general aspect of the social and public life there developed may be easily anticipated. The manifold rites and shows of heathenism were constantly exhibited, in their utmost viciousness, and their utmost pomp. Nowhere else was the theatre more splendid. The races, and all the athletic games which were cherished by the Greeks, were celebrated at Antioch—at first at intervals, and afterwards regularly—at the public expense, with a magnificence not surpassed on the plains of Elis, or on the great Isthmus. They drew to themselves immense assemblages, and became the scenes of riotous festivity. All ornaments and appliances of the most sumptuous and extravagant epicurean life were there copiously collected. A revenue of thirty thousand pounds, derived from the legacy of one wealthy Roman, was annually applied by the government to the public pleasures. Opulent citizens offered liberal largess to him who should invent or import a new luxury; and the panders to pleasure, of every kind, flocked thither incessantly.

Superstition, as well as sensualism, found its votaries at Antioch; and the steps of those who claimed to declare the Invisible to man, crossed everywhere in the streets the pathways of those who sought to make the present city a paradise of every earthly delight. There were Chaldean astrologers, with their astrolabes and horoscopes; there were Jewish impostors, and professors of sorcery; there were dancing-girls from Persia and Egypt, artists from Greece, athletes from Italy, comedians, pantomimes, singers, wrestlers, the servants of luxury, the priesthood of lust, from every land. And there, in the suburbs, amid the thickets of laurel and of cypress, was that grove of Daphne, 'full of harmonious sounds and aromatic odors,' which Gibbon has described with pleased and lingering luxuriance of phrase, where the most continuous and unlimited licentiousness was prompted and enjoined as an ordinance of piety; where genius and wealth and religion had conspired to make the most delightful sceneries of nature, embellished with the finest and costliest trophies of the later Greek art, a very shrine and temple of perpetual vice.

It was to this city, the very centre of heathenism, the very metropolis of splendid shows and of sensual joys, the Paris of the old world, without a single one of the names, institutions, sciences, humanities which have given a dignity to the Paris of the new—it was to this city, apparently so utterly and essentially opposed to all purifying influence, so characteristically antagonistic to the Gospel of Christ, that Paul had come, at the summons of his friend, to preach that Gospel; and here, as we are told, they who believed and companied with him were first called "Christians." It is easy to see how the name arose, and why at that precise point of history it first appeared. It was given undoubtedly as a name of derision; and it is natural to remember, in connection with it, that the inhabitants of Antioch were noted in the old world for their scurrilous wit and their fondness for nicknames; traits from which emperors themselves sometimes suffered, and of which, so late as three hundred years after, Julian the Apostate was made keenly sensible. The name, whose early element of reproach has been long since dissociated from it by the progress of the world, was given at just this time to the disciples, because the rapid extension of Christianity, and its progressive interior development, gave occasion for some name by which to describe the new teachers and worshippers, and this was the one most readily suggested.

So long as the apostles had preached to the Jews only, and had sought to convert those of their own race to faith in Jesus as the promised Messiah, there was no need of a special name whereby to describe them. They were naturally recognized by both Greeks and Jews as only a new sect within the ancient Hebrew people. And that habitual and contemptuous aversion which other peoples felt towards the Hebrews was probably but intensified, where it was not displaced by utter ignorance, towards these obscure sectaries. But when they began, as now openly at Antioch, to preach to the Greeks and Romans also, and to gather converts from every nation as fast as they could reach them, admitting them to all the privilege of their communion without the initiatory rite of circumcision, and valuing the Gentiles who believed in Jesus far more than the Jews who rejected and had murdered him—when they began even to turn away from the latter, and to treat them as voluntary outcasts and exiles from the covenant of God's promise—then it was apparent that a new community was there coming into being; a community differing essentially from the Jewish, in embracing all those who recognized and accepted Jesus as the Lord; a community differing, if possible, more palpably from all heathen societies, in the majesty and spirituality of its doctrines, and the beautiful but severe purity of its rule. And to this community, peculiar and aggressive, organized by its own law, pervaded with its distinctive life, and seeking to extend itself in every direction where travel reached and human hearts and minds were active, was given the Name which was caught from the word that was oftenest on the lips of those who belonged to it.

It was given, it would seem, by the Romans at first; since it is formed after their manner, and since the Jews would never have allowed the prophetic word Christ—which had to them, as it has to us, a sacred significance—to be used in such derision. They had a name too for Paul and his associates, which made this superfluous. They called them "Nazarenes;" and a scornful hiss was on the lip of each Jew as he uttered the word. But as from Herod Herodian came, so from Christ came in like manner Christian, to heathen lips; and doubtless the populace of Antioch caught it, as giving them a new momentary sensation, and Syrian, Greek, and Roman alike became rapidly familiar with the term of reproach. It was to them not morally so offensive as the name of Jesuit is to us; but loaded with a dislike yet more prompt and utter, and a contempt more complete, than this awakens. And the wildest dream of drunkenness or delirium could hardly have seemed to them so incredible as the thought that that name should in little more than two centuries and a half become the supreme title of honor of the Emperor of the World; that the religion it represented should have subordinated the state to its maintenance and extension; and that the word from which came the title whose sneer was so titillating, represented in a mystic monogram, enclosed within a crown of gold, and borne on the top of a cruciform standard, should be revered by imperial armies, and dreaded by their enemies, as the sign by which the empire conquered.

It was an early instance, followed since by multitudes of others, in which the ribald wrath of man was made to praise the very King whom it sought to dishonor. And looked at thoughtfully, the little fact seems almost to hold in it a prediction of His triumph over all opposition, and the progress of the world towards His millennium.

But passing now from the special consideration of the facts reported to us by the text, you observe that we have in it an incidental but distinct illustration of the primitive method of evangelizing the world. The first disciples and teachers of Christianity TAUGHT IN THE CITIES; and they there PREACHED JESUS AS THE SAVIOUR OF THE WORLD, with such energy, zeal, and faithful persistency, that they took from this fact their very name among men. These are the points of general truth suggested by the text, and these are the points on which for a little I would detain your attention.

THEY TAUGHT IN THE CITIES. Take Paul's career, in illustration of their method.

At first at Damascus, near which he had been converted, he had naturally remained, both learning and expounding the new truth which had mastered him, and of which he was to be so noble a minister. Thence, after his prolonged sojourn in Arabia for meditation and study, he went to Jerusalem, that there the fierce and passionate persecutor who had haled men and women, delivering them to prison for Jesus' sake, might publicly avow his allegiance to that Jesus, and admonish the nation of his claim on their reverence. From thence, being repulsed by the instant and intense animosity of the Jews, he departed to Tarsus; and thence, at the solicitation of Barnabas, he now came to Antioch, and abode there a year with the disciples, teaching and preaching. His first systematic work as a minister was thus performed in this city, in which 'the lively licentiousness of the Greeks was blended,' says Gibbon, 'with the Syrian softness,' but from which, nevertheless, Nicolas the proselyte had been taken before as one of the seven almoners or deacons, in which the Gospel had been preached by the disciples who were scattered abroad after Stephen's martyrdom, in which the Greeks as well as the Jews had heard its message, and in which Luke was already preparing for his subsequent work as the apostolical historian.

From this city Paul went forth on his first extensive missionary tour, and hither he returned when that was completed. His second journey, on the same great errand, was here in like manner commenced and ended. And the same populous and profligate capital, now no doubt in all its parts familiar to his eye, was again his starting-point when he entered on that third tour, whose termination he found in the two years' imprisonment at Cesarea. On these very tours for spreading the tidings of Redemption through the earth—all prepared for them as that was by being subjected to one Roman power, and being instructed in one refined language, and by having outgrown every system of heathenism—he preached chiefly in the CITIES. He did not neglect, indeed, the remote rural districts through which he passed. He taught, rather, everywhere; and with the same fervor of argument and appeal, the same admirable aptness and fulness of illustration, with which he preached at Athens or at Corinth, he taught in Galatia, Phrygia, Cappadocia, in the little obscure villages of Lycaonia and of Mysia, among the passes and over the plains of Macedonia certainly, and at length perhaps of Spain. And everywhere he unfolded the true nature of the Gospel, and brought the pressure of his exuberant emotional nature, and of his magnificent intellectual force, to turn men to God as revealed in his Son. But still chiefly in the CITIES he proclaimed Christ's salvation.

At Salamis, and at Paphos, at Philippi, Thessalonica, in the agora and on the rocky Areopagus at Athens, at Corinth, where he abode a year and a half—that wealthy, brilliant, and voluptuous town, the ornament by its splendor, but the scandal for its viciousness, of the world which was enchained by its fascinating lusts; at Ephesus, at Cesarea, again at Jerusalem, again at Corinth, last of all in the imperial city, the great metropolis of learning, fame, riches, power, which drew to itself the obedience of the world, and gathered its tributary streams from all provinces—at each in turn, at this finally, Paul preached to men the Gospel. The intervals were few in his crowded life in which his voice was not heard in some city of the empire. Of the four great centres of the earliest churches, Jerusalem, Alexandria, Antioch, Rome, we instantly associate him personally with three, and through his companion Apollos with the fourth.

And the reason for this his method is obvious. It was not a purposeless or fortuitous thing. It was the result of a divine plan, whose wisdom was illustriously shown in the issue. It was not that the souls assembled in the cities were more precious than those which were sparsely distributed on the slopes of Lebanon, or in the far sequestered valleys where herdsmen tended their flocks in Galatia. It was not merely, though it may have been in part, because he preferred the stir and enterprise of a city like Corinth, to the monotony of village life; or because in the cities vice rose to a fiercer and more riotous exhibition, and challenged more defiantly his intrepid assault. But it was also, chiefly, because at these points, the foci of the state, he met the concentrated energy of heathenism, and encountered representatives of all opinions and manners from all parts of the earth. At them therefore the impression of his truths was most immediate, while from them he could distribute his influence across all lands. The man who was speaking at Lystra or Derbe was speaking usually to those alone who immediately heard him. His words might fall indeed on the quick and responsive mind of a Timothy, who should afterwards repeat and widely proclaim the Gospel they declared. But except in some such extraordinary case, the instructions of the apostle were there limited in their reach to the audience before him. But the man who was standing on the isthmus at Corinth, touched the west and the east; reached Rome with one hand, and Ephesus, Antioch, Alexandria with the other. The man who was speaking from Mars' hill at Athens, had the world for his audience; and when he declared, amid the perfect splendor of those temples before whose very blackened ruins art still bows, that God, who made the heavens and the earth, and who made all the nations of the earth of one blood, dwelleth not in temples made with hands, although they be venerable and beautiful as these, the temple of Theseus and the temple of Mars, the Erectheion and the Parthenon, he was uttering a truth which was certain to be scattered, by the minds which received it and the schools which were before it, for the whole earth to hear. The impression of a scene so eminent as that would never pass afterwards from the thought of mankind. And the truth thus uttered, circulating along the manifold lines of intercourse and of commerce, would not cease to appeal to human hearts till history itself had ceased to be written.

Therefore it was that wisely and well the great apostle took CITIES for his pulpits, and preached in them, chiefly and first, the Gospel which he proclaimed, and which he sought to make universal. And the fruits of this are seen in the rapid extension of the domain of

Christianity, which, before his death, within thirty years from the date of his conversion, from being apparently a mere schism among the Jews, had shown itself a separate and world-conquering power, and had as such become recognized and feared, wherever it was not hailed and accepted. At first it was a heresy at which Pharisees sneered; at last it was a power with which Emperors had to grapple, and before whose onset their tyrannies went down into bloody destruction. And in part this was owing to the method of the apostle. To strike at the centres of trade, of population, of fashion, and of influence—at the points from which all forces radiated, and where one standing could touch the whole series of interlinked provinces—this was not Paul's method alone. It was the wise and inspired procedure of those who wrought with him. And for all time their example remains to those who in faith and in works do follow them.

Antioch itself, that most luxurious and licentious of towns, became the mother of churches for Asia. Ignatius, its chief pastor, represented its faith in the Roman amphitheatre. Chrysostom was born in it, and trained in its schools, and disciplined by the austerities of the hermits who surrounded it, to be the bishop of Constantinople. In the reign of Theodosius, its Christians numbered a hundred thousand. A peculiar school of theology sprang up in it, stimulating to more thorough study of the Scriptures. Its liturgy divided the East with that of Alexandria. It was read and sung, and its canticles were chanted, throughout the provinces inhabited by Greeks. The influence of its patriarch was recognized and felt from Byzantium to the Euphrates.

The primitive disciples taught in THE CITIES; and at each of them they PREACHED CHRIST: with such earnestness and constancy that they took from Him their very name among men. That Jesus of Nazareth, whom Pilate had crucified, was the very Messiah of ancient prophecy, the proper King and Lord of the world, through whom Israel was to rise to its spiritual supremacy, and in whose reign the whole earth should be blessed; that having from the beginning shared the glory of the Father, He, by a true and divine incarnation, had come into the world to manifest God to it, and to introduce into it a new principle and power of spiritual life; that in his words God's wisdom was revealed, and in his miracles, God's omnipotence; that by his mysterious suffering and death, atonement was made for human sin; and by his resurrection from the dead, the gates of heaven, opened before, were shown wide open, and the luminous pathway to them revealed, along which all who believed him might follow:—this was the substance of the teachings of Paul, and of all the apostles. It was not the Church, and its authority, which they preached. It was not a system of scientific theology. It was the story of the Divine Lord. In it were those transcendent facts—surpassing all fancies and dreams of men, making the very Hebrew expectation, to say nothing of the heathen, look dull and dark before their splendor, exalting the world to new relations to higher spheres, inaugurating an era glorious and final in the history of mankind—in it were these facts, which at first had softened and quickened their hearts, and inspired their minds, and which afterwards they proclaimed as the means of converting and transforming the world.

The philosophy of human nature, and of the Divine being and government, which was indissolubly associated with these facts, and which on the one hand interpreted them, while equally on the other illustrated by them—this, also, was involved of course in their teachings; and its complete and clear exposition constitutes a large part of some of their epistles. But still the facts themselves were their chief theme; to which they ever returned with joy, from which they derived their most stimulating motives, which they found most effective over men's hearts. And therefore they proclaimed them. Before philosophers and soldiers, before governors and the populace, on the crowned and glittering heights of Athens and on the level beach at Miletus, before Paulus, before Felix, and at Cæsar's tribunal, Paul preached of Christ. It was the theme which occupied his soul from the hour when he saw the glory out of heaven, and heard the words in the Hebrew tongue, till the hour when he joined with prophets and psalmists in the song of the Lamb. And in the last epistle which he wrote, just before he was beheaded, to the youthful Timothy, his son in the gospel, he could say, as he looked back on all the course of his earnest ministry, rough with the toils and manifold vicissitudes of an arduous experience, yet brightened all the way by his love for the Master: "I have fought a good fight; I have finished my course; I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which THE LORD, the righteous Judge, shall give me at that day. And not to me only," he adds, in that spirit of boundless benevolence which never forgot his brethren of mankind, "and not to me only, but unto all them also that love His appearing." His noble course of wise endeavor thus nobly ended, he went from the city which Nero ruled, to the new Jerusalem in which Christ was the Lord; from the prison to the palace; from the service of Christ, to His vision and reward.

In both the particulars which I have thus indicated, and which are suggested by the record of the text, the example of Paul, and of the teachers associated with him, demands, my Brethren, our imitation. And speaking to-night to this Christian Association, on its twelfth anniversary, I have thought of no theme more pertinent, more important, or more practical than this. As they did who were earliest the representatives of Christ, in a world which was set in antagonism to him, and in which all the powers of evil had gained such vast and fixed ascendency, so we who follow them, in these later ages, and in these remote lands, must continue to do, if we would fulfil our duty to the Master, if we would make his Gospel of truth supreme in the earth. We must preach of HIM, by lip and life, by word and book, in churches and through charities, publicly and in private; and must preach Him IN THE CITIES, to which God has brought us, and in which by his providence our residence has been fixed.

We must preach Him IN THE CITIES; for nowhere else is the need of this greater, and nowhere else are the opportunities for doing it more numerous and inviting, and from no other points on earth will the influence of it extend so widely. A new sense of responsibility, and of privilege as well, should be born within us, and should quicken our hearts, as we contemplate the fact.

All the causes which conspired to build up CITIES in the day of St. Paul, to make them powerful as the agents of civilization, or splendid as its exponents, are now operating, remember, with greater energy, celerity, and extensiveness; and are coming to their result in towns more brilliant, and more influential, and hardly less vicious, than those in which his ministry was performed. Take this metropolis in illustration of the truth.—Where the narrow Mediterranean spread forth before Antioch, there stretches before us the expanse of an ocean, to the men of that century terrible and unsearchable, but which, in all its coasts and islands, in the coral reefs that rise through it, in even the sunken rocks which it enfolds, is now known to navigation. And not this only: there spreads forth also, connected with this, that other mightier and less turbulent sea which heaves its tides across three sevenths of the circumference of the globe, and washes shores to which the arms of Antigonus or Antiochus, of Augustus himself, had never sent a single rumor. All the world is thus opened to that out-running enterprise which here has its seat. Every fourth day through the year there come to us voices from the whole area of the inhabited earth. The political, commercial, and social influences which here are established, send abroad in reply their powerful impression.

We have the most marvellous apparatus of instruments with which to assist and to consummate these tendencies. Instead of the few and timorous boats which tardily descended from Antioch by the Orontes, till they tremulously tossed on the Mediterranean, there go from us with every morning those statelier ships that shall wrestle with seas and wildest winds, and from the contest come out unharmed; there go those almost animated ships, more tireless and swift than the old triumphal chariots of the games, within which pants that swarthy giant who rears so much of all that is proudest, and moves so ceaselessly all that is swiftest, in our civilization. And instead of the solitary pass of the Taurus, along whose narrow and rocky defiles the caravans descended to bear to Antioch their scanty burdens, there flow to us through liquid channels, hollowed by man or framed by God, there rush upon us, over ways made level and smooth as floors, in caravan-trains whose tread thunders equal and steady as a star's, from all the expanded districts and states that make the interior, their exuberant wealth.

Here then shall grow—it is inevitable, my Friends, we see already the presages of it—more swiftly than at Antioch, a population more vast, heterogeneous, mighty, and far more effective on the destinies of the world. From every land shall come travellers to this centre. They come already; from Indies, whose messengers never found the Greek cities; from regions more remote than Tarshish and its isles, or far Cathay. From Southern spice islands, where winds breathe balm, and the heavens sparkle with a tropical brilliancy; from polar snows, where freezing winds chase wild beasts to their lair, and congeal the currents of human life; from both alike they come to us, and daily jostle in our thronged streets. More rapidly, and more variously, shall this great centre be filled with its inhabitants than was possible anywhere before Christ came; till millions shall be needed to compute the population which hardly two generations ago was sixty thousand. Irishmen, Englishmen, Scotchmen, Welshmen, Frenchmen, Germans, Spaniards, Portuguese, Italians, Switzers, Danes, Norwegians, Russians, Hungarians, Turks, Syrians, Egyptians, Chinamen, Africans, South Americans, Sandwich islanders, Singalese—all these are included to-day among the multitudes to whom this city gives room and rest; while the eager and teeming American people, from east and west, from north and south, throws in each year fresh thousands to increase them. Already, it has been estimated, that eighty dialects are spoken in this democratic air; and in six of them, at least, daily or weekly newspapers are published, which have ready sale and a wide circulation. Idolatries have their shrines here, as well as Christianity. The Chinese joss-house confronts the church; and the costumes and the customs of far-scattered tribes are equally familiar upon our streets.

Nor only in population are these cities to grow thus; are they beginning to exhibit this vast augmentation. In wealth too, in splendor, in all that can minister to luxurious ease, and all that can tempt or stimulate appetite, in all that can nurse the viciousness of men, in all that can give commercial power, as swift and great shall be their increase. You see it already. Amid these very years of war the surge of wealth rolls out around us, square after square; and the crests of that wave are mansions so splendid that the princes of Antioch might well exchange their palaces for them. All wealth must be accumulated under free, democratic, and commercial institutions—where production goes on incessantly and most widely, where labor is honorable, where invention is tireless, and where the government of beneficent laws is equal and uniform—all wealth must accumulate with a speed, to an extent, impossible in those ages when war was the rule and peace the exception, and when the capricious tyranny of the despot might at any time interrupt with confiscation and robbery the most orderly progress of the family or the state. Even temporary reverses, which check this advance, and seem to threaten its arrest, are only as rainy days in summer, which howl through the leaves for a little time as if winter had come again, which make the gardens shed their blooms, and corn-sheaves droop their silken tassels, but which pour a fresh vitality through nature, and bless it by interrupting a too withering glare. With only too great rapidity and abundance shall wealth accumulate at these thronged centres of modern commerce.

And with it shall come also art and invention, in their harmonious and connected departments, to be the ministers and interpreters of its tastes, and in turn to train it to finer issues. Institutions of learning, academies, universities, collections of art and every science, libraries, museums, professional schools—all these shall be gathered, not instantly, but gradually, by a law that is spiritual, and yet that controls the forces which it affects as the rule of gravitation draws the stream towards the sea; until immeasurably more ample in all the apparatus and equipment of society shall be these cities, than were any of the age in which Paul preached; and far more influential, wherever the relations of their commerce extend.

Remember, then, how the supremacy of thought over military force is characteristic of our civilization—except in times of rebellion like the present, which have not been before, and which shall not be again till the continent sinks, when the last cannonade which already has commenced shall have signalled their end;—how the ballot takes the place of the bayonet and sabre, and the press is instead of squadrons of cavalry. Remember what means of distributing thought we have and use, of which the ancients had no conception; how every ship that swings out to the main from yonder piers may bear whole armories of the thought of this land, of the thought of this age, between its decks. Remember how languages are being reduced to alphabetical form, more than two hundred of them having already some literary resources; and how interlaced these languages are becoming, so that now most distant and dissimilar nations have certain common forms of speech, while our own ancient English tongue is swiftly gaining a prevalence on the earth even wider than the Greek had when Paul preached in it. Remember these things, and you see at once how mighty and how wide is the power of these CITIES.

And then remember that behind these instruments and vehicles of thought there stands a people, the majority of it—unlike the mixed and sensual mass of Greeks, Romans, Syrians, Jews, who made the majority of the population of Antioch—united in the sentiment of the authority of justice as between man and man, in the sentiment of reverence for liberty as man's birthright, and of reverence for Christianity as God's revelation, and eager to inform and to transform the world through these ideas; and you see again what an eminent pulpit this metropolis is, in which and from which to preach Christ to mankind. He who preaches Him here, preaches to India, China, Japan, to Kamtschatka and Labrador, to the Society islands, to Borneo and Siam. He sweeps not merely that "many-nationed sea" the Mediterranean; but round the world, on every coast, is felt the far vibration of his influence. 'Not an axe falls in the American forest,' said the English statesman long ago, 'but it sets in motion a shuttle in Manchester.' Not a voice speaks for Christ, we may say as well, in these central American cities, but its echo is heard, sometime or other, wherever the shuttle sends its fabric, wherever the traveller pierces the jungle, wherever the dawn of a Christian civilization begins to disperse the heathen night.

And, finally, to complete this series of suggestions, remember the peril, as well as the privilege, which comes with such vast congregations of men, diverse from each other in origin and in habit, only drawn together by the common attraction of ambition for wealth, and with the force of sin in each perhaps trained and invigorated by his contact with others. The lesson we consider seems then doubly emphasized.—All communities of men need Christianity in the midst of them, for their peace and security, as well as for their culture. A democratic population needs it, if possible, even more than one organized around more ancient and fixed institutions. But of all democratic populations on the earth, not one so instantly and so palpably requires it as does the free, self-governed CITY; where local attachments, and ancestral associations, possess no power; where the ignorant and the profligate drift together in swarms, by a natural gravitation; where multitudes shield in a dangerous obscurity individual ruffians; where the ministers of the law may be the choice of the rabble; and where vice grows always more fierce and more proud through an unchecked indulgence. We should know beforehand that such a city, except as restrained and reformed by the Gospel, would tend to become a very Sodom; and we ourselves have seen that it does so. Your own experience has lately declared it, with a vividness that cannot be soon forgotten. Your own eyes have seen—as men looking down into uncapped craters see vast volcanic waves of fire raging and hissing underneath,—your own eyes have seen what a hell upon earth the finest and foremost American cities may instantly become, when a furious popular passion is excited, when law is set aside and its agents are either purchased or paralyzed, and when the Gospel has gained no supremacy in them. And till you forget your own identity, you will not be likely to forget that fierce lesson. To talk of the duty of making Christianity here prevalent and supreme, in the light of our own experience of its need, seems wholly superfluous. It is talking of the duty of abstaining from social suicide; of the duty of maintaining our civic existence. And the impression of the scenes to which I have referred can hardly pass away, till all the events and the duties of this life have ceased to engage any longer our thoughts.

Look forward, then, and observe that there is nothing more certain in American society, than that many chief forces and tendencies of it conspire rapidly to build up such CITIES; to drain the country for their increase, and subsidize other lands to supply them; to make them proud, powerful, and profligate, the most fitting places in all the earth for the Gospel to be preached in; there is nothing more certain than that all these influences are only to be energized, and made still wider and swifter in their working, by the very war through which we are passing; and that when it has had and closed its dreary day, the CITIES will be found more thronged, more attractive, and more turbulent and passionate than ever before;—and there will be nothing more certain, I think, to every mind, than that the example of the primitive teachers is by us to be followed; that we are to labor to make the Gospel supreme in these centres, with most emphatic and constant endeavor.

We should not neglect one spot on earth. We should not leave an island unvisited, or one remote shore untraversed by the missionary, where zeal can carry and love sustain him. But we should plant first, chiefest, most conspicuously, at the centres of commerce, population, and wealth, at the centres as well of organized sin, all the influences that there can enlighten and purify. As the rays of the sun are concentrated on the focus, till the stubbornest metal melts beneath them, so the efforts of Christians should be combined upon CITIES, with a redoubled and constant energy, till the whole population has felt its power.

The efforts of Christians: and their efforts, you observe, in this one direction of PREACHING CHRIST, as did the apostles; until they also shall be distinguished among men, not as successful in commerce or the professions; not as politicians, as scholars, or as gentlemen, ornaments of society, or props of the state, but as believers in the Son of the Most High, who are aiming to bring the whole world to receive Him.

I open no controversy in this remark—as surely I can have no other relation than one of entire respect and love, of cordial, grateful, and admiring sympathy—with those numerous and greatly beneficent institutions which have sprung into being in a few years past, to relieve in a measure human want; to administer aid and healing in sickness; to give homes to the houseless, cheer to the despondent, instruction to the ignorant, and a refuge to the tempted. All these are not only most useful and noble, in design and in work, they are Christ-like and divine. The very genius of the Christian religion is brightly expressed in them. They are better than cathedrals as its exponents and instruments, and to every thoughtful observer more imposing. Nay, more than this: they are the almost animate representatives of the Lord. Through them the Master still walks the earth, touching as of old the blind and the deaf, releasing the lame and restoring the sick, and unloosing the manacled lips of the dumb; and the series of His miracles, in the spirit they revealed, if not in the very power they involved, is perpetuated in them.

But I have sometimes thought, or feared, that in the midst of such enterprises as these, sublime as they are, and most fruitful of good, while engaged with all enthusiasm and joy in their prosecution, we might perhaps lose sight to some extent of the primary importance of PREACHING CHRIST; of preaching Him by books and tracts and Bibles; of preaching Him by a personal ministry to the destitute, and by fixed and recurrent public services, in the hall and the chapel, as well as in the church on this His day. This is spiritual, and not physical, in its power and operation; and so we are tempted sometimes to underrate it. It is familiar, and so we forget it, and exalt to a relatively undue importance the more infrequent and impressive institutions. But because it is invisible, it is also more pervasive than any other influence; and because it is silent, and essentially spiritual, it works with the mightiest reformatory energy. It is the life beneath the muscle. It is the power within the mechanism. Nothing can supersede it, for nothing else can fill its office.

CHRIST, as the personal centre of the Gospel, to whom all ancient prophecies point, whom the narratives record and the epistles demonstrate, the Saviour of the world: not a romantic Hebrew peasant; not a mere inspired sage; but the one divine Being who has taken upon himself our nature and life, and has manifested the Infinite by whom we are encompassed;—Christ, as the author and the patron of reform, the perfect example and the constant mediator of all loveliness and virtue; in whom the poorest may find friendship, the guiltiest forgiveness, and the most defiled an inward cleansing; whom angels worship, and saints adore, and whose coming to the earth has crowned its years and lands with glory, and yet who is interested in each of his followers, is their strength in temptation, their solace in sickness, and who comes hereafter to be their Judge; through whom men may be heirs of God, partakers of his nature, partakers of his peace, and after this life the participants of his glory;—HE is to be preached, as uniting in himself all the attributes of God, and reconciling them all with the rescue of the sinner; as offering himself with an equal appeal from the cross and from the throne; at once absolute in law and infinite in pardon; the Lord of the world, and the Leader to the heavens.

There is no other force but this that can penetrate, pervade, and build up society in cities like these, and crowd their surface with benign institutions. The fine ethical schemes have no energy like it; nor have any church forms; nor has any remoter philosophy of religion. Literature, divorced from it, merely tantalizes or tempts; it cannot inly rectify and renew. All political changes, all social ameliorations, which do not have this for their basis and their instrument, are as fleeting as the seasons, and essentially superficial.

Not only then in churches like this, but everywhere through the town, where men are gathered for business or for pleasure, wherever they have their workshops or their homes, wherever their life drifts forward towards the Future, must CHRIST be preached;—by missionaries in part, but not by them only; by all Christian men who believe in the Lord, and to whom life is given and is precious, that they may thus employ it for Him; to whom speech is given, that royal gift, not that they may fritter and waste it upon sport, or dishonor it by profanity, or debauch it by untruth, but that they may make it vital and noble with the power of Christian truth, and with the force of spiritual feeling. When this is done—when young men rise to the greatness of their office as living and earnest witnesses for Christ, and when by their agency, with that of others, the grace of the Gospel, its infinite truths, its great examples, its incomparable offers are seen on all sides in vivid exhibition, resident and regnant throughout the city—then that city, grow swiftly as it may in population, in power, in importance in the world, will be cleansed and pure in proportion to its growth. The Spirit of God shall reign within it. The kingdom of salvation shall have one of its thrones there. The tidings of life and pardon in the Messiah which there are spoken shall fly from thence, as from a pulpit of stone and gold, throughout the earth, as if an angel announced them in mid air. And the peace, the security, the joy of that city shall be like those which the prophet foresaw in the city whose stones were to be laid with fair colors, and its foundations with sapphires; whose windows were to be of agates, its gates of carbuncles, and all its borders of pleasant stones; for "all thy children shall be taught of the Lord, and great shall be the peace of thy children."

The apostolic example thus presents to us a duty as binding as that of chastity or of prayer, and as permanent as the tendencies of the world's civilization. Better to sink these cities in the sea, than not to evangelize them. Better to concentrate our force upon them, than to spend it on any other province of the earth.

Let me leave then, my Brethren, this single thought with you, as we separate again from this anniversary; and let its impression remain on your hearts through all your future life in the city. "I have spoken unto you, young men," said the apostle, "because ye are strong." I have spoken unto you, young men of this city, because you have faculty, opportunity, spirit, a long and useful life I trust in store for some, for many among you. Be awake then to the greatness of your responsibility; be alive to your privilege; amid these very years of war, to make CHRIST known here more widely, more effectively, than ever before; and in all the more quiet years to come, after the air shall have ceased to be shattered by the echoes of the battle, to still proclaim His word of truth, and still maintain and further His cause, wherever and while the opportunity offers. In the churches with which you are severally associated, be examples to all of Christian faith, in labor, in patience, and in large liberality. No church on earth is designed by the Master to be a mere place of religious enjoyment. Work is its first duty; and enjoyment afterwards, as gained through that work, is its privilege and reward. It is not a Sybaritic retreat from the world; it is a seminary of all good effort. It is a fort, and not a parterre of spiritual flowers; a position in battle, not a play-ground. Least of all is a church in such cities as these, whose daily commerce traverses the globe, whose hourly converse involves the use of scores of languages, whose elements of evil as well as of good are all eager and strenuous, a place for any religious dilettanteism—any selfish, indolent, epicurean Christianity. The largest plans are those most germane to it. The most vigorous effort to accomplish these plans alone befits its place and office. Enthusiasm is for us the soberest reason. Vigilance and self-sacrifice become our customary duties. And every one in such a church should feel that he is in a part of the field of the world where the contest is most urgent, where duty is doubled, and where to fail or to sleep on his post were the fearfulest treachery.

But not in the church only is this work to be done. A Christian man, if once impressed with the theme we have considered, will find means, opportunities, incitements everywhere, to his duty to the Master. He will manifest Christ, and teach men of Him, wherever he goes. In business and in pleasure, in conversation and in life, on the pavement and the pier, as well as in the church, the field is open, the call is constant for his exhibition of the life, the rule, and the spirit of the Lord. Probity in business, to one's own disadvantage, is better than any sermon or treatise illustrating the law of Christian integrity. A sweet and spotless life of love is a new evangel that interprets the old. The man who always honors the Master, in his works as in his words, sings hymns, as did the early Christians, in the workshop and the counting-room, to Him as to God. And he who accepts and fulfils this office, although his voice is not heard in the streets, and the sacraments are dispensed by other hands, is working with apostolic means to fulfil a mission than which the apostles' was not more high. He represents a Master whom the city most needs for its own preservation. He articulates a message which the multitudes around him need more than they need those tidings of victory which they watch for so eagerly; more than the tales of wealth and success which to them make speakers seem 'golden-mouthed;'—a message which commerce shall charge herself with carrying, and which the long and widening civilization that radiates from these centres shall not outlast, and shall never outrun. In the heraldry of heaven, the captains of the earth will have no place of precedence like his, who in these growing American cities has done his part to make the word of Christ supreme. And in the coming illustrious Future, which day by day is drawing nearer, of which each spring is but a witness, and every sunset a new promise, and which holds the immense and immortal reward for all we have here endured and done—to have wrought in this work will be a privilege which the seraphim shall covet; to have died in its performance will have been our coronation!

That such may be your life and work, and such your vast and bright Hereafter, may God in his great grace permit! And unto Him be, now and ever, from all His church, continual praise. Amen.

SERMON XV.

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GOD'S PRESENCE IN THE UNIVERSE OF SOULS.

"WHITHER shall I go from thy spirit? or whither shall I flee from thy presence?
"If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."—Psalm 139: 7, 8.

You may think that you already understand these words—that they refer to the divine omnipresence. It is so; and yet the idea here presented is, not merely that *God* is all-encompassing, all-pervading, but this truth in relation to our own individuality. Not simply that he guides the sweep of distant stars, and weighs the atoms of the smallest dust, but that *I*, in society, or in solitude, living or dying, am in perpetual contact with him. Nor can I escape him. "Whither shall *I* go from thy spirit? or whither shall *I* flee from thy presence?"

These questions are intense in their negation, unanswered because unanswerable. But we may well ask ourselves, what feelings do they excite in us? How do we regard them? For they bear, with an immense pressure, on our personal character and our future destiny.

I. Let us then, first of all, consider *our relations to God's presence in this world.*

It is full of him. Nature's various phases are so many thoughts of God, expressed in material form; just as a statue, or a cathedral, is a conception of the artist, embodied in stone. Earth stands like an altar, evolving perpetual incense to the divine glory. That glory glows on all the plains, it is enthroned on all the hills, it broods over all the streams, and in the very air. No one can hold communion with Nature, without feeling she is more than the machinery of the universe, that she *means* more than she says, that she labors and strives to tell us more than just what strikes our senses, that she speaks to our *souls.* Have you never felt it?—that a *spirit* speaks out of nature, glorifying and exalting great truths, to the souls of men, as it does not to their eyes?

It is God's spirit that "garnished the heavens," that "moved upon the face of the waters," speaking, at all times and in so many different voices, of God's presence. Seneca, a heathen, felt it, as he said: "Whithersoever thou turnest thyself, thou wilt see God meeting thee." David, a Christian, felt it; that even his *thought*, "taking the wings of the morning," the sunbeams (a simile of swiftness beyond all comparison), could not go where God is not. And next to the omnipresence of God, is that of human thought.

But after all, what Nature says to us of God needs to be interpreted and supplemented. The mere fact that God is every where has no moral power, unless we know what God is. Is he a Law, a Force, a Principle, throbbing in all things, visible and invisible, vast, irresistible, inexorable; or, has he personality? If a person, is he indifferent to us and our deeds? Every where seeing us, yet does he *care* about us? Does he note us to catch us in sin, or save us from it? Will he pity us or spurn us?

You will tell me of the fatherhood of God—of his goodness and benignity! Truly, I see in many things his goodness. But I ask, is God *always* good? I see around me many evils; what shall I do with these? Paley says, count them down, and settle the question by the majority of goodnesses. But why any evil *at all* in the government of benevolence, boundless as omnipotence? Can a good God forgive sin, or divorce natural from moral evil? Nature can not tell. No man, who turns from the cross, can tell.

Then God has given us other manifestations of himself: His *word*, to tell us what he is to us, and wills of us; his *Son*, that he *might exercise* his attribute of mercy toward us; his *presence*, "the likeness as the appearance of a man" on the throne above the firmament, and over the heads of all living creatures; while the bow, in covenant mercy, overarches, with mellowing glories, the majesty of the Infinite Jehovah. Only the revelation of God in Christ declares, with the greatest possible emphasis, that the charm and perfection of his holiness is his goodness.

Therefore, being good, God can not be bad. Loving holiness, he can not love wickedness also. Nor does he. Of all things in the universe, sin is most odious to him; for "sin is the transgression of the law." Of all things in the universe, love is the most delightful to him; for, "love is the fulfilling of the law." Side by side with his promises to the loving soul, are his threatenings to the sinner. And that which gives both all their power is, that *God is every where.*

How now do we feel about God's presence in this world? Do we rejoice in it, or had we rather God were out of the way? Do we say, "Depart from us, for we desire not the knowledge of thy ways," or do we cry, with one of old, "I beseech thee, show me thy glory?" This was the cry of a soul not ignorant, by any means, of God's glory, yet who would see *more* of it. So David desired none on earth besides him. A real penitent never dreads to have God near him. Forgiven in Christ, all aspects of all things are changed. Life's experiences are exalted into a spiritual discipline. God's dealings appear all glorious to his trustful faith. He is reconciled to every attribute of God's character, and *loves* them. He *obeys* God, not lest he should be punished, but because he loves him. He *submits* to God for the same reason, and *rejoices* in his universal presence, as that of a friend and a father!

Oh, how delightful the thought, that the great God is one in whom we can confide! How transporting the thought, we can not go where he is not—that "he will be our guide, even unto death!" And though he must know all our guilt, yet because he knows it all, he has provided a Redeemer from it. *How* Christ saves us, we may never fully know, but we know he does save us. This is enough; if he saves us from our sins, we have nothing else to fear, and we can rejoice in the omnipresence of just such a God as he has declared himself to be.

But in this, the perverse sinner never rejoices. Rather is it a gloomy thought, that God's eye, more to be dreaded than ten thousand witnesses, searches all his secret sins, pierces all his serene respectability — this is so appalling, that his only relief is to forget it. But whither *can* he flee from God's Spirit? He may resist it, quench it, grieve it; but still it is around him. He may close his heart and his eyes, but he can not close the eyes of God's Spirit, while he deprives himself of his only possible consolations in life or in death. In a world, made, redeemed, and filled by God, yet without God in the world, and without hope in his end!

II. But the text bears chiefly on *our relations to God's presence in another world.*

Somewhere we must live hereafter. Of the future state we know nothing by experience, nor has any soul ever returned to tell us of it. But each shall soon know all about it for himself. And when our disembodied spirits step forth from their tabernacles, who can guess what we shall see? what we shall hear? how we shall communicate with the intelligences that inhabit eternity, or they with us? What new faculties—whose existence we never suspect while wrapped up in the body—will then come into play! Our souls are awfully profound. Elements of woe or bliss lie cradled in these rare and exquisite structures, all ready to rise in giant might. Sometimes, in this life, we tremble, as the depths are uncovered; and, sometimes, are thrilled with unspeakable rapture at glimpses of the heights to which no wing, save of a Christ-redeemed soul, can soar.

Now, what we are here, we shall be hereafter; the self-same beings. He who is holy shall be holy still, and he who is evil shall be evil still. So God has told us, and so we feel it. Whatever we do not know of the future state, we know this of it, we shall carry our identity into it. And whatever we may see or may not see in that state, we know we shall see GOD, far more distinctly than ever here; that, when these material eyes are dissolved, these shutters of the soul's vision taken down, we shall know and feel the actual truth of the words: "Whither shall I flee from thy presence?" Aye, then we shall be able to add, "If I ascend up into heaven, thou art there: if I make my bed in hell, behold, thou art there."

Hell, some will tell us, is here only *sheol*, the grave. That is indeed the word, but this is not the only place where it *must* mean far more than the receptacle of the body. It is here put in contrast with heaven, and the opposite of that is hell. Moreover, the Psalmist speaks of living, conscious being, and that is found, not in the grave, but in the world of departed spirits. Yes, God shows his glory to *all* the spiritual universe, as he did to Moses, by making all his goodness pass before them. The proclamation issues from the throne, and sounds through all the eternities: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in godness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." What is the character of God in this world, will be his unchangeably in the world to come; and these attributes will there shine forth, so that every eye shall see them. Every soul shall see that he is gracious and long-suffering, and that he will by no means clear the guilty. It shall be seen by all heaven, and it will make them happy; it shall be seen by all hell, and it will make them miserable. But in their hatred of it, where can they go from his presence?

Now I suppose that we often attach erroneous ideas to the existence of that place called hell. We say, perhaps, it is a place where God is not, where wicked souls are shut up so that they can not see God. I apprehend that conception is incomplete. A wicked soul would like nothing better than to be shut up, where he can not see God, nor God see him. It is his great object in this life to get away from God, or have God get away from him; such a place would be his paradise, not his prison. But it is not so. The rich man in hell *saw* Abraham and Lazarus in his bosom. Lost souls behold views of God's character the most distinct, visions of his glory the most bright—his mercy on believers, his justice on unbelievers. The sight of a holy company, "afar off," will be before them; and though to them Christ shall say, "Depart from me," it will be from him only as a Redeemer, never as their Judge and their Eternal Ruler. If they make their bed in hell, behold, he is there.

A clear sense, also, of their obligation to love and praise him will rest upon them, and yet they *will* not love, and *will* not praise him. Nay, the very same glory that draws divinest music from the harps and voices of heaven, will draw from them weeping and wailing and gnashing of teeth. Their everlasting destruction shall proceed "from the presence of the Lord and the glory of his power;" that same presence and glorious power that shall "be admired in all them that believe."

Oh, it is terrible to think of it; to have no place where one can flee and wrap himself up in his own lonely misery; to hate to see God, and yet to have to see his glory in the vessels of wrath, his glory in the vessels of mercy; to try to hide from God's Spirit and escape from his presence, and yet to feel that God is awfully and dreadfully near him. To sink deeper and deeper into the bottomless pit, to find in the nethermost abyss, behold, *God is there!*

Now it is evident if you put such a man in the *place* called heaven, he would still be most wretched. He must there remember what good things he received in his lifetime. He must there remember that he did not choose what God chose for him, did not try, ever so faintly, to love God and be like God. And there would he be miserable in what he saw of God. With no sympathies with the holy ones, full of contradictions and antagonisms toward God, he would not and could not be happy. So Satan fell, even before the throne — so learned to hate Him whose name is Love. And so any sinful being would be there or any where, for it is not *where* he is but *what* he is, that makes him blest or wretched. How great must be the change *in him*, before he can be ready for that heaven of which it is the chief joy, *God is there!*

On the other hand, he who delights in God and loves his whole character however it may be displayed, can not be miserable any where. If he ascend up into heaven, God is there; if he make his bed in hell, behold, God is there. Yes, in hell. Lost souls are there monuments of his justice; they are those to whom he stretched out his hand of mercy all the day long, whose souls were precious in his sight; but who did not, and do not, choose that he should reign over them. We read that those in heaven say, "Amen, Alleluia," as the smoke ascends for ever and ever. Most solemnly true, because it is in God's word of truth. One thing is certain, this they do; and we can no more doubt this element in heaven's praise, than any other. And they say it, not because they delight in suffering, or find it easy to be reconciled to the woes of others, but because they recognize God even there, while the least malevolence or injustice in his dispensations would hush all their praise and cool all their love.

The bliss of heaven is not *ignorance*, as many fancy. God has not one side that may there be seen, and another that must not be seen. And they return from the survey of all his dealings, to exclaim, "Bless the Lord, all his works, in all places of his dominion."

Seems it to you, my hearers, that the sight of hell must make those in heaven unhappy? It does not make God unhappy, who sees it all. No sin in any creature can make God sinful; no sin in hell can make those in heaven sinful, and therefore can not make them miserable, for all misery lies in sin. Besides, all considerations of creatures are subordinate to the consideration of God. Higher than all human loves is the love of God, even in this world; and though we may not fully understand it here, yet we may believe that the Christian mother will resign the ungodly child, without the least abatement of her happiness. No, the sight of hell can not make those in harmony with God unhappy.

And you may go farther than this. You may take such a one and place *him* in hell, yet, if there God answereth his cry, "Cast me not away from thy presence, and take not thy Holy Spirit from me," he would be still praising him. Those manifestations of God (whatever they may be) would give him no more misery in the midst of them than in the sight of them. There would be talk with God, face to face, as a man talketh with his friend; for God is there.

And I take it, there is no higher evidence of a soul's harmony with God's will, than to be able to say, I resign all my interests, for eternity as well as time, into thy sovereign hands. Do with me as seemeth good in thy sight. I am not worthy of the least of all thy mercies.

You know, my friends, the pithy remark of Newton, that if God were to commission two of his angels, one to sweep the streets, and the other to be prime minister in the capital of an empire, each would proceed with equal alacrity to his allotted place. So with all saints. In whatever part of God's dominion he might send them, they would go. The cry, "I beseech thee, show me thy glory," would be answered too; for there is no place where it is not. What is misery to all unholy beings would be joy to them; and they would love just that which sinners hate. The beatific vision they would see and adore, and the sight of the redeemed would cheer them in their obedience. All that is needed is a heart to see, and adore, and obey.

Do I then mean to say it should be a matter of *indifference* whether we go to heaven or hell when we die? Not at all; there are many reasons why we should never choose the companionship of the enemies of God. But *if* we could glorify God and enjoy him—that chief end of man—more in one place than another, we ought, certainly, to submit our wills to his.

"Were I in *heaven* without my God,
'Twould be no heaven to me,"

and a soul in hell, as a locality abstractedly considered, could not be miserable with God. "Songs in the night" would sweetly rise, while wondering angels stooped to listen. We suppose the errand of a soul sent to sing one of the melodies of heaven in the world of woe, would carry such spiritual power and character, that the solitary praise would go up clear and distinct over all the surrounding rage and despair. And how glorious such a soul must be! How grand and deep the sanctification, by which a sinful human spirit is ransomed from sin's discords, and attuned to the harmonies of love! When God's love is perfected in it, all fear shall be cast out, the illimitable universe shall be filled with liberty, songs of praises shall keep pace with the ages, while every doubt shall vanish, like mists in the clear morning!

And now suffer me to apply this:

1. As a matter of great comfort to the people of God. Some of them have many fears respecting the future. They long for a token of their acceptance.

Let me say, the question of their preparation for heaven is that of their relation to God. If, in his dear Son, you are reconciled to him, if the thought of his everlasting presence is not a huge shadow in your soul, if you can praise him for all he is and all he does, if you love what he loves and hate what he hates, the great question is already settled.

Love works by contraries, so to speak; we know what we love by what we hate. The love of God, shed abroad in the soul, produces in the soul an aversion to sin; and this evidence of love grows the more, as we hate sin the more. We know more of the preciousness of Christ, as we know more of the dreadful evil from which he saves us; and the law makes the cross more appreciated. All the comforts of the Holy Spirit proceed on this. All the processes of sanctification tend to this. And if you, my friend, study God's word to learn what in you is different from what God expects it to be, if you abhor what God condemns, then you are growing in the love of God as well, and are more and more like him, as you grow in the likeness of your Saviour. If your mind is stayed on him, you will be kept in perfect peace.

True, you do not see God as you will in eternity. There comes an hour when that will break upon you. But this earth is before you, and the same God here. Can you see his glory *here;* and in His spirit who drank the bitter cup say, "Father, glorify thy name?" This happiness is now within your reach. Whatever is not, this is. Whatever you may not know, this you may know. Whatever you may lose, this you may not lose. It is quietness and assurance for ever. Nothing can really harm him who is God's friend. He whose will is God's, must evermore be happy. He who loves to see God now, in whatever forms he may be revealed, will love to see him in all the forms of eternity.

Take courage then, O child of God! Hope thou in him, for thou shalt yet praise him, who is the health of thy countenance and thy God. That same Spirit, that led you from worldliness and vanity, that, often grieved, has never left you, will be the last agent in your salvation, will be with you even in death. You can go forth into the untried scenes, with a holy confidence that wherever you go, you go where God is. Whatever you do not meet, you shall meet Him whom your soul loveth. Alone, as a mortal, but to go to Him who is all your salvation and all your desire, a mortal nevermore! Blessed hope! "Equal unto the angels!" To see, like them, the glory of God without dimness; to sing, like them, the praise of God without blunder! This subject, then, should give great comfort to all that love God.

2. Let me add, this subject should give great encouragement to sinners to repent and love God. Flee from him they can not. Hereafter, more than now, they must see him. And that they must see him is the very reason why he wishes them to love him. God does not wish to harm you, he does not wish to punish you. He wishes you to be happy for ever, but so long as God is what he is and you what you are, you must be miserable for ever.

Let, then, those of us who have no love to a holy God or holy duties, ponder the necessity of being born again. Let them know that a spotless morality may coëxist with a supreme love of self. Let them know that Christ came to reconcile them to God. Let them rejoice in the fact that God is ever near them, with his help. Let them know that his Spirit hovers over them. Without that Spirit, you can never be changed or saved.

"Oh! grieve him not away,
'Tis mercy's hour."

3. And as my last remark, let us all learn to love God more. Not because if we do we shall go to heaven, or if we do not we shall go to hell; not because paid or punished; but because we *ought* to love him. To love him is its own reward. To love him is to truly see him; while, without love, the mere sight of God will make us hate him, as it does evil spirits who do not love him. "He that loveth not, knoweth not God."

But oh, my friends, if you love God, no condition of yours is wretched. His presence lightens every load, his presence soothes every pang, his presence pours peace into the troubled soul, and his presence makes death radiant with smiles. As a furnace the faithful Saviour uses all these things, to purify and refine you, looking and watching for his own clear image to be reflected in you, and then you shall come out, like pure gold, to shine in his crown for ever. How glorious this explanation of all life's mysteries, this reconciliation of all life's contradictions! No tongue can tell, no pencil paint, no song can celebrate the freedom and perfection of that hour, when, in this consummation of all discipline, you pass into his smiling presence, never more to sin through ages and ages eternal as the life of God. And the rapture of eternity is, *God is there!*

May these thoughts be with us now, prophecies of joy. In us may there be such a love of God, that we shall never ask where can we go from his spirit or flee from his presence, except to find, in the fact we can not flee, our greatest comfort and our surest evidence of hope.

THE PRAYER-MEETING.

Satan Silenced.

There is a story how the devil appeared to a dying man and showed him a parchment roll, which was very long, whereon was written on every side the sins of the poor sick man, which were many in nnmber; and there were also written the idle words he had spoken in his life, together with the false words, the unchaste words, and angry words; afterward came his vain and ungodly words; and lastly, his actions, digested according to the commandments, whereupon Satan said:

"See here, behold thy virtues; see here, what thy examination must be."

Whereupon the poor sinner answered: "It is true, but thou hast not set down all, for thou shouldst have added and set down here below: 'The blood of Jesus Christ cleanseth from all our sins;' and this also should not have been forgotten: 'Whosoever believeth in Him shall not perish, but have everlasting life.'" Whereupon the devil vanished. Thus if the devil should muster up our sins, and set them in order before us, let but Christ be named in a faithful way, and he will give back, and fly away with all speed.

"My sins are great, I do confess,
And of a scarlet dye;
But Jesus' blood can wash me clean,
As God does testify."

Exposition and Application.

In conversation with an American clergyman, Dr. Chalmers said, a sermon, properly considered, consists of two parts, *exposition* and *application.* The truth lies in the text, like a sword in its scabbard. The business of the minister is, first, to draw the sword — that is *exposition;* and next to cut and thrust with it on the right and on the left—that is *application.*

The hearers, first of all, must see what is *the mind of God* in the text, and then that mind of God is to be used for their reformation. It is not enough that the preacher preach the truth; the hearers must know for themselves that it is *the very truth of God.* The power does not lie simply in the truth, but in the truth *perceived to be of God.* When this point has been gained, then the power of preaching is the *power of God.* Hence, careful exposition, showing beyond all question what is the mind of God in the text, is the indispensable first thing in every sermon. Without this, the sword of the Spirit is, practically, not there. The sword sheathed is of no avail. Let it be first drawn by exposition, and then let it be wielded with a will.

Entering into Joy.

The day of final account will be something more than a day of joy, for it will be a day of triumph to those who have faithfully labored. Amid much discouragement and many reproaches they have wrought; and sometimes they have been tempted to quit a service which seemed to bring to them so litttle gain, and the present promise of so small reward. Still they have wrought humbly on in the faith of Him whom they have sought dutifully to serve, and when the Lord appears their triumph will be complete. Archbishop Leighton employs the following beautiful language: "It is but little we can receive here, some drops of joy that enter into us; but there we shall enter into joy, as vessels put into a sea of happiness!" Happy are they who, having faithfully labored for the ascended Master, and having abundantly trusted in his worthy name, shall at last triumphantly enter into the joy of their Lord.

Triumph of Faith.

There is a striking and beautiful simplicity in a living and vital faith, such as is sometimes manifested in the closing scene of the dying Christian, which can impart a serene joy and peace to the soul when about to plume and spread its wings for the final flight.

A Christian woman was about to die. Death, on his pale horse, seemed to be coming in the distance and to be near at hand. Her pastor called to see and comfort her, and, as she lay gasping for breath, he asked if she felt prepared to die. Her answer was a very significant one.

"Mrs. M., you seem to be very sick."

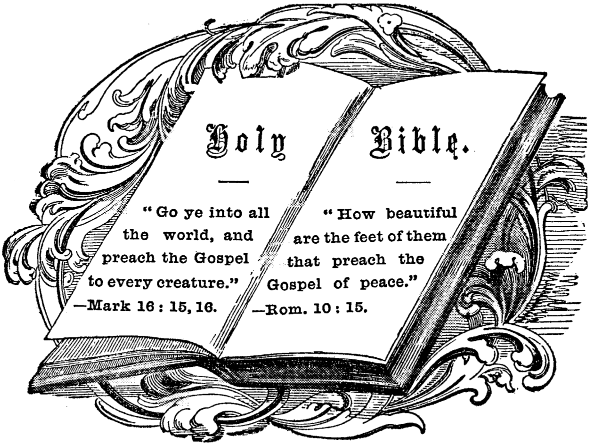
"Yes, I am dying."

"And are you ready to die?"

"Sir, God knows—I have taken him at his word—and—I am not afraid to die."

After he had prayed with her, and was about to leave, she again took him by the hand, and managed to utter a few broken words. "I wanted to tell you—that I can trust in God—while I am dying. You have—often told me he would not—forsake me. And now I find it true—I am at peace—I die—willingly—and happy."

It was a triumphant scene to any believer, the perfect tranquillity in severe suffering, and in instant view of death. But the idea of faith presented in her words was doubly beautiful from its perfect simplicity. "God knows I have taken him at his word." Does not all unbelief consist in a reluctance to take God at his word? L.


Holy Bible.
"Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
"How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE NATIONAL PREACHER.

Vol. XXXVIII., No. 8.] AUGUST, 1864. [Whole No. 935.

SERMON XVI.*

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THE DUTIES OF AMERICAN CHRISTIANS TO THEIR COUNTRY.

"And seek the peace of the city whither I have caused you to be carried away captives, and pray unto the Lord for it; for in the peace thereof shall ye have peace."—Jeremiah 29 : 7.

Jeremiah was a true patriot, a man thoroughly devoted to the welfare of his country. He loved his own nation, and for its welfare he watched, prayed, and labored with all the ardor of enthusiasm; and its miseries he deplored with the most pathetic eloquence. In his prophetical description of the calamities which impended over his country, the most expressive images and the most forcible and pathetic terms are employed; and after he had lived to see his own predictions respecting the desolations of Jerusalem and the captivity of Judah accomplished, his grief finds vent in patriotic tears; he poured forth the effusions of his patriotic heart, and piously wept over the ruins of his beloved country. In the character of a mourner, he celebrates her obsequies in the most plaintive strains, and copiously and tenderly does he bewail her misfortunes. His description of the once flourishing city, lately chief among the nations, sitting in the character of a female, solitary, afflicted, in a state of widowhood, deserted by her friends, betrayed by her nearest connections, imploring relief, and seeking consolation in vain, is very elegant and poetical; and his personification of the ways of Zion mourning, because none are come to her solemn feasts, is most beautiful. And how tender and pathetic is his complaint, as he personifies his land, and speaks in her name, "Is it nothing to you, all ye that pass by, behold and see if there be any sorrow like unto my sorrow, wherewith the Lord hath afflicted me in the day of his fierce anger!"

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* Preached before the American Baptist Home Mission Society, at its Anniversary in Philadelphia, May, 1864.

As a prophet, during his whole career, Jeremiah exercised his office with great zeal and faithfulness, and notwithstanding his countrymen bitterly opposed him in the conscientious discharge of his duties, and inflicted upon him the most injurious treatment, yet he was still affectionately attached to them. Such was his love to his country and his countrymen, notwithstanding their injurious treatment of him, that he refused the favor of the King of Babylon, who tendered him a home in his palace; and he chose rather to suffer affliction with his own people in his own land, than to be a companion of princes, and to sit at the table of kings! He preferred to abide with the afflicted remnant in the land of Judah, and to share their friendship, rather than separately to enjoy ease and affluence at the court of Babylon.

He did not, however, lose sight of those of his countrymen who were captives in Babylon, but embraced every opportunity that occurred of promoting their welfare. At the time when the words of my text were written, Jeconiah, King of Judah, and the nobles of Judah and Jerusalem, and many of the elders, priests, and prophets, together with many of the common people, had been already carried away captive to Babylon; and as Zedekiah, who now reigned in Jerusalem, was sending ambassadors to the King of Babylon, by these persons an opportunity was afforded Jeremiah of writing to the captives in Babylon and other cities of Chaldea, for their instruction; and in the name of the Lord, therefore, he addressed to them a letter, of which the words of my text form a part. The captives had among them false prophets, who flattered them with the hope of a speedy restoration to their native land, and, deluded by these false predictions, they had grown indifferent to the objects and interests about them. In this letter Jeremiah seeks to counteract the influence of the false prophets, and he exhorts the captives for the present to settle down quietly in Babylon, and not to listen to those who would deceive them; but, at the same time, they are encouraged by the assurance, that, at the expiration of the predicted seventy years, when they should have been cured of their idolatrous propensities, God would restore them. Jeremiah also seeks to comfort these captives by assuring them that they had no reason either to despair of success, or to envy their brethren who still remained in their own land. And as they were not to expect a speedy return to their own country, he exhorts them not to remain in an unsettled condition, but to be patient, contented, industrious, and useful, and to seek to make themselves as comfortable as was consistent with their situation. It is always wise for men to make the best they can of their condition in life, let that condition be what it may; and these captive Jews are exhorted to bring their mind to their condition, and not to refuse the comforts of the land of Babylon, because they were deprived of the comforts of the land of Judah. Instead of growing indifferent to the objects and interests about them, the prophet urges them to seek, rather, the prosperity and happiness of Babylon, or any other city in Chaldea, where they were placed. Chaldea was their home for the time being, and they must be home missionaries, and seek to promote the good of those around them by prayer and all suitable effort. As long as they remained the subjects of the king of Babylon—though he was a heathen, an idolator, an oppressor, and an enemy to God and to his people, yet while he gave them protection, they must pay him allegiance, and live quiet and peaceable lives under him, not plotting to shake off his yoke, but patiently leaving it to God in due time to work deliverance for them. And as long as they resided in the cities of Chaldea they were to be engaged in healthful and well-directed efforts for the good of that land. By prayer and supplication, and other suitable means, they were to seek the security and prosperity of that country. It was their duty to seek the peace and welfare of the land where they dwelt. The word "peace," as used in Scripture, generally denotes quiet and tranquillity, but it is often used for every kind and degree of prosperity and happiness, as to "*go in peace;*" to "*die in peace;*" "*God give you peace;*" "peace be to this house;" and "pray for the peace of Jerusalem." To "seek the peace" of a city or country, is to pursue its welfare, to desire its prosperity, to seek to secure for it good of every kind. The term "*peace*" is thus used in our text to denote good at large—every kind and degree of prosperity and happiness.

And if it was the duty of these captive Jews to seek the good of those cities in Chaldea, in which they were to sojourn but for a time, our native land, or the country in which we enjoy all the rights of citizenship, under a good government, must have still stronger claims upon us. And this duty of seeking the good of the land in which we dwell, and the prosperity of the government that affords us protection, is enforced in our text by an argument taken from self-interest—"In the peace thereof shall ye have peace." When our country is blessed with security and prosperity; when it is in a flourishing state as to its health and trade—we shall have a share in these general advantages; and on the other hand, when our land is distressed with the sword, famine, or pestilence, or any grievous calamity, we shall be involved in the same. A free people, under a good government, should be, above all others, characterized by patriotic feeling, and they should diligently seek to promote the good of their country. In proportion as righteousness generally prevails in our land, and in proportion as our rulers are distinguished for their ability, knowledge, and integrity, we may expect to enjoy great quietness, and to abide in a home of peace, in sure dwellings and in quiet resting-places; and these blessings are necessary to enable us to prosecute successfully the cultivation of godliness. And if a good government, and a quiet, peaceable community, are blessings intimately connected with individual happiness, all are concerned in seeking to secure, and in endeavoring to perpetuate, the possession of these desirable blessings.

Let us now proceed to inquire:

I. What are those things which are absolutely necessary to the security and prosperity, the true glory and the true happiness of our country? II. What are the best means of securing those things which are essential to our country's highest welfare? III. We shall present some arguments to enforce the duties of personal and combined activity in seeking the highest good of our land.

I. Let us inquire, What are those things which are absolutely necessary to the security and prosperity, the true glory and the true happiness of our country?

The wisest of men gave us a sound political maxim when he uttered the proverb: "Righteousness exalteth a nation." The true honor of a nation, like that of an individual, lies in *character*, and the general prevalence of righteousness in the community, both among rulers and people, is necessary to the security and prosperity, the true glory and the true happiness of a nation. "When there is, in any community, the prevalence of true religion, with its inseparable attendants and proportionals, the personal and social virtues, sobriety, justice, mutual integrity and honor, industry and practical benevolence, there are in that community the elements of national greatness, of true, internal, independent happiness, as well as of advancing prosperity and elevation. The tendency of these to promote such results is manifest. They produce peace, union, stability, and concentration of energies, with personal and social, civil and religious liberty. They are, moreover, the means of bringing down the divine blessing on a country, without which, what is there that can prosper?—without which, all will be failure, all blight and barrenness, all disappointment and discomfiture, all declension and penury, and slow or rapid consumption. The prevalence of impiety, with its accompanying vices, tends, in the very nature of things, to ruin—to ruin both personal and national; and the tendency is aggravated by its withdrawing the protection and smile of the Almighty, the 'righteous Lord, who loveth righteousness.'"

It is an admired saying of a popular orator, that "no government can long withstand the just claims of a people who have had the courage to conquer their own vices." Is not the converse of the proposition equally true—that no people can maintain a just government, who are slaves to their own vices? A free government is a government of moral influence. It derives its supremacy, not so much from the pains and penalties of the statute-book, as from the virtue and intelligence of the people. A people, in order to be free, must have the courage to conquer their own vices. Burke has well remarked: "Men are qualified for civil liberty in exact proportion to their disposition to put chains upon their own appetites; in proportion as their love of justice is above their rapacity; in proportion as their soundness and sobriety of understanding is above their vanity and presumption; in proportion as they are more disposed to listen to the counsels of the wise and good, in preference to the flattery of knaves. Society can not exist unless a controlling power upon the will and appetites is placed somewhere; and the less of it there is within, the more of it there must be without. It is ordained, in the eternal constitution of things, that men of intemperate minds can not be free. Passions forge their fetters." A free government and its institutions can flourish only where intelligence and the civic and moral virtues flourish in the community. "The great comprehensive truths," says President Quincy, "written in letters of living light on every page of our history, are these: human happiness has no perfect security but freedom; freedom, none but virtue; virtue, none but knowledge; and neither freedom nor virtue has any vigor or immortal hope, except in the principles of the Christian faith, and in the sanctions of the Christian religion." Religion is the only sure basis of civil society. A genuine Christian principle must pervade and animate the minds of ruler and people, in order to the promotion of pure virtue and sound morals in the nation, and without these, the safety of the state can not be secured. "Animated by Christian principle, the *public functionary* will be devoted to his country's honor and interests; the *legislator* will feel it to be his solemn duty to enact just laws; the *executive* will see to it that the laws of the land are carried faithfully into execution; the *juror* will act under a deep sense of his solemn responsibility, and the dearest interests of his country and his fellow-citizens will be safe in his hands. Let our editors and our literary men be actuated by virtuous, patriotic, and truly religious principles, and, in the hands of such men, a *free press* would prove a blessing of inestimable value. Such men would employ the power of the press to exert a salutary influence over the public manners; to pour increasing light on the public mind; to keep steadily before the view of the people their national rights; to fan the sacred flame of patriotism; and to scourge vice and immorality, and make them shrink from the view of the community. In the hands of truly patriotic men, a free press would hold up to the public gaze the conduct of men in office, and keep them under the restraining awe of public sentiment, and in a rigid adherence to the line of their duties; it would sound the alarm at the first encroachment of ambition and power; and it would concentrate a nation's energies in sustaining patriotic men and a virtuous government, and in putting down oppression and tyranny. In this way the influence of the press would be employed in promoting the patriotism of rulers, and the virtues of the people, and in cherishing and sustaining the free institutions of the land. Let the great body of our population be actuated by virtuous and religious principles, and their elective power will be wisely used. They will not bestow places of power and trust on vicious and unprincipled men. The reins of government, and the guardianship of our free institutions will be committed to virtuous and enlightened men, and thus their well-being and perpetuity will be secured."

The security and prosperity, the true glory and the true happiness of our country, are inseparably connected with the advancement of the interests of religion among its inhabitants. Of the contrary, alas! there is a vast and growing amount in our land; and it is aggravated by the greatness and abundance of our privileges—of the light of divine knowledge and the varied *means* of piety and virtue. There are systems in operation, of which the tendency is to the deterioration of all that is good, and the introduction of all that is evil. The Psalmist asks: "If the foundations be destroyed, what can the righteous do?" Here the pillars or foundations of social order and civil society are represented as destroyed, when truth, righteousness, justice, and virtue no longer prevail, and the intercourse of men, as members of society, is governed by mere selfishness, to the exclusion of the fear of God and correct moral principle. The late Dr. J. A. Alexander, in his *Commentary on the Psalms*, translates the passage as follows: "For the foundations will be cast down, and *what hath the righteous done?*"—that is, "what has he done to prevent such a destruction of the foundations of social order and justice?" "The question," he says, "implies that the righteous has effected nothing *in opposition* to the prevalent iniquity."

If this be the correct rendering of the passage, it only gives the more point and pertinency to it in its application to the times. For, without a question, if all professedly good men in our land, or all who claim to be governed by a regard to the supremacy of God and equal justice to men, had only conscientiously and persistently *done their duty*, irrespective of selfish ends, we should not now have to mourn over the sad spectacle of our beloved nation trembling on the verge of dissolution and ruin. "Our party, right or wrong," has too often been the motto even of Christian men, and it is a motto which has had a most potent influence in loosening the foundations of government and of society. It is an embodiment of real atheism. It leaves moral responsibility to God wholly out of the account. And, if it is *still to be* the motto of Christians—to say nothing of others—sooner or later the work of destroying the foundations will be complete, in spite of all our armies. We shall, too late, learn the meaning of those words of warning: "Thine own wickedness shall correct thee, and thy backslidings shall reprove thee; know therefore and see that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord of Hosts. For of old time, I have broken thy yoke, and burst thy bands, and thou saidst, I will not transgress. I had planted thee a noble vine, wholly a right seed; how, then, art thou turned into a degenerate plant of a strange vine? Thine iniquity is marked before me, saith the Lord."

II. We proceed to inquire, What are the best means of securing those things which are essential to our country's highest welfare? We have seen that the prevalence of true religion, and its inseparable attendants, intelligence and virtue, are essential to the security and prosperity, the true glory and the true happiness of our country. The question, then, before us, in other words, is simply this: How can we best secure the advancement of the interests of religion, intelligence, and virtue, among the inhabitants of this land?

1. One important means of securing the highest good of our country is *the general diffusion of education.*

"Education," says Edward Everett, "is a better safeguard of liberty than a standing army. If we retrench the wages of the schoolmaster, we must raise those of the recruiting-sergeant." The welfare and prosperity of a free nation require a large amount of virtue and intelligence in the mass of the people, and our youth should be properly instructed in the principles of science and literature, and they should receive sound instruction in moral and religious duties. It is easy to see that the cause of popular education is closely connected with the healthy existence of civil society, especially in the form which such society has assumed with us. Having been at liberty to choose a government for ourselves, we have resorted to the republican mode, the first principle of which is, that the people are the source of all political power. We have all assented to this form of government, each individual for himself, and each, therefore, is under contract with all for its preservation. The obligations which the adoption of any form of government imposes on the citizens, do not rest alone in the constitution and laws. Some of the most essential are implied in the very nature of the government adopted. Such are those which have regard to personal character and conduct, and their influence for good or evil on the stability and permanence of the political forms in use.

It is universally conceded that popular intelligence and popular virtue are indispensable to the existence and continuance of such a government as ours; and if so, then, as the character of the public will be what the mass of individual character is, it is the duty of every individual to be virtuous, and to possess a competent degree of intelligence. Every man who has any voice or influence in public affairs, is bound to inform himself and act honestly; for if any one is not, no one is—all are at liberty to be both ignorant and dishonest—and whenever that happens, the government, being in the hands of the people, and swayed by a majority of voices, must become the most odious and oppressive of all tyrannies, and hasten to a violent conclusion. The whole power of the community rests with the majority, and no matter how well defined and strictly guarded the limits of that power may be, by the written terms of the compact, there are constant and strong temptations to exceed those limits, and the grand security rests, and must rest after all, with the intelligence of the majority to discover the proper boundaries of their power, and their sense of moral obligation to keep within them. In other words, the question of the existence and continuance of a popular government is always a question of the existence and continuance of popular intelligence and virtue, and hence the necessity and the obligation of every member of such a community to be educated and to be virtuous.

In a country in which the people are invested with all the political power, and are called upon, at certain periods, to elect the functionaries of government, the importance of having every man qualified to exercise the right of suffrage is most obvious. History teaches us that in popular governments there is a tendency to unsteadiness and fluctuation. The hero of to-day is often the exile of to-morrow. Under the guidance of passion and unprincipled demagogues, deeds of violence are committed, for which no subsequent regrets can make atonement. But teach the people knowledge, and you teach them to detect the sophistries of the artful demagogue. Train and cultivate their intellect, and you train them to think before they act, to moderate the violence of their passions, and to resist sudden and misguided impulses of feeling. Instruct them in their various and combined interests, and you prepare them to avoid the evils of excessive legislation; and to show their wisdom in other ways than by perpetual changes in their statute-book. You prepare them to rejoice in the success of every branch of honest industry, and to look with other feelings than those of envy on the growing wealth of neighboring nations. Give them enlarged and liberal views of national policy, and inspire them with the true principles of national freedom, and their love of liberty will not degenerate into licentiousness, nor contract into an exclusive and selfish patriotism.

As it is necessary for the people to be *virtuous* as well as intelligent, the education which is necessary for the safety and prosperity of the state comprehends all the instruction, restraints, and moral discipline which are requisite for the government of the passions, the moulding of the affections, the formation of an enlightened conscience, and the renovation of the heart. Moral instruction is quite as important to the object had in view in popular education as intellectual instruction; it is indispensable to that object. But to make such instruction effective, it should be given according to the best code of morals known to the country and the age, and that code it is universally conceded is contained in the Bible. Hence a deist, on one occasion, after publicly laboring to disprove Christianity, and to bring Scripture into contempt as a forgery, was found the next morning instructing his child from the pages of the New Testament. When charged with the flagrant inconsistency, his only reply was that it was necessary to teach the child morality, and that nowhere else was there to be found such pure morality as in the Bible. And that deist was right. It is necessary that children should be taught morality, and for this the Bible is the very best text-book. If we keep in view the object of popular education—the necessity of fitting the people, by moral as well as intellectual discipline, for self-government—no one can doubt that any system of instruction which overlooks the training and informing of the moral faculties, must be wretchedly and fatally defective. Crime and merely intellectual culture, so far from being disassociated in history and statistics, are, unhappily, old acquaintances and tried friends. Knowledge is power, but unsanctified knowledge is *power for evil.* To neglect the moral powers in education is to educate not quite half the man. To cultivate the intellect *only* is to unhinge the mind and destroy the essential balance of the mental powers; it is to light up a recess only the better to show how dark it is. And if this is all that is done in popular education, then nothing, literally nothing, is done toward creating and establishing public virtue, and forming a moral people. And hence the great importance of our Sabbath-schools, as they supply, in part, the defects of our day-schools. In the Sabbath-school the Bible is the principal text-book, and the principles of its pure morality are brought to bear on the minds of the young. Thus their moral powers are cultivated according to the best standard; and being thus instructed in moral and religious truth, they are taught to feel habitually the force of moral obligation.

2. Another important means of securing the highest good of our nation is *the general distribution of the Bible.* Benjamin Franklin says: "A newspaper and Bible in every house, and a good school-house in every district, all studied and appreciated as they merit, are the principal supporters of virtue, morality, and civil liberty." Dr. Edgar, formerly of Nashville, relates that on one of his visits to General Jackson he found him reading the Bible, and holding up that blessed book in his right hand, the general remarked: "Doctor, this book is the bulwark of our republican institutions—the anchor of our present and future safety." The Bible is the great instrument for enlightening the intellect and purifying the heart. When the mind is brought into contact with its stupendous truths, it is elevated and endowed with new vigor; and when the intellect attempts to grasp and measure the great truths of the Bible by this very process, the mental powers are enlarged and strengthened. And the general diffusion of the Bible is one of the very best means to civilize and humanize mankind; to purify and exalt the general system of public morals; to give efficacy to the just precepts of international and municipal law; to enforce the observance of prudence, temperance, justice, and fortitude; and to improve all the relations of social and domestic life. It is well known that there exists a system of moral duties which are considered to be of imperfect obligation because they are not within the cognizance of human laws. Such, among others, are the duties of charity, benevolence, gratitude, the domestic affections, and the love of our neighbor. These are necessarily left by human law-givers, in a great degree, to the government of conscience. But the Bible takes notice of all such duties. It most pointedly condemns every species of cruelty, unkindness, uncharitableness, and selfishness, and hardness of heart; and it comes in aid of the civil law by the universality and the precision of its commands, and by the energy and severity of its denunciations. Human laws labor under many other great imperfections. They extend to external actions only. They can not reach that catalogue of secret crimes which are committed without any witness, save the all-seeing eye of that Being whose presence is every where, and whose laws reach the hidden recesses of vice, and carry their sanctions to the thoughts and intents of the heart. In this view, the teachings of the Bible supply all the deficiencies of

human laws, and lend an essential aid to the administration of justice.

As far as the influence of the Bible is felt in our nation, the tendency is to strengthen and establish the foundations of our national freedom and happiness. The Bible in every house, read and appreciated according to its true merit, would be the salt of the nation and the light of the land. Take away its restraining influence from the nation, and the degradation of the great mass of the people would at once commence, and it would go on and increase until liberty was extinct, and the reign of anarchy or despotism would commence. The principles of the Bible must lie at the foundation of every edifice of human happiness, and when this corner-stone is removed the building must fall. Let the influence of the Bible be thoroughly felt through the length and breadth of our land, and our country will be safe; let its influence cease from the minds of our citizens and our republic, with its free institutions, will totter and fall. God has said: "The nation and kingdom that will not serve me shall perish;" and proud and fearless of Heaven as we may be, in one hour our destruction may come. The recent facts in our history go to show that God never lacks for instruments to punish a land for its crimes. In our country's bosom lie the materials of ruin, which wait only the divine permission to burst forth in terrific eruption, scattering far and wide the fragments of our national greatness.

To save our land, we need the personal and the combined activity of the friends of the truth and of true religion, to diffuse right principles, and thus to counter-work the spread and influence of wrong ones. And no better *moral* means can be employed to check the progress of error and the reign of vice than the free and general distribution of the Bible. Let us give to the destitute with an unsparing hand that Book which is the aliment of the moral principle. We can not, if we would, sink our countrymen into slaves, and our aim should be to elevate them to the rank of virtuous freemen. Let the circulation of the Bible be commensurate with our population; let it be placed in every dwelling; let it be sent to every cabin in the remotest wilderness. The Bible can do more for the security of our country than our ablest generals. It can preserve her domestic tranquillity, and transmit her whole circle of blessings to the latest posterity better than could hosts of standing armies. The true friend of his country will plant the rose of Sharon in the midst of her moral deserts.

3. Another important means of securing the highest good of our country is *the preaching of the gospel*. The gospel of the grace of God, in its heaven-born simplicity, is the wisdom of God and the power of God unto salvation. This is the only remedy for the moral and spiritual evils under which our nature groans. What does a sinning, suffering world need? For what does

humanity groan? Not the dreams of the recluse—not the speculations of the philosopher. Greece had her fill of wordly wisdom, and in her "wisdom knew not God." In our own day, Germany has become the seat of philosophy; and Germany, like Greece, is rushing into atheism. The gospel is the only thing in the universe which is able to make wise unto salvation. This is a guilty world; and it needs pardon of sin and restoration to the divine favor. It is a suffering world; and it needs consolation. It is a polluted world; and it needs sanctification. It is a dying world; and it needs assured immortal hopes. Would you mock its hungerings by giving it "a stone?" Would you deride its woes by offering the vain speculations of a fellow-man in the place of the sure Word of God, on which the soul may rest for ever? God's plan is different: "For after that, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe." "Christ crucified," and the gospel which unfolds his divine mission, constitute the only adequate remedy for the sins and the woes of a rebel race. Nothing but the gospel can elevate and save. The will of man is too perverse to yield to mere human teachings. The affections are too depraved to be changed by the abstractions of the schools. These fall on the unrenewed heart like the moonbeams on the iceberg. The human understanding is too darkened to comprehend the wire-drawn distinctions and endless involutions of metaphysical science. Even in this land of comparative light, not one in a thousand of the people cares a groat for the questions about which metaphysicians strive; and fewer still would be made better or worse if they could understand the points in controversy. But they *can* grasp the leading doctrines of the cross. Even the child can comprehend all of truth that is essential to salvation—all that leads to heaven and enters there. It is just these truths that the people—all the people—need. It is to these that the promises of God apply. It is these, and these alone, that the Holy Spirit blesses. It is converting, sanctifying truth, and not speculations about truth, that a free nation needs for all its masses, or it will run riot with errors in every form, and will become the haunt of vice of every grade. *Isms* have no saving power; the gospel has. Our nature is a wreck, a chaos, which the Cross of Calvary alone can adjust. There is an aching void in our hearts which the gospel only can fill. There are pantings and longings in our nature which the cross alone can satisfy. As the story of the cross is proclaimed, and God's plan of saving sinners is unfolded, this truth, attended by the Spirit's power, becomes a renovator of the heart. The guilty conscience is cleansed, the proud heart humbled, and the reluctant will subdued. All the powers of the man are won over to the obedience of the faith. Men become new creatures in their relation to God and to each other.

Each new power is drawn forth into the service of God, all the graces of the Spirit shine forth in their beauty and loveliness, ungodliness and worldly lusts are denied, and the subject of the heavenly change "lives soberly, righteously, and godly in this present evil world." Where the gospel triumphs, men are not only prepared for the heavenly world, but for the earthly world. Industry, frugality, and honesty now exercised are promotive of personal and social enjoyment. All the conveniences and comforts of life are multiplied. A gradual elevation, intellectually, morally, and socially, is seen in the community. The gospel breathes peace on earth and good-will to men. Its object is to chase away darkness from the human soul, and thence from the community, by the diffusion of heavenly knowledge. It breathes the spirit of liberty in all things, civil and religious; it calls on men to consider this as their inalienable birthright as the freedmen of the Lord. It awakens man to a deep sense of his dignity and worth as an immortal being, and fastens upon him a deep impression of his individual responsibility to God. This gospel breathes death to tyranny and oppression, and constrains men to fear God, to honor the magistracy, and to love all men. It brings health and salvation to man's soul, for it is the very instrument by which the Holy Spirit begets the new life and all the elementary principles of the purest virtues. These Christian graces in the soul lead to virtuous actions in the life—to the exhibition of a morality that throws a lustre over the human character, and renders man a blessing to his family, to society, and to his country.

Now, such being its influence on individual character, it is obvious that wherever its pure and subduing spirit exerts its power over a land, it must chase away darkness from its population, it must banish vice and folly, it must lessen crimes, it must beget an enlightened reverence for the laws, it must make good citizens, it must thence lend a vigor to the arm of justice and strength to the hands which administer its laws; it must pour the most salutary influence on every portion of our population. The preached gospel has an elevating effect on the general morality of a neighborhood, even in addition to the souls spiritualized and christianized by its instrumentality. For every man that is savingly converted, there is a sort of guarantee that perhaps fifty others will be elevated somewhat in the morality of their habits. Christians are "the salt of the earth," and as there is a small proportion, in point of bulk, between the salt and the thing salted, so spiritual men may bear a small proportion to the society in which they are placed, and yet the whole of that society may be indebted to them for its very continuance—just as the thing salted is prevented from falling into dissolution by the small quantity of salt. Christians, in the same way, are the salt of the society in which they are placed, by exerting a purifying and preserving influence. Our secular politicians and philosophers little think how much they are indebted to Christian influence and example for the highest civil blessings they enjoy. Religion is the conservative influence of society; and by the influence of the gospel, wherever it prevails, the population at large are made more manageable, more civilized, and more orderly; and let this world be deprived of an evangelical and practical Christianity, and the whole of society would soon hasten to dissolution.

Now, as the preaching of the gospel is God's appointed plan for the instruction and reformation of mankind; as the public proclamation of Christ crucified is the great appointed means of salvation, to which all other means, however important, are either preparatory or subordinate; and as this means is so effectual in promoting the security and prosperity—the true glory and the true happiness of our country—should not this means be prosecuted with the utmost vigor? Should we not exert ourselves to the full extent of our ability, in seeking, by town and city missions, and country missions, to circulate light and dissipate darkness—to bring every part of our land under the leavening influence of the great truths of the gospel? The living teacher should be sent to every destitute field, that God may be glorified, the souls of men saved, and the best interests of our country promoted.

4. I will notice one more means of securing the highest good of our country, and that is the means particularly mentioned in our text—*Prayer.* "Seek the peace of the city, and pray unto the Lord for it." The *moral* means on which I have dwelt, however faithfully employed, will be successful only as God crowns them with his blessing; and his interposition is granted in answer to prayer. In employing these means the Christian seeks supremely the salvation of souls, but without the converting power of the Holy Spirit not a single soul will ever be saved; and it is in answer to prayer that his saving power is given. And then, too, the Bible teaches us that prayer is useful in procuring blessings for communities as well as for individuals and families. And in our text, the captives in Babylon are not merely directed in a general way to seek the welfare of that land, but they are specially directed to *pray* for its peace or prosperity. And in answer to the prayers of the pious captives, the surprising change may have taken place in the character of Nebuchadnezzar; and Daniel and his companions may have been raised to distinction in that land to befriend the captives; and the favorable decrees passed for the benefit of the Jewish people by Cyrus, Darius, Artaxerxes, and others, may all have been secured by persevering prayer. The hearts of all kings are in the hand of the Lord, and he can turn them as the rivulets of water, whithersoever he will. Paul exhorts Christians to make "supplications, prayers, intercessions, and giving of thanks for all men — for kings, and for all that

are in authority—that we may lead a quiet and peaceable life in all godliness and honesty." God said to Solomon (2 Chron. 7: 13, 14): "If I shut up heaven that there be no rain, or if I command the locusts to devour the land, or if I send pestilence among my people — if my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." And by their prayers, Christians now, in this crisis of our national history, may do much to avert evil and to secure good for our country; and this means of seeking the welfare of our land should be tried to the utmost. We believe the power of prayer for our country has never yet been fully tested. Without doubt, many sincere and humble prayers have arisen, and are now ascending to Heaven, in behalf of our guilty land; but it is greatly to be feared that many Christian people fail to offer that earnest prayer of faith for our common country, for our rulers, and for all our people, that God requires.

When Abraham learned that God was about to destroy Sodom, he at once interceded with God on the behalf of that guilty city. Feeling that he had an interest at the throne of grace, he made use of it on behalf of his ungodly neighbors. He entreated that the city might be spared, or at least the righteous men in it; and as an answer to his prayer, God assured him that if ten righteous men could be found in the Cities of the Plain he would spare those cities, and not consign them to the punishment which their sins had so eminently deserved.

In the history of Moses we learn that on one occasion the children of Israel treated him, and even Jehovah himself, with the most insolent contempt, by making a golden calf, and falling down and worshipping it; and God "said that he would destroy them, had not Moses, his chosen, stood before him in the breach, to turn away his wrath, lest he should destroy them" (Ps. 106 : 23). On that remarkable occasion God said to Moses: "Let me alone, that my wrath may wax hot against them, and that I may consume them : and I will make of thee a great nation" (Ex. 32 : 10). Under these circumstances, what did Moses do? Did he stand aside, and let God do as he said? No; his mind runs back to the Egyptians, and he thinks how they will triumph. "Wherefore," he asks, "should the Egyptians speak, and say: For mischief did he bring them out, to slay them in the mountains, and to consume them from the face of the earth?" By prayer, therefore, he took hold of the uplifted arm of Jehovah, and averted the blow. God seemed unable to deny any thing to such importunity, and thus Moses stood in the gap and prevailed with God. So again, when the people complained against God, and against Moses, and the fire of God consumed them in their camps;

"*when Moses prayed unto the Lord the fire* was quenched" (Num. 11: 1, 2). So, also, when the spies brought back an evil report from the land of Canaan, and the people, in despondency, determined to throw off their allegiance to God and to Moses, and to return back to Egypt, the Lord again threatened to destroy them, as if weary of forbearing, and again the prayers of Moses saved them from immediate destruction.

And other examples of the power of prayer are recorded in the Bible. When the Philistines fought against Israel, and Samuel cried unto the Lord on their behalf, "the Lord thundered with a great thunder that day upon the Philistines, and discomfitted them, and they were smitten before Israel." It was thus, in the language of the Psalmist, God honored "Moses and Aaron among his priests, and Samuel among them that call upon his name; they called upon the Lord, and he answered them" (Ps. 99: 6). Jehoshaphat on one occasion heard of a great multitude coming against him in battle. It was a critical moment in the history of the kingdom of Judah. Jehoshaphat was greatly alarmed, but immediately "set himself to seek the aid of the Lord, and had a fast proclaimed" throughout the whole of his kingdom. The people themselves were so deeply impressed with the importance of the proclamation, that with one heart they came up from all parts of the land to the temple to ask the help of the Lord in their distress. They even brought "their wives and their little ones" with them to the place appointed. The king himself led in their devotions, making most fervent prayer for success against their enemies. Nor did they pray in vain. Their enemies were completely routed, and left on the field "multitudes of dead, and great abundance of riches and jewels" (2 Chron. 20).

And similar illustrations of the power of prayer we have on record in more modern times. John Knox, the great Scottish reformer, was a man famous for his power in prayer. Such was his love to his country that the burden of his prayer to God was: "Give me Scotland, or else I die." Queen Mary said of him that she feared his prayers more than an army of ten thousand men. And events showed that she had reason to do it. He used to be in such an agony for the deliverance of his country that he could not sleep. He had a place in his garden where he used to go to pray. One night he and several friends were praying together, and as they prayed, Knox spoke, and said that deliverance had come. He could not tell what had happened, but he felt that in some way their prayers had been answered. And the next news informed them that their enemy, Mary, Queen of Scotland, was dead.

At one time in the history of the Lutheran reformation, soon after the conference at Ausburgh in 1530, when the cause of the reformers wore a very threatening aspect, Melancthon, with Luther and other divines, met together to consult about the measures to be adopted in that trying exigency; and, after spending some time in prayer to God, from whom alone they could expect adequate assistance, Melancthon was suddenly called out of the room, from which he retired under great depression of spirits. He saw, during his absence, some of the elders of the reformed churches, with their parishioners and families. Several children were also brought, hanging at the breast; while others, a little older, were engaged in prayer. This reminded him of the language of the Psalmist: "Out of the mouths of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger" (Ps. 8:2). Animated by this interesting scene, he returned to his friends with a disencumbered mind and a cheerful countenance. Luther, astonished at this sudden change, asked: "What now? what has happened to you, Philip, that you are become so cheerful?" "Oh, sirs," replied Melancthon, "let us not be discouraged, for I have seen our noble protectors, and such as I will venture to say will prove invincible against every foe." "And pray," returned Luther, thrilling with surprise and pleasure, "who and where are these powerful heroes?" "*Oh*," said Melancthon, "*they are the wives of our parishioners and their little children*, whose prayers I have just witnessed—prayers which I am satisfied our God will hear; for, as our heavenly Father and the Father of our Lord Jesus Christ has never despised nor rejected our supplications, we have reason to trust that he will not in the present alarming crisis." The event proved that Melancthon was not mistaken. God heard their prayers. (Cox's *Life of Melancthon.*) In the annals of English history we have an equally striking instance of the interposition of Heaven in answer to prayer. At the period alluded to, the reformation in England had struggled through the tortures of the rack and the fires of Smithfield, and been established in fear and hesitation at the accession of Elizabeth, and almost every thing seemed to predict its speedy extinction. Its politic friends trembled at their own work, and calculated whether it might not fall and crush them. Within, there were division, faction, treachery—without, there was a mustering of the might of Europe to crush the movement in its birth. At a time when England was little conversant with war, and miserably defective in military science, a fleet such as the world had never seen, and a veteran army inured to conquest and led by skilful captains, were sent to her shores to drive her people with sword and fire into the idolatries which they had abjured. The "Invincible Armada" of Spain had been fitted up at a prodigious expense, and sent forth to reduce England to the Catholic faith. The Prince of Parma stood ready also to transport a veteran force of thirty thousand men to the coast of England to assist Spain in carrying out her designs. Immense preparations were made for the conquest, and the Protestants of Europe naturally regard with intense interest the approach of a contest which was probably to decide the fate of their religion, and the pious would feel that their help was in God alone. As if to show how little the might and wisdom of England's rulers could avail to her deliverance, or be the instruments of safety, her raw militia were placed under the command of a knight whose notorious incapacity gave too sure a promise of disgrace and discomfiture. Romanism exulted throughout her many kingdoms, and raised the jubilant shout of anticipated triumph when the Spanish Armada spread its sails to the winds, while the heart of Protestantism died within her. It was indeed Jerusalem girdled once more by the overwhelming army of Sennacherib. But the destroying angel was sent down to her defense, and the raging tempest was as fatal as the midnight blast that breathed upon the sleeping Assyrians. Those ships that reached the shores of Britain were only drifted thither as helpless wrecks, and the ocean was encumbered with ruins and carcasses; while the winds and waves of that sea-girt island lifted up their voices in a language which the whole world could hear and understand, as they thundered in the ears of nations, "This is the finger of God!"

And had prayer nothing to do with this remarkable deliverance? Fuller, the British church historian, relates, as that which he had received from witnesses beyond exception, the following anecdote of John Fox, the author of the *Book of Martyrs:* "In the year 1588, when *the Spanish half-moon* did hope to rule all the motion in our seas, Master John Fox was privately in his chamber battering heaven with his importunity in behalf of this sinful nation. And we may justly presume that his devotion was as actually instrumental to the victory as the wisdom of our admiral, the valor of his soldiers, and the skill and industry of his seamen. On a sudden, coming down to his parish, he cried out: '*They are gone! they are gone!*' Which, indeed, happened at the same instant, as by exact computation did afterward appear." (Abel Redivivus, pp. 381, 382. Neal's History, vol. 1, p. 186.) The prayers of Isaiah, Hezekiah, and others, secured the destruction of the Assyrian army; and, in like manner, the prayers of John Fox and others secured the destruction of the Spanish fleet. The King of Spain and other enemies of England claimed that the ruin of the Spanish fleet brought no glory to Britain, as the ruin was accomplished by the violence of storms and tempests, and not by the bravery of the English. But Queen Elizabeth, so far from looking on this as a diminution of her honor, gloried in it as a signal favor of Providence; and to commemorate the defeat of the invincible Armada of Spain, she had a medal struck, on the reverse of which is represented a fleet beaten by a tempest, and the ships falling foul upon one another, with this religious inscription: "*Afflavit Deus et Dissipantur*"—"God blew on them, and they were scattered."

In the early history of this country there was a remarkable instance of divine interposition in answer to prayer. In 1746, a French fleet was fitted out under the Duke d'Anville, of forty ships of war, and destined for the destruction of New-England. This fleet was of sufficient force to render that destruction, in the ordinary progress of things, certain; and it sailed from Chebucto, in Nova Scotia, for that purpose; but it was entirely destroyed by a terrible tempest on the night following a day of general fasting and prayer throughout New-England.

These facts show that prayer has power to avert national calamities, and to draw down the divine blessing upon communities, and they enforce the duty of earnest and continuous prayer for our country. And never did our country more need our importunate and believing prayers than at this time. Clouds have darkened our horizon, and caused some at least to fear for the continuance of our privileges, and it becomes us to beseech Him who controls the destinies of nations not to give us over in our sins, but to "turn us again, and to cause his face to shine" from behind the cloud, that we may be saved. Much wisdom is needed in the councils of our nation and in the administration of affairs; and we should pray for our rulers and "for all in authority, that we may lead a quiet and peaceable life in all godliness and honesty." Let us pray that oppression may not lengthen her galling chain, that liberty may be secured to all, and that our national conflict may soon end in a righteous peace. This struggle has not taken place without the divine will, and let us pray that it may be controlled by divine power and conducted by divine wisdom to issues promotive of God's glory, and of truth and righteousness.

III. We shall now, in conclusion, very briefly present some considerations to enforce the duties of personal and combined activity in seeking the highest good of our land.

1. We should seek our country's welfare, because our own individual good is intimately connected with the general happiness and prosperity of the nation. This argument, taken from self-interest, is presented in our text: "Seek the peace of the city—for in the peace thereof shall ye have peace." Every passenger is concerned in the safety of the ship in which he sails. Every citizen of a free government enjoys many rights and privileges in common with others, and what affects the general interest of one citizen will have its bearing on the condition of all. Society is made up of individuals, and those laws and principles of government and influences that affect society at large, affect the individuals of which that society is composed. And self-interest demands that we should seek to evangelize all who come under the influ-

ence of our institutions. The land in which we are permitted to dwell is yet to be the theatre of mighty events both in church and state. It is capable of sustaining a countless population, and men of all nations are pressing to our shores. God has a design in this mingling of nations and races—it *may* be to give us the opportunity, if we will seize it, to mould them, instrumentally, into the Christian image, or to use them to scourge us if we are unfaithful to our trust. These multiplied thousands of foreigners of different habits, faith, and hopes from ourselves, are our fellow-sovereigns. They choose with us the law-makers, and they will exert an influence either in sustaining or subverting our constitutions. They will do their part in forming the public opinion which is to govern the land, and if healthy influences are not brought to bear upon them they may spread corrupting influences which shall undermine our free institutions. Let Christians sleep, and let popery and infidelity and superstition manufacture public opinion, and the foundations of our religious faith will be undermined, and immorality and crime will be openly prevalent, and our civil privileges will soon be lost. The character of the people who occupy the new States and Territories of our country, unless cast into an evangelical mould, will, unavoidably, receive the impress of infidelity and error and vice; and with greater certainty than we now anticipate, may, in time, impart it to our whole country. And what is done this very *year* for our newly-settled and settling Territories, while yet in their embryo state, may determine their complexion and character for all coming time. And as our own individual interests are bound up with whatever affects the security and prosperity—the true glory and the true happiness of our country—our personal and combined activity should be called forth in seeking its highest good.

2. We should seek the highest good of our country, because by showing a genuine love for it, and seeking its true welfare, we do much to recommend the religion we profess. Patriotism is a part of religion, and he who is a true lover of God will be a genuine lover of his country also. It is true the Bible knows nothing of national antipathies, but, on the contrary, condemns the wicked and absurd prejudice which leads the people of one land to hate those of another, because they are under another government, talk another language, and are separated from them by a sea, a river, or a landmark. Still, in caring for our own land there are grounds of affection, and motives for benevolent action, which do not appertain to any other. One of these is *contiguity*. We are bound to do good to all men as we have opportunity, and we have better opportunities for doing good to those who are near than to those who are distant. The people who are starving at the antipodes ought to receive our bounty as soon and as far as we can send it to them, but the man who has just dropped down in utter

exhaustion, and is dying at our door, has especial claims upon us. We must care for the perishing heathen—but shall we forget the perishing American? To the former we can send missionaries, to the latter we can go ourselves. It will be to our shame to seem to care for *the distant heathen*, and yet to entirely neglect those who breathe the same air, and reside in the same vicinity. Our countrymen and neighbors and fellow-citizens must not be overlooked in our benevolent efforts. The best way to benefit the world at large is to fill the sphere around us *first* with Christian influence; and in doing this we shall be multiplying agencies for extending Christian influence gradually throughout the whole world. Home missions and foreign missions have both of them claims upon us, and the work of one can not be severed from that of the other. All we do for home is, in an indirect manner, something done for other lands. By spreading religion here, we are raising friends and funds for foreign missions. Our churches and schools, as fast as they are formed, are pressed in as auxiliaries to our missionary societies.

One nation has no more right to seek its own public interests exclusively, or in opposition to the public interests of other nations, than one member of the same family has to seek his own private interests exclusively, or in opposition to the private interests of the rest of the family. But as we elevate the character of our nation we confer a good upon other nations, for just in proportion to the elevation of its character, will the influence of its example be felt for good in other lands and nations.

3. Lastly, we should seek our country's welfare, because the work of supplying our land with the preached gospel and with religious institutions is the most important work to which the Christians in America are called at this time to devote their energies. A more important, or a more promising field can nowhere be found on the face of the globe, and the cultivation of this field belongs especially to us. This work has an overwhelming importance, because of the magnitude of our territory, the multitude of our people, the vastness of our wealth, the greatness of our power, and the influence of our example. What a vast field for Christian labors the Western States of themselves present. Michigan, Ohio, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Missouri, Kansas, and Nebraska, all present to us the Macedonian cry, "Come over and help us;" they all need missionary aid. These Western States have ten times the extent in territory of all the New-England States, and they all have urgent need of men to preach the gospel in their rising cities and on their broad prairies. In addition to these Western States, there are vast fields to be occupied in the Rocky Mountain slopes. By these terms we embrace the entire portion of our country west of Nebraska, containing nearly or quite one million square miles, or about one third of the

whole territory of the United States. Into this territory, with the exception of California, great tides of population are now pouring. For though some parts are barren, and some rugged, cold, and mountainous, a great gold and silver bearing belt stretches across it from north to south, even to the Rocky Mountains, in whose ledges is incalculable wealth. Cities of considerable magnitude are already springing up in Colorado, Nevada, and Idaho Territories; and missionaries should be sent at once to look after the spiritual welfare and learn the wants of those rising communities. Then, too, California and Oregon and Washington Territory have lost none of their importance. Great States are destined to grow up on the Pacific coast, and their commerce and agriculture, independently of mineral resources, will sustain a great population. In addition to all this, as fast as the rebellion is suppressed, there opens to us a field of missionary operations in the Southern States, from the most of which we had been excluded.

This is a brief outline of the present and prospective work of home missions. Who does not see that with such immense Territories opening to us all at once, at the West and South, the dawn of a new era in home missionary operations is breaking on our vision? and that more prayer and larger contributions are demanded of the church? And can there be a more important object of zeal for American Christians than their own country—the supplying of our rapidly increasing population with able, faithful ministers? Our religious policy must be a *home* policy. The waste places of our homestead must be cultivated. On our land hang, in a great measure, the future interests of the globe. Hence the unspeakable importance of our churches concentrating, in a great measure, their religious efforts upon their own country. Oh, if this country, "beautiful for situation," with boundless resources and prospects of dazzling brightness, would but consecrate its wealth, sanctify its talent, apprehend its responsibilities, and direct its power in the path of true greatness, its destiny would be as full of glory as its present position is replete with danger. Ere long it would be "the joy of the whole earth.' The world would have before it, on a vast scale, an illustration of the divine precept, "Righteousness exalteth a nation."

Does not every aspect of this subject give fresh impulse to Christian zeal, and summon every Christian and every Christian institution to renewed effort and prayer? Our hope for our country is in God, and in the gospel of his Son. That gospel is our pole-star and compass. It will guide America to a destiny of goodness and of glory, and fill the world with light and salvation.

SERMON XVII.

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MORE BLESSED TO GIVE THAN TO RECEIVE.

"IT is more blessed to give than to receive."—ACTS 20 : 35.

THIS statement is in direct conflict with the most cherished sentiments and the almost universal practice of mankind. The great mass of men repudiate the doctrine; they do not believe a word of it; and they base life and action on the very reverse principle. And yet the Bible is clear and explicit in its teachings on this point.

The doctrine of the text is one of the fundamental principles of God's economy; it has its foundation in the divine nature, and pervades the whole system of the divine government. It is simply the law of benevolence; and if men would universally recognize the claims of this divine law, and render obedience to it, it would convert this world into a paradise.

Sin is *selfishness.* It arrays man against this divine law. It puts *self* before the brotherhood; makes *self* the center and end of life; asserts that the highest duty of man and the greatest good consist in receiving and enjoying. And herein lies its enormity. The glory of God, the general good, the divine law of happiness, are all sacrificed to the demand of an all-engrossing selfishness.

The doctrine of the text is, that it is better to impart good than to receive it, better to give away than to hoard, better to serve than to be ministered to, better to seek out and relieve the poor and care for the afflicted and perishing, than to have supreme regard for self, and to study and seek, as the end of life, self gratification; in other words, that there is a higher and purer happiness, and a surer and more blessed prosperity, resulting from the practice of Christian benevolence than from the indulgence of selfishness.

It is a blessed experience to *receive* good at the hands of our fellow-men. The sympathy of friends, in times of joy and of sorrow, is sweet; and help rendered in the day of need, is most grateful. It is a blessed experience to *enjoy* the favors of a bountiful Providence—to receive into our souls the light and love and grace of God our Saviour. No one doubts this. But the text affirms that it is *more blessed still to bestow upon others;* to enrich our fellow-men with the affluence of our sympathy and love and kind services; to serve God and the world in the exercise of a lofty Christian benevolence; to be one's self a living center of light and good and blessed influence to our fellow-men.

This is the principle. Let us apply it in a few particulars.

1. *It is more blessed to communicate useful knowledge of any kind than merely to acquire it.* There is a love of knowledge for its own sake. A Newton finds rational and sublime enjoyment in piercing the thick vail which envelops nature, in grasping and controlling the most subtle of her elements, in measuring and weighing the worlds and systems which roll through infinite space, and ascertaining the laws which govern the material kingdom of God. A Bacon finds rational delight in exploring the secret chambers of the mind; in pushing investigation into new fields of thought and inquiry, exposing false theories in mental science, shedding fresh light on the human mind, and demonstrating the harmony of philosophy with the teachings of the Scriptures. A Cuvier finds a lofty and ennobling pleasure in delving among the fossil remains of former life, and, by study and comparison and patient and thorough investigation, refuting the theories of infidel science in regard to the antiquity of man's creation, and establishing the truth of the Mosaic account. And so of Hugh Miller, and our own Hitchcock, in collecting testimony from the rocks, from ocean caverns and river beds, from mountain and valley, from living and from extinct animal tribes and types of life, to illustrate the infinite wonders of God's creation, and the essential harmony of Geology and Revelation.

Such men find a high and a real pleasure in the pursuit of their favorite studies. The mental excitement connected with it; the expansion and ennobling of the mind by means of it; the discovery of new truths, new harmonies, and new evidences to confirm the faith; and especially the enlarged capacity to understand and appreciate God—the sum of all the philosophies, and the end of all being and all economies—are an abundant reward for all the toil bestowed.

But such men are not satisfied with knowledge simply *acquired.* Knowledge is not the end they seek—only the means. To enrich the world with the fruit of their superior wisdom, to open new fountains in the desert to refresh and gladden the race, to hold forth the torch of truth in order to dispel the ignorance and superstition of mankind and lift them up into a higher intelligence and virtue, is their ambition and ultimate aim. This it is that cheers the student at the midnight lamp, that lifts him above the mere desire for gain and applause, that makes him strong and heroic in his task of climbing the mountains of human thought and study. Those serene and lofty heights he would reach, not to gratify a selfish vanity and dream away an isolated existence, but that he may carry down into the plain the lessons learned on the mount, and impart to others his inspired visions and choicest treasures.

Newton, we are told, "held it as his highest glory, not simply that he had gone farther than any other man in his researches, and enlarged the boundary of his knowledge, but to have made the evidence of God's existence, and the dispensations of his power and wisdom, better understood by men." Noble sentiment! That great mind found it more blessed to give forth its wonderful treasures of knowledge than to drink in the truth.

There is a pleasure in giving from our choicest stores of wisdom and knowledge for the benefit of others, slowly and painfully as we have acquired them, which is denied to the man who would hoard them, and use them only for selfish ends. There is a peculiar, a divine satisfaction felt in teaching rational mind; in kindling the divine intelligence with the fire of immortal thought. Do you doubt it? Take that ignorant and degraded boy out of the street; teach him knowledge; wake up and guide that immortal principle which now sleeps in his soul; fill his mind with God and with the noble lessons of Bible wisdom, and make of him, with God's blessing, a wise, thinking, virtuous, and useful man—and you will find a reward in doing it which no wealth can purchase.

Now, the highest and most important of all knowledge is that which the *Bible* contains. Here are treasured the riches of God's infinite mind. Here life and immortality are brought to light. Here are the "deep things" of wisdom—the knowledge which makes wise unto salvation. This is the end of all philosophies, the sum of all the sciences. To fear God and keep his commandments, is the highest virtue: and the making known of this divine word to men who are perishing in the ignorance and guilt of sin, is the highest happiness we know any thing of. The angels of heaven would gladly vacate their seats for the privilege of doing it. There is no work which brings man so nigh to God as this. There is no blessing so divine as that which comes upon one from souls reached by the gospel and saved through his means. Such trophies form a "crown of rejoicing" such as no warrior or victor in the race for earthly good ever won.

Oh, if it is blessed to feel and know that one's self is forgiven and accepted; to have the divine favor freely imparted to the soul; to taste of the love of God, and the joy of his salvation, and the preciousness of Christ, from day to day—it is more blessed still to impart of our experience to others; to tell friends and neighbors what God has done for us; to hold forth the Word of Life to our fellow-sinners, and strive to kindle in their hearts the joys and hopes which animate our own. The Christian who puts his "light under a bushel," who confines his religious knowledge and experience to his own breast, who lives for his own salvation solely, rather than for Christ and the salvation of others, acts a part as unwise and injurious to himself as it is unworthy of his profession, and contrary to the spirit and principles of Christianity. A Christian never has so much light in his own mind as when he is shedding most light on the minds of others. His own experience of Christ is most precious when he is doing most to make him known to others. If he comes to act on the selfish principle which is dominant in the world, all his satisfaction in the service of Christ will quickly be lost. Failing to minister to others, his own soul will become barren. Absorbing all the light of God's grace, instead of reflecting it, his own mind will become darkened, and his confidence and integrity will slip away from him.

2. It is far more blessed *to honor God with our substance than to acquire it for its own sake*, or *to spend it in self-gratification.* There are men whose sole anxiety is to *make* money. Life's one end and great struggle with them, is to accumulate riches. Their only happiness is the sordid one of adding dollar to dollar, house to house, farm to farm. They are dissatisfied and miserable unless they are every day adding to their earthly gains. They never spend, willingly, never give away, never put to benevolent use, what, through God's blessing, they have acquired. *Gather together and hold on to it*—this is their disposition and the sum of life.

There are others who lavish their all on *self-gratification.* They are free and generous in spending, but it is only in the line of selfishness. They indulge their tastes and appetites, gratify pride and ambition, and aggrandize their family; and this is all the benefit they derive from wealth. They take no higher view of their stewardship than this. They toil and win only to squander it in a way that is most offensive to God, and injurious to themselves They have no conception of the true end of wealth.

As a *means of usefulness*, wealth is a blessing. It is an ennobling work, in which we do find men engaged, trading, toiling, and giving their time and energy to business, that they may devote the fruits of it to Christ and his cause. Such men acquire money for a benevolent end. And they find it blessed to toil for it, and blessed to disburse it. Thus sought and thus expended, it becomes one of the choisest means of happiness as well as of good.

There is no man really so poor as he who multiplies the means of life and knows not how to use them, so as to make himself and others happy. His wealth is all in dust, which will one day be scattered to the winds, when it might be converted by him into the blessings of many ready to perish, and a name which is as ointment poured forth. The life of such a one is as barren of good as the heath which drinks in the rain and the sunshine, but gives back no verdure or fertility. With the means of making himself and others happy, he lives only to be despised and useless. He does nothing to enrich the earth; he only encumbers it. His mission has no mercy in it, no sympathy, no ministries of good; it is only and utterly selfish. The poor never bless him. The fatherless never look up to him. The widow's tears and thanks never reward him. His name, which he might have embalmed in a thousand grateful hearts, is spoken and remembered only in sorrow, if not with execration. And though his wealth may rear a splendid monument over his ashes, and emblazon on it a high-sounding epitaph, yet will it only serve to invite the finger of scorn, and posterity will pronounce him:

> "Creation's blank—creation's blot."

That man is truly rich and happy who has a heart to give freely of what he hath to the cause of human happiness. He may of his abundance, be able to give his thousands and tens of thousands. (Oh, blessed privilege! may God raise up many such in these times!) But if you have only the poor widow's two mites to give, you shall have the reward. No man was ever the poorer for what he gave, from a benevolent feeling, to promote God's glory on the earth, and advance human happiness. And it is only when we give so as to *feel* it; give so as to call the spirit of self-denial into action; give so as to bring the soul into sympathy with the Cross, that we experience the full luxury of giving—the value of property as a means of noble happiness. Then it is that the increase, a thousand fold, returns into our own heart, and the two mites of pious sacrifice swell into a great blessing and a precious memorial.

3. The principle of the text holds good *in its application to personal efforts for the salvation of souls.* In religion as in other things God has ordained that if we will not work, neither shall we eat; if we fail to sow, we shall not reap; if we will not do our duty, we shall not be blessed. The Christian who never loses sight of self; whose chief anxiety is about his own hopes and welfare; who puts forth no earnest efforts, and is willing to make no sacrifices to save others—will find religion very barren of comfort, and will have abundant occasion to exclaim, "Oh, my leanness! my leanness!" "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to pov-

erty." The experience of Christian life furnishes striking exemplifications of this principle. The more we do to bless others, the more we ourselves are blessed: while watering others our own souls are refreshed. The less selfish and the more expansive and Christ-like is our piety, the more will our own graces flourish, and our enjoyment of God's service be increased. The active, working, pains-taking, self-denying disciple is always blessed—his hope is always joyful and bright, and his faith strong; while the indolent, self-indulgent, ease-taking disciple is always complaining of doubt, and weakness, and despondency.

I appeal to your own experience if it be not so. When have you enjoyed religion most? When has your mind been freest from doubt? When have you had the greatest freedom and satisfaction in prayer? When has the largest measure of spiritual prosperity been meted out to you? I can answer for you. It was when the glory of God so filled your mind, and a care for others so weighed on your soul, that you forgot self entirely; it was when you were most active, and faithful, and self-denying in Christian duty, and gave yourself up to the blessed work of saving men and honoring God. If ever the smiles of a Saviour's love gladdened your heart, and the peace and joy of angels welled up in your souls, it has been in those times and exercises which baptized you into the spirit of the Cross, and made you for the time dead to every consideration but the honor of Christ and the salvation of souls.

It is on this principle that Christians are, generally, so joyful and so prosperous in times of revival. Their attention, and anxiety, and efforts, are now directed mainly to the conversion of sinners and the prosperity of Zion. The Spirit of God rouses them to action. The Providence of God thrusts them forth into his vineyard to work. Baptized afresh into Christ, their hearts now burn with zeal for God's glory, and melt and flow out in prayer and pious labor. Self is forgotten. They cease to pore over their gloomy experience. The pressure of dying souls is felt. The cry of anxious souls thrills them; and the new song, bursting from fresh converts, inspires them with new life.

Such a season is not only one of great spiritual rejoicing and comfort, but also one of rapid growth in grace. Many a Christian and many a church has experienced and manifested more of the divine power of the Christian religion in a single revival than during an age of ordinary life.

The story of the Alpine traveler illustrates this subject. A solitary man was overtaken in one of those fearful storms which rage in those lofty mountains. He lost his way, and after wandering about for days became too exhausted to proceed farther, and laid down on the snow to die. Soon he heard a faint voice crying, "Help! help!" It was the voice of suffering humanity, and it went to his heart. It was the cry, doubtless, of a fellow-traveler, lost and dying in those eternal solitudes, and it roused his own fainting and dying nature. He could not lie there and die with that plaintive cry for help sounding in his ears. With a desperate effort he roused himself from his lethargic state, and made his way whence the sound seemed to come. He found a man nearly buried in the snow, his limbs rigid, and life fast ebbing away. The sight appealed to his humanity and quickened his energies. He knelt down by him and began to rub and chafe the benumbed limbs. His heart warmed toward the helpless stranger while thus engaged, and for an hour or more he continued the life-restoring work, till the man revived and stood upon his feet, and with tears of gratitude thanked his unknown deliverer. *And the very effort to give life to another had brought back the warm blood into his own veins and saved his life.* And now the sound of a distant horn announced the approach of a guide, and they were both saved. So true are our Saviour's words: "He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

4. One application more of the text and I will close. *It is blessed to dispense good in the various kind offices and ministries of social life.* In a world so full of sin and sorrow and want and suffering, there is need of kindly sympathy and aid, and the constant interchange of civility, attentions, and brotherly services. Whatever our station and circumstances in life may be, we are not independent of our fellow-men; we can not afford to forego their sympathies and services. And this is especially true of the poor and friendless, the lonely widow and dependent orphan, the sick and afflicted and unfortunate. Such stand in great need of human aid and sympathy. And it is a privilege an angel might covet, to be an almoner of God's bounty to his needy children, and a ministering spirit to the sorrowful and the suffering. To be permitted to dry up many a stream of human misery and guilt—to make glad many heavy hearts—to open fountains of useful knowledge and life in this desolate world—and to help on the cause of humanity and religion, affords as noble a happiness—I say it reverently—as Heaven itself has to offer. How significant is the apostle's definition of religion: "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their afflictions, and to keep himself unspotted from the world." And was ever a man the poorer, the less happy, the less respected and loved, for thus treading in the footsteps of the divine Jesus?

There would be fewer unhappy children of affluence and leisure in the world if they only acted on the principle of this high law. They would not complain so much as now of *ennui;* time would not drag on in so dull and monotonous a round; they would not be so overburdened with sentimentality, and corrupt to the core of their nature by innate selfishness, if they would live for some useful object; if they would go forth and put their hearts in contact with the actual world of suffering and sorrowing humanity; explore the wants and woes of their less favored brothers and sisters; carry the tract and the Bible to the ignorant and the wayward; minister at the bedside of the sick and wounded and dying; and have an eye and a heart and a blessing for mankind under every want and burden. Such a ministry of active benevolence would soon dissipate life's dullness, cure them of their false notions and mock sensibilities, eat out the mean and enervating selfishness of their hearts, and teach them that the high end of life is to be like God, the great fountain of good—to borrow light and life from the central sun of all being but to reflect it forth throughout our appointed orbit. The "Ragged-Schools" system of London, and the "Five-Points" missionary enterprise of New-York, and various similar works of Christian reform, and the example of such heroic and self-sacrificing maidens as Florence Nightingale, are teaching woman that she has a higher and a more blessed mission on earth to accomplish than to shine in the saloons of fashion, or dream away existence on the couch of luxurious ease, or fritter mind and heart away over fictitious beings and sorrows. None can perform the grateful ministries of social life like woman; and nothing will do so much to elevate and ennoble woman herself, and give her power for good, and ally her with angelic beings, as a full measure of this new baptism of Christ-like sympathy and self-sacrifice which has begun to descend upon the sex. Oh, for a full measure of the baptism!

"'Tis a little thing,
To give a cup of water; yet its draught
Of cool refreshment, drained by fevered lips,
May give a shock of pleasure to the frame,
More exquisite than when nectarian juice
Renews the life of joy in happier hours.
It is a little thing to speak a phrase
Of common comfort, which by daily use
Has almost lost its sense; yet on the ear
Of him who thought to die unmourned, 'twill fall
Like choicest music."

How brilliant is yonder sun! For sixty centuries he has rolled through these heavens, and dispensed light and health to all the earth, and yet he has lost none of his glory or power. He is ever giving forth floods of light and heat, and receiving nothing back—a fact which our philosophy has not been able fully to explain—and yet the supply is not diminished, he is as full of blessing to-day and as rich in beauty as in the day when Adam first bask-ed in his genial rays. Emblem of the infinite God! So he is ever giving. There is a ceaseless and infinite flow of power, wisdom, and goodness from him. The universe, with all its teeming worlds of beauty and grandeur and forms of life, is but the outgoing of his infinite mind. He is never weary in giving. There is an infinite tide all the while flowing out, and yet the ocean is not empty. Giving doth not impoverish, nor withholding enrich him. It is his happiness to communicate freely of himself.

And this is the law of heaven. The angels know no other. They are perfectly happy, for they are perfectly benevolent. And this law, made the basis and rule of human conduct, would make a heaven of our world.

Brethren! we only *half believe the Bible*, so imperfectly have we studied and practiced its teachings. There are depths of meaning in its promises which our weak faith has never yet sounded. There are heights of glory and blessedness in its provisions which our groveling souls have never attained to. There is a breadth and power of life in its principles of which we have no adequate conception. We need a stronger faith. We need a more intimate and habitual communion with the life and work of Christ, and the great and eternal principles which underlie them. Oh! when shall the church of redeemed sinners come to understand this chief law of Heaven, and give to the world the practical benefits of that knowledge and experience, "It is more blessed to give than to receive?"

THE PRAYER-MEETING.

Prayer Answered.

ABRAHAM prayed, "O that Ishmael might live before thee;" and God said, "As for Ishmael, I have heard thee." Lot prayed, and Zoar became a city of refuge for him, while Sodom and Gomorrah were consumed. Jacob prayed, and his name was changed to Israel. His descendants cried to God in their bondage, and he stretched out the right hand of his power for their deliverance. Moses cried unto the Lord, and the waters gushed from Horeb. Hannah prayed, and then testified, "The Lord hath given me my petition." Samuel besought Jehovah in Israel's behalf, and great thunder discomfited the Philistines. Solomon had a wise and an understanding heart because he had asked this thing. Elijah on Carmel prayed, "Hear me, O Lord, hear me." Soon the multitude exclaimed, "The Lord he is the God; the Lord he is the God." Elijah prayed, and the Shunamite's son breathed again. Hezekiah prayed, and the shadow went backward ten degrees on the dial of Ahaz. Asa cried unto the Lord, and the Ethiopians fled before him and Judah. Jehoshaphat prayed, and Judah and Jerusalem saw the salvation of God. Nehemiah made prayer unto God amid the tauntings of enemies, and saw them silenced under the power of Jehovah. David, in trouble, called upon the Lord, and deliverance came to him, and mercy to his seed for evermore. Jeremiah cries in our hearing unto the Lord, "Thou hast heard my voice." Gabriel came with swift wing to Daniel to assure him that his supplication was not in vain. From the billow and the wave Jonah sent up his cry, and the Lord heard. Zacharias prayed, and an angel from the presence of God came with glad tidings. Bartimeus cried aloud, and glorified God for sight bestowed. The dying thief uttered one prayer, and Paradise opened its gates to receive him.

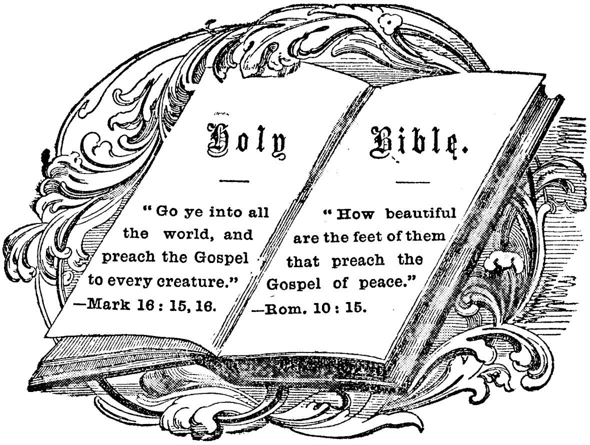
Blessedness of Believing.

THE happiness we derive from creatures is like a beggar's garment—it is made up of pieces and patches, and is worth very little after all. But the blessedness we derive from the Saviour is single and complete. In him all fullness dwells. He is coëval with every period. He is answerable to every condition. He is a Physician to heal, a Counselor to plead, a King to govern, a Friend to sympathize, a Father to provide. He is a Foundation to sustain, a Root to enliven, a Fountain to refresh. He is the Shadow from the heat, the Bread of life, the Morning Star, the Sun of Righteousness; *all, and in all.* No creature can be a substitute for him; but he can supply the place of every creature. He is all my salvation, and all my desire; my hope, my peace, my life, my glory and joy.

Whom have I in heaven but thee? and there is none upon earth that I desire besides thee. My flesh and my heart faileth, but thou art the strength of my heart and my portion forever. I can not be exposed, I can not be friendless, I can not be poor, I can not be fearful, I can not be sorrowful, with thee.

Every Man's Work made Manifest.

THE disclosures of the judgment will be exhaustive. There is nothing covered that shall not be revealed; neither hid that shall not be known! Much of the past with us is forgotten. Its errors, its down-right sins—we have passed them by, and fondly hope they may never afflict us with their bitter upbraidings; but the books will be opened, and on their radient pages the whole story of human guilt will be found faithfully recorded. We had forgotten, but it was not forgotten, for the infinite memory of God had treasured all within the resources of the eternal mind, and in the great day of account they will be all marshaled forth to confront the soul with all the reality of their fearful revelations.


Holy Bible.
" Go ye into all the world, and preach the Gospel to every creature." —Mark 16 : 15, 16.
" How beautiful are the feet of them that preach the Gospel of peace." —Rom. 10 : 15.

THE
NATIONAL PREACHER.

Vol. XXXIX, No. 1.] JANUARY, 1865. [Whole No. 949.

SERMON I.

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NATIONAL GRATITUDE.

" O come, let us sing unto the Lord ; let us make a joyful noise to the Rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms."—PSALMS xcv : 1, 2.

IN accordance with the appointment of the Chief Magistrate of this nation, we are convened to offer up our public and grateful acknowledgments to God for the blessings and mercies with which he has crowned the passing year. To aid you in this service will be the object of the present sermon. In view of God's mercies I invite you to come into his presence with thanksgiving, and make a joyful noise unto him with psalms.

The general and common mercies of Providence, in which we all so abundantly share, claim this offering at our hands. The year now passing has, in this respect, resembled all the years of our preceding lives. It has been loaded with the evidences of Divine goodness. We have been upheld in our conscious being, and in the enjoyment of our faculties of both body and mind. That we are not dead and mouldering in our graves, is proof to reason, that God has kept us by his gracious power. In him we live, and move, and have our being. The mercies which have attended that being, are all Divine. Every good gift and every perfect gift is from above, and cometh down from the Father of lights. He is the Father of mercies and the God of all comfort. His hand is directly concerned in the bestowment of all the blessings and all the joys of life. The earth at his command has yielded her abundant increase to supply the wants of every living thing. We have had the early and the latter rain. The sun has continued to shine. The great laws and arrangements of nature, under the beneficent government of the Divine will, have proceeded with unsuspended regularity and order. Our social comforts have been kindly continued and our religious privileges statedly renewed. If to any of us the year has been one of unusual affliction and sorrow, still God has been merciful and gracious even in that sorrow, designing it as an instrumentality of spiritual culture, and thereby fitting us for nobler virtues here, and higher joys hereafter. Our severest trials, by reason of their moral discipline, often become our greatest mercies. They wean us from this world, and attach us to the next. They teach us to trust God where we cannot trace him.

These general and common aspects of Providence, with which we are all familiar, perhaps so familiar as not to feel, as we should, their impressive power, constitute the continued challenge of the great God upon the gratitude and thanksgiving of this fallen world. They run parallel with our years, beginning with the first breath, and following us to the last. They meet us wherever we go. There is no time or place when and where their voice is not heard. Though we may forget God, he does not forget us. He does not graduate his earthly benefactions by any law of human service. His sun shines upon the evil and the good, and his rain descendeth alike upon the just and the unjust. It is hence fitting at all times, especially so upon a day consecrated to this service, that as individuals and as a whole people, we should pause, devoutly ponder, and make some grateful expression to the adorable Source whence all our mercies flow. It is fitting that we should acknowledge God in all our ways and in all his ways. Let our gratitude and thanksgiving be somewhat commensurate with the occasion. Let everything that hath breath, praise the Lord. Let every conscious soul have a hymn.

Praise God, from whom all blessings flow :
Praise him, all creatures here below ;
Praise him above, ye heavenly host !
Praise Father, Son, and Holy Ghost.

But I am reminded by the circumstances of the hour, as doubtless you are, of those mercies of Providence which refer more especially to our nation in its present severe trial. It is hardly possible to avoid giving prominence to this point in a sermon designed for a National Thanksgiving. I surely have no desire to avoid it. I presume that you have none. Though I cannot tell what will be the precise utterances of other pulpits on this day, I shall assume that throughout the loyal States a grateful people will most cheerfully unite their hearts together in paying their common tribute to Almighty God for what he has done, and is doing in their behalf. I invite you to share with them in this service.

The American people are at this moment a wonderful and exciting spectacle to the nations of the earth, perhaps so to the inhabitants of heaven. The clouds of civil war have gathered over this once happy land ; the sword has been drawn ; and now for nearly four years it has been bathing itself in the blood of its victims. Thousands and tens of thousands of new-made graves, and as many weeping families, furnish a mournful testimony to the ravages of this destructive contest. That there is a great evil somewhere among the people, and that the time of God's vengeance has come, must, I think, be abundantly obvious to all. These terrible desolations, this waste of life and expenditure of treasure, these sorrows and groans of a suffering people, are not for nothing in respect to the causes which have procured them, or the results to which they must lead. As they have a cause in the past, so they have a mission in the future.

And now in the very midst of this appalling scene, when all minds are agitated with the problems of war, and all, more or less, suffering from its evils, amid the thunder and roar of battle,—yes, in such an hour, the President invites the good people of this country to assemble in their accustomed places of worship, and while penitently confessing their sins and imploring the Divine forgiveness, also to sing their psalms, to pour forth the strains of pious gratitude, and rejoice together as a people with whom the God of nations is dealing in the way of love and mercy. This is what the President proposes, appointing not a Fast Day, but a day for National Thanksgiving. Do the facts authorize such a recommendation ? Shall we clothe ourselves in sack-cloth and ashes, hang our harps upon the willow, weep between the porch and the altar, and beseech the Almighty to turn away his fierce wrath ; or shall we recognize the good hand of the Lord, and praise him for his kind providences in this season of trial ? It seems to me that the latter is very appropriately the type of service which belongs more especially to the occasion and the day. I shall hence invite you to thank God, and take courage.

1.—*Be truly grateful, that you can appeal to the King of the universe in respect to the rectitude of our cause.* This with me is a very primary point. If I did not believe in the absolute righteousness of this war on the part of the Government,—if I believed that the guilt implied by this contest was equally distributed between the belligerent parties,—if I believed that the Government had given the Rebels a just occasion for taking up arms,—or if I believed that secession is a political and moral right which each State may lawfully and peaceably exercise at its own discretion, then upon each of these suppositions I should tremble for my country. I never yet shouted the infidel motto, "My country, right or wrong!" I never will shout it. The *moral* merits of this struggle determine my position in respect to it. I believe, that this war for the suppression of rebellion is *right*, and hence that the Government in its prosecution is in fact the minister of God for the punishment of them that do evil. In this sense I hold the war to be God's war, not only as permitted in his providence, but as perfectly accordant with the principles of his moral administration. On the one hand I see a band of conspirators inspired by the worst passions, and actuated by the direst purposes, that ever entered the human mind, seeking to break up and destroy the fairest fabric of civil and religious liberty that any people ever enjoyed ; and on the other, I see an organized popular Government driven by the stern necessities of the case to employ its military power to defeat this malign and wicked purpose.

This, my hearers, is the whole thing in the compass of a nutshell ; and with such an issue piety can always go before God, and make her appeal to his attributes. Though not gifted with the spirit of inspiration, I nevertheless feel practically confident that the Lord is and must be on our side ; and this, let me say, is the great sheet-anchor of my hope. A very large part of our strength lies in the justice of our cause. This is the reason why the religion of the land, the pulpits of the land, the preachers of the everlasting gospel, the religious press, the ecclesiastical bodies of all denominations in the loyal States, the prayers of good men, the intelligence and virtue of the country, have been so cordially united in giving an unhesitating support to the Government in the prosecution of the war. It is not because the people do not desire peace, or because they love the desolation and carnage of the battle-field, but because their *moral* sentiments have summoned them to the task of defending the Government of their country against the evil machinations of traitors. Let us then congratulate ourselves, and devoutly thank God, that, in this mournful struggle of arms, we are not fighting to gratify a mad ambition, to subjugate other nations, to increase our power, or for any purpose of personal vengeance, but simply to maintain the constituted supreme authority of the land. This is our theory of the contest. This is what we propose to do. War in such a cause, and for such a purpose, is a sacred duty. It is not merely a question of patriotism, much less of partisanship, but also one of religion. The people are bound by their allegiance to the King of Kings to rise in their majesty, and swear upon the altars of their country that this rebellion shall be suppressed. They would be traitors to God, as well as man, if they did otherwise. I have hence felt it a solemn duty to speak freely and frequently upon this subject, to rebuke treason, and do all in my power to strengthen the public heart in this good work. It has seemed to me that the duties of the patriot and the Christian are in this case so identified, that in order to be the Christian consistently, one must be the patriot,—so identified that a soldier in the service of his country, may be as devout as Paul in his morning prayer, and yet spend the remainder of the day in making good use of his musket,—yea, so identified that if the whole army were converted to God, not a man of them would fight the less bravely. The cause itself appeals to the very first principles of our moral and religious nature ; and sincerely do I thank God that such is the fact. If we must have war, let it be a war for whose success we can pray,—a war that conscience approves,—one that does not violate the principles of the gospel of peace. Abstract this quality from the moral position of the Government, and then we might well pray God to save us from ourselves. We should certainly need saving.

2.—*The continued preservation of our national life is another marked and most impressive reason for Thanksgiving.* We have encountered very great perils during the past three years and a half. Perhaps no nation in the whole history of man was ever subject to greater. I doubt whether any other Government on all the face of the earth could have survived such a storm. There is not a crowned head in Europe that in like circumstances would have remained in power. Ignorant of the future,—as ignorant of the task before us,—with no precedents to guide us,—without a distinct policy in the outset,—unacquainted too with the art of war,— confronted by the most formidable rebellion that any people ever undertook to conquer,—sometimes sorely defeated on the battle-field, sometimes subject to seasons of great national depression, and at times even distrusting the capacities of the Government,—beset on all sides by a large class of men, who, either as partisans or traitors, were doing their utmost to shake the public confidence in the Administration,—bearing very heavy burdens, and weeping over our cherished dead, and with but few words of sympathy and good cheer from the other nations of the earth, we have nevertheless gone forward and onward from point to point, from crisis to crisis, from defeat to victory, developing our strength, growing wiser by experience, never so cast down that we did not rise again, never so distracted in our counsels as to desert the cause, year by year making sure and steady progress towards the final end; and here we are to-day, before the God of all the earth, a living, *bona fide* nation of more than twenty millions of people in the loyal States, paying our deference to one common Government, unbroken in our power, unexhausted in our resources, and unchanged in our purpose. Surely such a fact in such circumstances may well awaken our songs of praise. I believe that God has been the guardian and keeper of this nation through all this stormy and dangerous scene, as truly as I believe that he led the children of Israel safely through the wilderness. Did the time permit, I could enumerate a long list of special providences clearly indicative of the Divine hand. Prayer, very earnest prayer, has been offered: Christian hearts have made their country's cause their own at the throne of grace: and in answer to these pleadings of the righteous the Lord has hitherto kept us from disintegration, anarchy and ruin. He has turned our disasters into substantial victories: he has not suffered us to meet any disaster that we could not speedily repair: in moments of extreme peril he has provided for us a way of escape: he has signally defeated the designs and hopes of our enemies: he has given us military successes quite as rapidly as we were morally prepared to turn them to the providential ends of this struggle: as a pillar of cloud by day and of light by night, he has presided over the fortunes of the contest, inspiring the national heart by the unanswerable logic of events: in the language of the President, "It has pleased Almighty God to prolong our national life another year, defending us with his guardian care against unfriendly designs from abroad, and vouchsafing to us in his mercy many and signal victories over the enemy, who is of our own household:"—We live,—public order lives,—the nation lives, unimpaired in its strength in the midst of a most desolating war,—the industry of the people lives,—the public credit lives,—the Army and the Navy still live;—and hence, upon a review of the year past, as well as all the previous years of this struggle, I ask you sincerely to thank God, and look hopefully into the future. Your country's blessings, her safety and her honor thus far preserved, demand your songs of praise. You still have a country and a Government, the former to love, and the latter to defend. Fail not, I entreat you, to bless God for the same; and then be sure to quit yourselves like men.

3.—*The providential gift of men, wise in counsel, skilled, energetic, and brave in war, presents a third occasion for gratitude.*—In the days of the Revolution the Lord gave to our fathers such men as Hamilton, Madison, Franklin, Jay, Adams, Jefferson, Washington,—men whom we now delight to honor: and it was by their agency mainly that the struggle was made victorious, and the principles of Republican liberty established on this soil. When God proposed to lead the children of Israel to the promised land, he gave them a Moses and an Aaron; and when he would plant them in that land, he raised up a Joshua to be his servant and their servant. So, in this hour of trial, the Lord has vouchsafed to the nation *men* from the humblest soldier up through all the gradations of military honor to the Commander-in-Chief of the Army and the Navy. We have had men to fight our battles, and men to preside in the councils of State. When history shall write her impartial record of this contest, it will place many, very many, of these honored and faithful ones high on the roll of fame. Posterity will think and speak of them as we now think and speak of our Hamiltons, our Jeffersons, our Madisons, and our Washingtons.

Looking at the Army and the Navy, I venture the assertion that a nobler and braver set of men never trod any soil or any deck. The soldiers and the sailors are from all classes of society; and well have they vindicated their claim to the nation's honor, and God's claim to the nation's gratitude for the gift of such men. As a class, they have been absolutely true to the cause, patient in suffering, heroic in battle, shrinking from no danger, yielding to no discouragement, and never proposing to lay down their arms till the flag of the Union shall float in undisputed triumph over the entire land. As was well said by General Hooker, "There are no Copperheads in the Army."

Ascending to those higher in rank—the Generals and their subordinate officers—we certainly have much occasion to thank God for a great many able commanders alike in the Army and the Navy, whose names can hardly be mentioned without exciting a shout of popular applause. We have had, I know, some painful failures—some men not at all qualified for the positions to which they were assigned; it took the Government some time to sift out these incompetent ones and lay them aside; and yet who will deny that we have had a great many grand successes in the line of men? God in his providence has given us a Grant, and a Sherman, and a Sheridan, and a Farragut, and others of similar type; he has preserved their valuable lives; he has installed them in the public confidence; he has inspired them with the true theory of their mission; they have been content to be Generals, and devote all their energies to their work, without any eager political aspirations; and at this moment the military custody of the cause which is so dear to our hearts, is lodged in their hands. In many instances they have lifted the nation from deep depression by the boldness and success of their movements. It was Sherman in Georgia, and Sheridan in the valley of the Shenandoah, that scattered the clouds of gloom that overhung the public mind during a portion of the past summer. They changed the key-note of the public heart, and brought sadness to those who are in sympathy with the rebellion. What patriot, especially what Christian patriot, can fail to thank God for the gift of such men? We wanted them: our cause wanted them; and in due season they came. Without them we cannot succeed; and with them cannot fail if we do our duty. Precious gifts of God to the nation in the day of its want! Precious lives! May their's be charmed lives! May it please God to guard them against all the missiles of death! May they be preserved to reap the honor, and enjoy the fruit of their labors, when the ravages of war shall have ceased in this land.

Rising still higher, to the distinguished individual whom Providence has called to be the Executive Ruler of the nation, and whom the people, by a majority absolutely decisive and overwhelming, have recently chosen to fill the same office, I feel that it would be unjust to the man himself and ungrateful to God, not to recognize in the President those qualities of mind and heart, which at this time make him a most valuable gift to the people. Greater difficulties than his no one ever met; heavier responsibilities than his never burdened any human soul; and through the whole he has borne himself with a calmness, a patience, a perseverance, a steadiness of aim, an honesty of purpose, a fidelity to his country, a tender regard to the rights of the people, a sincere love of liberty, a cautious deliberation in the adoption of measures, and above all, a devout dependence upon the God of heaven, which will assign to him, his character, his practical wisdom, and his administration of the Government, a very eminent place in the history of this world. Of this I have no doubt. Our present Chief Magistrate is the man for the hour—so the people think, and so the facts prove. I am quite aware, that for party purposes he has been severely criticised; the same was true of George Washington in his day: yet when the smoke of this contest shall pass away, and honest history shall speak the truth, the name of our honored President will be a household word that children will love to learn, and fathers pronounce with gratitude and respect. He has sought to save his country; and my firm faith is, that he will not seek in vain. I utter these opinions not as a partisan, but as an American and a Christian. I call upon you to thank God, that you have in the executive magistracy of this country a *true* man—a man of large and comprehensive common sense, tried in his capacity, tested as to his integrity, and not found wanting.

The Army and the Navy, the Generals and the President are God's gifts for this hour. They are, and are to be, the saviours of the nation ; and for such men, at such a time, and to do such a work, it becomes a grateful people to join in one universal song of thanksgiving. They stand between us and national ruin. To them, under God, we must look as our helpers in this great day of trial. Let us sympathize with them in their work, and do what we can to crown it with success. This surely is no time to play the mere partisan. It is no time for factious opposition. When the interests of the country are at stake, the people should cheerfully support those who have the special charge of those interests.

4.—*In the condition, temper, and purpose of the public mind, I find a fourth very pertinent ground for gratitude.* We have recently passed through a very exciting election. Two great political parties were arrayed against each other, each conducting a canvass characterized by the utmost intensity of feeling and effort. Politicians out of office were anxious to gain the seats of power ; and those in office, just as anxious to retain them. All styles of argument and all sorts of appeal were addressed to the people. Issues of the most tremendous character were submitted to the public judgment. Night after night, and day after day, the political tempest continued to rage. Each party was fully determined to carry its candidates into power ; and everything that men could do, was done by each for this purpose. The election too was held in the time of a dreadful civil war, imposing great burdens upon the people ; and hence all the exciting, as well as complicated questions pertaining to the war, were argued before the Grand Jury of the nation. The principles set forth in the Baltimore platform, and those contained in the Chicago platform, rang from one end of the land to the other. How had the war been conducted? How should it be conducted? Had it been a success or a failure? Should it go on to absolute victory, or should it pause short of this point? Should the present Administration be continued in power, or should it give place to what claimed to be a wiser and better policy? These and the like questions were on every tongue and in every mind. Never were a people placed in more solemn and critical circumstances. Never was the popular judgment invoked upon matters of graver import. Never before in the history of man did the elective franchise mean so much, or carry with it such lasting consequences. The civilized world paused to observe this great test and trial of Popular Government. The Rebels themselves looked on with the deepest interest. The timid and the doubtful among us were seriously apprehensive, that such a mighty stir of human passion might end in a violent convulsion.

In these eventful circumstances the great day dawned upon the country : the people throughout all the loyal States, quietly, peacefully, without any disturbance of public order, repaired to the ballot-box, and there deposited their votes: and when the sun of that day went down, about five millions of votes had been cast, giving a majority to one party which involved the utter and absolute defeat of the other. Thus the people spoke. Thus they declared their purpose, indorsing the present Administration, and continuing it in power. In less than twenty-four hours the main result was known throughout the land.

How then was this result accepted? Where was the violence feared, and where the resistance to the popular will anticipated by some? Nothing of the kind was seen or heard. The defeated minority at once acquiesced in the decision of the majority. All became as quiet and tranquil as if the election had taken place a thousand years ago. No one ventured to propose a factious opposition to this legal expression of the popular will. Democrats and Republicans alike agreed that this will must be respected. And this, considered as a manifestation of the public temper, I hold to be one of the sublimest political and moral spectacles to be found on the page of history. It is a credit to our civilization. It shows that we can conduct a great war, discuss that war, and vote upon war questions, passing through a most heated canvass, without dissolving the fabric of our civil system. It demonstrates, by the severest test, the capacity of the people to enjoy and maintain a popular Government. The nations of Europe will see what an able writer calls "constitutional morality," as a dominating and sacred sentiment in the loyal States of this land. As an American citizen, I feel proud of my country. I call upon my own soul, and I call upon yours, to thank God that he has put it into the hearts of the people thus to deport themselves at such a moment. This union of personal freedom with public order, this liberty of speech in harmony with supreme authority, this discussion of candidates and principles followed by acquiesence in the result, this popular election unquestioned and unresisted by faction, this intense struggle of party without treason,—these characteristics of our Republican system have taken deep hold upon the American heart; and so long as they shall rule in that heart, the institutions of liberty will be safe in the hands of the people. No Republic can live without them. The moment a factious minority successfully resist the will of the majority, Republican Government is at an end. The principle at stake is absolutely vital.

What, moreover, is the *moral* meaning of this election? Upon what did the people vote as they understood the matter? No one, I think, can mistake the public voice. It is a clear and explicit expression of the people, that this Union shall not be dissolved, that the Government of these United States shall be maintained, and that the war for this purpose shall be prosecuted with unremitting vigor till the rebellion is totally suppressed. Upon the basis of this decree the present Chief Magistrate of the nation is retained in power. Thousands and tens of thousands who voted against him, hold the same doctrine. The overwhelming voice of the American people, coming from the East and the West, from the North and the South, has said to the world that this Republic under the Constitution of the United States shall *live*, and that treason against it shall die. The purpose is deep and settled: nothing can change it, and nothing conquer it. Traitors, whether in arms or in disguise, must bow to it. On this point they can neither debauch the public judgment, nor resist the public will. I thank God from the very depths of my soul, that such is the purpose of the people,—that notwithstanding the evils of war and the blessings of peace, they can more readily bear the former, and forego the latter, than they can give up this glorious Union to be the prey of disintegration, conspiracy and treason. On this question they vote as they fight, and they fight as they vote. The Rebels surely need not be mistaken. What is before, them, is submission to the supreme authority of the land, or war till their last man shall fall. They may arm their slaves; but this will not turn back the Government, or change its line of policy. The policy is as fixed as anything human can be, and in its final result as certain.

The duties resulting from such a purpose thus declared, come home to every man with solemn weight. As a people, we should forget our party divisions, combine our strength, and march in solid phalanx to the conquest of this rebellion. We must succeed together, or fail together. We are one people. Our interests are common. If the Union be preserved, we shall all alike share in the blessings thereof; and if it be dissolved, we shall all alike feel the calamities of the great disaster. Let us then unite our strength; let us come up to the work, shoulder to shoulder, and give to the Government an honest, an earnest, a patriotic support. Let the defeated minority and the successful majority hail each other as brethren in their country's cause. There cannot be another Presidential election until after the lapse of four years; and hence the powers that now be, are the only ones through whose agency the nation can be saved. To these powers we must look; and if we look to them, we must support them. At the call of the Government the people must supply the men and the money, and continue the supply as long as the war lasts. All good citizens, all true lovers of their country, will, I am persuaded, take this course. Thus acting, we shall have peace at no distant day—a peace *in* the Union, and not out of it—a peace, not by the surrender of our national life, but by its maintenance—a peace, too, that no treasonable conspiracy will again assail for at least a long time to come. The direct road to this peace is *victory;* and since the people have decided to tread this road, *all* the people, Democrats and Republicans, saints and sinners, should make this victory their motto and their aim. This is demanded by the laws of good citizenship. I have sufficient faith in the impulses of the American heart to believe, that the demand will very generally be met. No factions can be successful at the North. None will be tolerated. The people will see to it, and the Government will see to it, that the laws of the land rule alike in war and in peace. This principle, so indispensable to our national life, is the very one for which we are fighting, and which, I am quite sure, the American people will never surrender. Having honored it in the recent election, they will honor it to the end.

5. *Proceeding to my last point, I ask you to thank God for the popular affirmation of freedom as the future settled policy of this country.* It was a sad day for this land when the first cargo of slaves was brought to this soil. That, indeed, was the beginning of a great evil. It was a serious mistake, too, in our Revolutionary Fathers, that they did not entirely abolish the system of slavery. They anticipated its early disappearance, and hence thought it prudent to tolerate the evil for the time being. It has been the great error of this nation, that in years gone by, it has suffered slavery to become an immense power, planting itself upon new and virgin soil, and to a large extent controlling the legislation and policy of the country. Slavery has been the fretting sore, the incurable cancer, the great bone of contention, in our political history.

A proud and imperious aristocracy of landlords founded upon this institution, accustomed to rule, impatient of restraint, unified in purpose, aggressive and unscrupulous in their demands, has kept the nation in a constant turmoil about slavery. They have been the principal agitators on this subject. American slavery too is essentially a system of barbarism. It is the triumph of might over right. It demoralizes everything that it touches. Its iniquity is on its very face. He who proves it to be right, proves hell to be heaven and Satan to be an angel of light. But for the facilities and impulses supplied by slavery, we should not, in all human probability, have been involved in this desolating war. The nation under the exactions of a righteous Providence, is now paying the penalty for its long course of wrong on this subject; and it deserves to be well noted that those portions of the nation that are most deeply implicated in the guilt of oppression, are now suffering most severely at the hands of the providential God. While the North feels the rod in her augmented taxation, her disturbed finances, her mutilated and slaughtered sons, the South is fast becoming a desert. Her desolated cities, her wasted country, her thousands and tens of thousands groaning in the agonies of the extremest poverty, her exhausted resources, her subjection to a military despotism alike persistent and unrelenting, her forcible conscription of all who can bear arms, her wounded and her dead men, her desperate proposal to arm a servile race—these items present a catalogue of woes to which there are but few parallels in the past history of the world.

If, moreover, this contest shall be prolonged for years to come, the Southern people will have ample occasion to learn that there is a just God in heaven. They will find that war upon this Government to gratify the ambitious designs of slaveholders, is not a struggle for a just and righteous independence, but a high *crime* punishable in the court of Providence by such sufferings and sorrows as will make their experience a warning to after ages. It is for them to decide whether they will compel the Government to make their country a second Babylon. Submit they must, or perish. May God in his mercy give them timely wisdom! Not in vengeance, but far more in sorrow; not under the uncertain stimulus of mere passion, but with a purpose as settled and deliberate as the human mind can form, has the decree gone forth from the great and mighty North that this Union shall not be dissolved:—so says the vote in the Army, and so says the vote at home; so say the Western States, so say the Eastern, and so say the Middle States; this voice is heard from the Pacific to the Atlantic, from the Canadas to the very borders of the rebellion; the North has determined to stand by the flag of the Union to the very last; and now if the Southern people have made up their minds to drink the military cup of wretchedness to its lowest dregs, then the retribution entailed upon them by rebellion and slavery, will take rank among the most awful tragedies of history. Then indeed will they illustrate the heathen proverb, that whom the gods mean to destroy, they first make mad. The power opposed to them, can and will at last overcome them, sweeping the whole South with the severest desolations of war provided the resistance be continued. That power will never pause in its work till the Confederate Government is annihilated, and the rebel States resume the peaceful relations of allegiance to the national authority.

Instructed too by the exigency and the issue, having discovered by a sad experience what slavery is and what it means, consulting the necessities of the public welfare, and looking forward to the interests of future generations, the American people did, in the recent election, solemnly declare that this system of oppression shall be abolished throughout the land. This point was distinctly submitted for their adoption or rejection. The third resolution of the Baltimore platform expressly affirms, that justice and the national safety demand the utter and complete extirpation of slavery from the soil of the

Republic. It pledges the people to uphold and maintain the acts and proclamations, by which the Government in its own defense, has aimed a death-blow at this gigantic evil. It announces the purpose of the people, by an amendment to the Constitution, to terminate and forever prohibit the existence of slavery within the limits of the jurisdiction of the United States. This resolution was warmly discussed in the recent Presidential canvass; it was voted upon; and it now stands before the world as the recorded will of the legal majority of the American people. They not only indorsed the Emancipation Proclamation of the President, but they pronounced their verdict in favor of so amending the Constitution as to sweep the last vestige of slavery from the land. The next Congress, if not the present one, will inaugurate the measure; and when it shall come before the people, they will undoubtedly vote it through; and this will be the end of slavery and slave legislation in this country.

Thus, by a most rapid and wonderful change in public thinking, stands the question of freedom to-day. A man five years ago predicting such a change in so short a time, would have been deemed the veriest fanatic on earth. I know not where in the whole history of the world you will find such a sudden and marvelous revolution of feeling. The truth is, God has taken hold of this cause. God has been educating the American people in a way to make them understand him. "Union embracing every foot of the old Republic, Union under the old flag floating everywhere, and Freedom for *all* men, so that wherever the flag shall float, it will float over no master and no slave:"—such is the providential lesson of the hour. Such is the decree of the American people. Such is the proclaimed judgment of the recent election. Such is the charter of trusts and responsibilities which the people have committed to their President and their Congress. The day is past, forever past, in this country, when either politicians or divines can gain anything by the advocacy of slavery. A new era has dawned, and a new purpose fixed itself in the public heart.

Do I then mistake this audience, when I ask you to thank God for this popular affirmation of freedom as the settled, future policy of this country? I cannot think so. Who that has inhaled the fresh and bracing air of these Northern latitudes, that has studied the philosophy of this struggle, or marked the finger of God in it, would wish to see slavery restored to its old ascendency? Who will be its champion in this age of light? Who will so cling to his old prejudices as to decline the instruction of passing events? Who will stand between slavery and its coming doom? Where is the man, and where the party, that can arrest the blow? How wonderfully the mighty God has turned the counsels of the Rebels into confusion, and made them indeed the great Abolitionists of the age! They meant to build up a great slave-empire; yet God meant to break down their whole system, and this purpose he is fast accomplishing. Look at Maryland with her free Constitution; look at Missouri, content with nothing short of immediate emancipation; look at Western Virginia adopting freedom as her motto; look at Arkansas and Louisiana marching to the music of freedom; see the hundreds and thousands of slaves organized into fighting regiments, and doing a good service in the cause of the country; note the depreciation and insecurity of slave property; behold public sentiment at the North, touched by the inspiration of God, and rising like an overflowing flood to the demands of this great crisis; observe the South gravely proposing, in the very extremity of the contest, to replenish the Rebel armies with able-bodied negroes;—study this grouping and this order of events; and who then, premit me in all candor to ask, can be so blind to facts, or so lost to the impulses of a generous humanity, as not to hail the era and the hour with the most exultant gratitude to Almighty God? He has wrought this wonder. It is the Lord's doing, and marvelous in our eyes. True, it has been accomplished by the agency of men: yet not the less true that it is an appointment of the Sovereign God. For this appointment, for the way in which Providence has led this nation, and for what that Providence promises in the future, I call upon you as just men, as the lovers of equal rights, as the friends of your country, to say in the language of the poet,—

Great God of nations! now to thee
Our hymn of gratitude we raise;
With humble heart, and bending knee,
We offer thee our song of praise.

The Jubilee of Liberty is near at hand. Its dawning light already paints the sky. Hail, sacred radiance! God is in thy rising beams. Christianity has been long waiting for thee. The sighs and tears of the bond-man have wept many a prayer for thy coming. The philanthropy of the civilized world is looking on with delight. Angels in heaven shout thy praises. God on his throne greets thee as the bright effluence of his own attributes. Men on earth welcome thee as an angel of mercy and justice. Shine on, thou serene and holy orb of moral day! History, with her eager pen, shall, in the ages to come, tell of thy conflicts and thy triumphs. Philosophy, in after days, shall ponder thy processes. Upon thine altars poetry shall consecrate her song. Eloquence shall find in thee her thēme for thoughts that glow, and words that burn. Yes, thou art welcome to the world, welcome to this country, welcome as the guest of down-trodden millions, and welcome as the harbinger of good to all mankind. We thank the God of grace for thy coming; and we pray the same God to continue thy march across the national heavens till the chains of slavery shall fall from every limb, and every man stand erect under the broad banner of freedom regulated by just and equal laws. Away with that miserable conservatism, which, stealing a name, and perverting the thing, draws its creed from the errors and depravities of the past rather than the providences and duties of the present! Away with those stupid logomachies,—mere wars of blind prejudice about words,—that prevent men from seeing what God is doing, and what he would have them do! Away with those political organizations that seek to impede the car of freedom! Away with those sermons that in the name of God justify slavery! These things belong to other days: the light has come, and the age has gone beyond them.

Let me say, in conclusion, that I cannot tell precisely what is before the American people, or through what trials we may have to pass ere the goal of our efforts shall be finally reached. The future is with God. We may meet with serious disasters; we may have dark days ere peace shall wave her wand over all the land; yet be this as it may, I this day solemnly exhort you to stand firmly by your country's cause in all places, under all circumstances, and at all times. Never yield to despondency. Never doubt your own powers. Boldly and manfully face all the foes of your country; reason them down; vote them down; and, when necessary, fight them down. Gather in solid and serried array around the charter of our national unity:—with one hand upon the Bible, and the other upon the Constitution, and with the flag of the Union floating over your heads, swear an undying allegiance to the cause; hold on to the Ship of State; and in due season she will bring you all into port with not a plank lost, or a star blotted from her emblem. Let the Republic *live*, whatever else dies. *Esto perpetua*—let this be the motto of every man, woman, and child. Trusting in God, and doing our duty, we can save the Republic. We *can*, and with God's help we *will*, break the arm of this treason, destroying its military power, and uniting all the people under one Constitution and one Government. Then we shall be ready for peace. Till then we must yield to the necessity and accept the duties of war. Till then we can have no peace to which the loyal people of this country will ever give their assent. We must conquer a peace; we must absolutely break down the armed forces of the Rebellion; the necessity is upon us; we cannot avoid it if we would, without surrendering our geographical and national integrity; and hence war, persistent, and earnest,and finally triumphant, is now the only means of our salvation. And since it must be war, let every man stand in his place, and every man do his duty. Let all unite with one heart and soul to crush treason and traitors wherever they may be found. May the God of nations defeat the wrong, and prosper the RIGHT!

SERMON II.

(FOR THE NEW YEAR.)

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THE WORLD NOT OUR PERMANENT HOME.

"Here have we no continuing home."—HEB. xiii: 14.

THE Hebrews, to whom the apostle first addressed these words, it is supposed, were now about to experience the calamity that had been predicted by the Saviour to impend over their beloved city, Jerusalem. They were to leave their possessions and homes, and flee, as the Saviour had directed them, into the mountains; or if they were inhabitants of other cities, were to sympathize with their brethren who should thus suffer. The apostle reminds them in these circumstances of trial, that they were not to consider any residence on earth as designed for permanence. They might grieve at the ruin of their beloved city; but they ought not to be immoderately attached to the place that had served as a home to them and their fathers, because no residence on earth was intended to be the permanent dwelling of men. No city on earth could they call 'a continuing city;' for they could dwell in none but a few years before they entered into eternity.

The instruction of the apostle is as applicable to us, as it was originally to the afflicted Hebrews; and we need as much reminding, as did they, if not for consolation especially under expected trials, yet for a spiritual improvement of our privileges, that we have upon earth no continuing city. This truth, at all times momentous, deserves peculiarly our consideration, at the season when we have just bidden adieu to another year of our lives, and are greeting a new one, with its uncertain prospects.

Let us, then, enter with seriousness into the contemplation of the fact, that the world is not our permanent dwelling. The certainty we feel respecting it, is derived from the evidence we possess of our own approaching deaths, which will remove us out of the world, and the evidence we also have that our being will still continue after death, for an eternity. From these sources we have been accustomed, from childhood, to consider the fact, whenever it has recurred to our minds, as certain beyond all question, that our dwelling on earth has no permanence compared with the eternity of our being. I shall say nothing, therefore, to establish a fact of which we all feel a perfect moral certainty; but shall take advantage of the moral certainty we all feel about it, to speak.

I. Respecting some means that are calculated constantly to remind us of the fact:—

II. Respecting some evidences of our great blindness to the fact; and,

III. Respecting some practical results we should derive from the fact that 'here we have no continuing city.'

I. I am, first, to mention some means that are adapted constantly to remind us that we have no permanent abode on earth.

We have such a means then, in the fact, that we have received our privileges from those who have already left the world. Almost all our privileges are associated thus with the mortality of others who have been instrumental in conveying them over to our possession. Other men have labored here before us; we have entered into their labors. In the city of our residence we are always walking amidst the monuments of preceding generations—the works of immortal beings, who, as strangers here before us, tarried but for a day. The houses we inhabit, the streets we walk, the sanctuaries we frequent, the scriptures of truth, all bespeak to us the agency of other beings, who have been on earth before us; who took up no settled abode; who quickly passed through it to eternity. All our privileges are thus put into our hands with the loud language of the dead to us for monition, that we do not take them into permanent possession. Everywhere, then, in the city of our residence on earth, are such mementos to remind us constantly how short is to be our dwelling here.

We have such a memento, again, in the fact, that others who have been sharing with us in our privileges, are constantly leaving the world They who dwell with us in the city of our residence on earth,—beings of immortalty;—are constantly bidding us adieu, and entering into eternity. All our privileges thus become associated with the memory of former companions, who once had their abode below. They dwelt with us but a few days; they scarcely made themselves known to us; when they gave the farewell look, pressed the parting hand, bade adieu, and entered on an abode in eternity;—the tolling bell, the mournful procession, the grave of their relics, the erected monument, signalized their departure:—and now all around the city of our abode, are the traces of their former presence, reminding us of our having no continuing residence here. We look back at the days they passed with us before they entered into eternity, and they appear to us but an hand-breadth; and, from their dwelling in eternity, we seem to hear them say, as we miss them from the scenes in which they once mingled with us, that these are scenes where pilgrims to eternity tarry but a day. When in the habitations where they once dwelt with us, or the streets where they walked with us, or the sanctuary to which they went with us in company, or at the mercy seat where they once bent with us the knee of devotion, or by the scriptures before which they once listened with us to the words of Jesus Christ, we look for them, but they are gone;—the place they once occupied at our side is vacant;—they are far from us in their eternal dwelling; and the places where we once knew them, are now so many monuments, that we ourselves have here no continuing city.

We have another constant memento of this fact, in the ad. vancement we are constantly making ourselves towards eternity. Every thing in the city of our residence on earth, reminds us that we are never stationary in it, but are always advancing toward the period of final departure. We have entered into a scene of divine wonders, but we cannot delay to spend our existence here in gazing upon them;—we are constantly in motion, urging our way through them to an eternal dwelling. Each breaking morn, each radiant noon, each shadowy eve, as they pass us make no tarrying, but pass us never more to return. The jocund spring, summer with his swarms of life, autumn with her golden harvests, winter with his icy sceptre and his snowy robes, as each year they pass us, are in constant motion; and while we greet them, take their leave of us forever. Each changing scene of life arrests our minds—enlists our feelings; then takes its final leave of us, the sons of eternity. Creeping infancy, merry boyhood, aspiring youth, industrious manhood, decrepit age, we meet in swift succession; just greet, and bid adieu for eternity. In the midst of all the privileges of the city of our residence below, do our advancing steps towards the eternal world serve constantly to remind us that here we have no permanent dwelling. The aggregate of days that have passed by us, the yearly seasons, the scenes of life, and periods of age, since we came into possession of our privileges—since we first knew our dwellings, and walked our streets, and visited our sanctuaries, and heard the words of God,—are so many advances toward eternity; and tell, as they thicken on the path we leave, how soon we reach the close of our pilgrimage and enter upon unknown worlds.

We have another constant memento of the fact again, in our inability of prolonging our continuance in the world.

We have constant notices around us of our frailty and inability to continue to ourselves our present privileges for the future. Ever in the city of our privileges below, do we see ourselves hu ried on, by an unseen hand we cannot control; the almighty guide who conducts us seems unwilling that should stay; the God of our spirits who goes with us, designs we should have our settled dwelling in eternity; and soon he will bring us to the gates of the city, and at the bidding we can not resist, must we take our leave of it for eternity. Around us, every thing is betokening his design of our departure, and our inability to prolong our stay. The frail hold we take of every earthly possession tells that our grasp on none is for eternity. We are hurried from object to object, before we can call any thing ours. We meet friends; but while we cling to them, the unseen hand of providence tears us away from their embrace. Beauty we would linger here to admire; but while we look the grace of the fashion of it perisheth. Power just takes us by the hand, and bids us adieu to greet a successor. Fame crowns us with her wreath, but while we feel the rising flush of joy, she plucks it off to sport with others. Wealth comes to feast us and roll us in his car of pleasures; and while accepting his proposals, he dismisses us to tempt some other pilgrims on their way to eternity. The unseen hand of Providence, thus tears us away from object after object, to show that here is not our rest, and that our hold on earth is frail and giving way. Around the city of our habitation too, are the messengers he sends to warn us of our approaching departure. Decay stands, with tottering limbs and feeble breath, and lisps to us with dying life, that we draw nigh the gates of our habitation, and soon will leave it for eternal worlds. Diseases—busy messengers,—fly here and there, to tell us of our frail abode, and whisper in our ears, "eternity." Death, armed with resistless power, stands with his commissions and their unknown dates, to lead us out of our residence below, and bar on us its gates forever. Every where in the city of our abode are we reminded thus, that we have not the power to prolong our stay in it, and that soon we shall leave its privileges, its dwellings, its streets, its sanctuaries, its scriptures, its busy throng for eternity. 'Here have we no continuing city.'

There is another means reminding us constantly of this fact, the voice of God the Saviour. In the city of our habitation below, God has published his glories, his statues, his offers of pardon and assistance, for our use as sojourners here who are passing to eternity. He, the infinite Being who is from everlasting to everlasting himself, has conferred on us an existence that is to continue, and grow up by the side of his, through everlasting ages. He has beheld us, in the first stages of our being here, engaged in unrighteous rebellion against his authority, and bent on neglect of his glories; and moved with pity, sent his everlasting Son to atone for our guilt and call us to repentance, and his Holy Spirit to indite his will and influence us to obedience.

In our habitation we have his word ; here temples are erected for his service ; a day is appointed by him for men to assemble ; ministers commissioned to teach, and they who love his name, speak to one another and to their fellow-men of his designs. Wherever we go, then, the voice of God the Saviour is reaching us ; and re-echoing the truth, that we are beings whose final dwelling is eternity, and who have here no continuing city. The bible, wherever it meets our eye, reiterates the voice of God, that we must die and rise again in other worlds. In each reproof of conscience, his awful voice is heard to speak a reckoning day in eternity. In each act we do for God or for his kingdom here, his voice of love whispers of eternal joys. Each revolving Sabbath, with its pealing bells, and open sanctuaries, and solemn rites, bears on its hours his voice, that warns of an abode in heaven or hell. Each sermon is the call he makes to hear his voice to-day. In each season of prayer, we hear him say, that we have not reached our home—that we are pilgrims here. From the throne of glory on which he will sit in judgment and assign us our dwellings in eternity, God the Saviour now sends down the voice of monition ; and while it rolls around the world we dwell in, ten thousand messengers echo back the voice to our ears : 'that here we have no continuing city.'

II. But there are evidences that, in respect to a fact so momentous, and of which we are constantly reminded from so many quarters, there is in us great blindness.

One evidence of this is that we think so little of our departure. There is a train of thoughts in which our minds are constantly busy, and over which we have a guiding control. When we look back on this past employment of our minds, and see the vast train of our secret thoughts, where are those we have had respecting the brevity of our continuance on earth, and our approaching departure into eternity ? Do they rise up to our memories in that thick array which testifies that we have lived sufficiently mindful of so important a reality ? Do they not, rather, appear in such momentary glances of thought, at such distant intervals from each other, as to evince our blindness ? Do the secret thoughts of our departure occupy that prominence in the train, as do the thoughts of those worldly trifles that meet us in the city of our habitation? And has not this been great blindness in us, when the monuments of past generations, the departure of surrounding companions, our progress, our frailty, yonder throne of God the Saviour, have been constantly visible, to excite in us the thoughts of eternity ?

Another evidence of our great blindness to the fact, is, that we speak so little of our departure into eternity. We have been conversant with our fellow-men who have lived with us in the city of our habitation. We have met them in our streets and in our dwellings, and many have been the words we have spoken, with them, that have been lodged in their memories. When we look back on the words we have spoken, where have been the allusions we have made to ours and their departure into eternity, or where the direct mention? We have alluded to many subjects, we have directly mentioned many in their hearing; and their memories can testify of us, whether, when walking or sitting with them, amidst the loud monitors of an eternity, we have given that prominence in our words, that we ought, to the hastening change in our habitation, or whether we have appeared blind to a change so momentous? Their memories may testify to our words of affection on many subjects—(oh, that they might not to words of deceit! to words of anger!)—but must they not, when they see the dearth of our allusions and mentions about an hereafter, testify in their consciences and in eternity that great was our blindness?

Another evidence of our great blindness to the fact, is, that we do so little respecting our approaching departure into eternity. There is much to be done in the city of our habitation here, before we leave it for eternity. Duties to ourselves, duties to our fellow-men, and duties to our God, claim of us a discharge while passing through our abode below. Acts of penitence, acts of faith, acts of obedience are to be done by us in our persons; acts of charity to the souls of our neighbours; acts of respect to God,—before we are prepared to enter, with comfort, on eternity. What, then, have we done for our departure into eternity? Does the remembrance of the acts we have done while dwelling in our habitation below—a habitation crowded with mementos of eternity,—testify, that we have done what we ought, to prepare for our exchange of dwellings? or that we have been exceedingly blind to a change so great? Alas, we can testify to many acts that unfit us for departing! can we to any that prepare? Or if we have turned our eye to a better abode, and done any thing to prepare ourselves for it, have not our acts of preparation been feeble, and sparse, and proved exceeding blindness in us to eternity?

Another evidence of the fact, is, that we feel so little about departing from our present abode into eternity. We may have thought, and spoken, and acted, in the city of our habitation here, to some poor extent, with reference to an approaching eternity; but what has been the measure of feeling we have allowed ourselves to indulge on a subject so momentous. We have had intense feelings to expend on other subjects. The vanities, the pleasures, the vexations of our present abode, may have stirred all our souls within us to energy of feeling. Have we, while ten thousand voices have been proclaiming around us, 'eternity!' allowed ourselves to feel as intensely as we ought on a reality so weighty? Or must not the past train of our feelings witness for us, that great has been our blindness? that while love has admitted the claims of other objects, it has here been cold; that while zeal has been active for other purposes, it has here grown weary; that while desire has been intense for other ends, it has here been wavering?

When we look, then, at what we have thought, what we have spoken, what we have done, what we have felt, in the city of our habitation below, amidst the constant monitions of an hereafter, we may see evidence that we have been almost as blind to eternity as though we were to have here our permanent dwelling. Impenitent sinners have closed their eyes that they will not see; and the followers of our Lord Jesus Christ have been either sleeping, or in wakeful moments but seeing through a glass darkly.

III. But the fact, of which we have so many monitions and respecting which we have manifested such blindness, that 'here we have no continuing city,' nevertheless claims of us a practical attention; and the practical results we should derive from it, I will endeavor to illustrate in my closing remarks.

The fact, then, should influence us to adopt a settled rule of duty.

What is the object of our existence here and in eternity? What are the means of securing it? Have we any rule of safety for our guidance? Have we, in the gospel, the words of God? Shall we take it as our guide and our hope in the house of our pilgrimage? Or shall we reject it, and follow our own devices?

This practical question, the brevity of our abode below demands that we should firmly settle—and adopt, if worthy of it, the gospel as our settled rule, or prove it vain and take some other rule. We have no time to waste in doubts. We must not squander time in hesitation. We stand by the very gates of eternity. The gospel that now tenders to us its guidance in the steps of this pilgrimage, we shall soon leave, with the city of our habitation, and have a whole eternity to employ in looking back upon our conduct here. If the bible contain the words of God, we shall pass by his throne, on our way to our eternal dwelling; and these words, which Jesus gave us, shall judge us in that day of meeting God. If our Lord Jesus Christ has, 'by his divine power given us,' in this book, "all things which pertain to life and godliness"—then they who take not this gospel to sway their opinions and conduct here, will be found, in that day, "without the faith that pleases God" guilty of 'treading under foot the blood of the Son of God,' and will receive condemnation, and "go away into everlasting punishment:"—and they who do make it their influential rule, will, in that day, 'cleansed from sin through sprinkling of the blood of Jesus,' 'unblameable in love through sanctification of the Spirit," receive the approving welcome of God, and "enter into life eternal.'

Again: the fact should influence us to moderation in the use we make of the present world. Our worldly enjoyments are designed only as accommodations for us on our way to eternity. The city of our habitation is furnished with them by God the Saviour, to sustain us and cheer us in his service, while distant from his habitation. We are surrounded on every hand, even now, while we are partaking of these joys, with the monitions of eternity; and soon shall we leave our abode below to part with them forever. How little ought we to make of its enjoyments who are so soon to leave them for eternity! Why attach ourselves immoderately to a habitation, erected to lodge us on our way to eternity? why draw away our hearts from our final dwelling? Why labor to strengthen ties so soon to be burst assunder? We are but increasing for ourselves the pangs of the parting struggle. We shall but bid adieu to our habitation with greater regret. While absorbed in time, we shall be but neglecting eternity. Eternity! how should it swallow up the comparatively trifling concerns of time, and make them all as nothing! 'This I say, brethren, the time is short: it remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world as not abusing it: for the fashion of this world passeth away.'

Again: the brevity of our abode below should influence us to improve our passing privileges and opportunities. In the city of our residence in this world are we favored by God the Saviour with many privileges in regard to his service, and many opportunities of doing good to fellow-citizens who are advancing with us to eternity. These seasons of doing service for God are rapidly rolling over us, and soon, in our hasty advance to eternity, shall we pass by them all, and leave the city of our privileges forever. Each season as it meets us in our progress, invites us to the glorious work of God, then bids farewell, and bears to eternity the report of what we do and how we serve our King. Soon, on the shores of eternity, shall we look back on these privileges that met us when with fellow-pilgrims here we urged our onward way, and date form these years below, the era of our eternal joys or our unending woes. There, through the progress of eternal years, shall the privileges we are passing now be seen attesting those works whose influence follows us in songs we raise with fellow-heirs of glory, or curses mingled by us with angry spirits of despair. Now is our time, as privileges are passing by us, to escape the woes of hell, and fill eternity with joys. Each opportunity we pass, will tell of eternal losses, or eternal gains. While then we greet each passing season, privileged with grace, how watchful should we be to seize and use it for our God! With what fear of misimprovement and its woes, pass every day of our sojourning here! How ardent in our love to God and man! How constant to urge our bright and burning way, and spread the savor of our love around on fellow-pilgrims to eternity!

Again: the fact that "here we have no continuing city" should influence us to maintain a constant readiness for our departure into eternity.

Soon the period will come, when we shall exchange our abode; and bidding adieu to the beings, the scenes, and the privileges of the city where we spent the first years of our existence, pass through the gates of death, and enter the eternal abode assigned us by our God. We have before us this season of solemnities in exchanging worlds.

That awful day will surely come;
The appointed hour makes haste;
When I must stand before my Judge,
And pass the solemn test.

Oh, to be able, in the day of our departure, to know that we have believed in a Saviour who has prepared mansions for us above; to have our souls filled with love to his glories and joys in his kingdom; to look, with the even serenity of trust, alike on a retiring world and on an opening eternity; to leave a sweet savor of our godliness on friends below, as the joys of eternity break on our souls; to be able to pass the solemnities of exchanging worlds in such a state of preparation,—brethren, is it not worth maintaining a constant readiness during our abode below! What anguish will wring the hearts of those who come to these solemnities, without having confided with devotedness in a Saviour; when, torn from their portion below, they enter on endless wailings! What terrors will distract those who, having believed in a Saviour, are so surprised, in that state, of worldliness and unwatchfulness as to cling with desire to their present abode, and recoil with horror from the clouds of uncertainty that veil eternity! Think, fellow-strangers here, of this approaching season of solemnities! While loud monitions tell you of the scene, awake from your lethargy, and prepare! "Take heed to yourselves least at any time your hearts be overcharged with surfeiting and cares of this life, and so that day overtake you unawares." "Stand with your loins girded about, and your lights burning, like unto men that wait for their lord." "Be sober:" "watch:" "pray" always; that ye may be accounted worthy to escape all these things which shall come to pass, and to stand before the Son of Man."

Fellow-travelers to eternity! we have passed another year of our residence in the world below. As we have just bidden it adieu, and have closed up its concerns for the judgment and eternity, let us survey the paths in which we have been walking, and see whether we have been living for time or for eternity. Whither have been tending our thoughts, our words, our conduct, our hearts? At every step through the revolving year, God followed us with kind monitions of an hereafter. The ashes of the dead we trod, the monuments we saw of sleeping ancestors, these scenes where others lived, once busied here, now mouldered into dust, have whispered, as we passed along, 'eternity.' Companions too, flushed with health and life, as we when we stood together on the threshold of the year and hailed it with bright wishes, have passed beyond the vale and left their warnings. We saw them leave us; and as we looked around to scenes where once with us they mingled souls, the vacant place said for them 'eternity.' Our advancing life, and our frail tenements that scarcely held us here, have given us monitions. God the Saviour has passed us with his word, with his days of grace, with the triumphs of his redeeming love.

Have we lived for time? Or have we for eternity? Put the question home. The year is past. We cannot now recall its hours. Its records are now written in heaven. When the archangel,

with his golden wing,
Sweeps stars and suns aside,

preparing the Son of God his way, the unrolled records of this year may tell. When ages after ages roll away, high in the realms of bliss, or deep in the prison of despair, will you look back on years below, and date this, celestial joys, or woes unending. Convert of Christ, who dost date this year the era of thy heavenly hopes, praise God that gave thee such a year of grace, and feel constraining love to yield him the willing sacrifice of life! Wavering follower of Christ, weep thy misspent hours, and pray the grace that blots such records out, and helps to spend remaining days for God! Christless sinner, see your path of death; awake, and live!

SERMON III.*

THIS WORLD A SOLEMN WORLD.

"And he was afraid, and said, How dreadful is this place! This is none other but the house of God, and this is the Gate of Heaven."—GENESIS xviii : 17.

THESE are the words of the Patriarch Jacob. At the earnest request of Rebecca, who was anxious that her favorite son should escape the vengeance of Esau;—and under the solemn charge of Isaac, his father, who was unwilling that he should take a wife from the idolatrous Canaanites, Jacob arose to go to Padan-Aram, to the house of Bethuel, his mother's father. He went wholly unattended, and with small supplies, probably to escape the notice, and thus avoid the rage and envy of his brother Esau. Night came on him in a certain place;—the sun was set, and he lay down to sleep, a stone his pillow, the canopy of heaven his covering. In his dream he saw a vision,—a ladder reaching from earth to Heaven, the angels of God ascending and descending upon the ladder, and over it, the Lord God, who called to him, and confirmed the promise before made to Abraham. 'And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said,—How dreadful is this place! This is none other than the house of God, and this is the gate of Heaven.'

The place of the vision, the expanse above and around him, seemed to him as the house of God. The extended earth on which he stood seemed the floor, and the arches of the sky, the lofty roof of the magnificent dwelling place of the Almighty. It seemed indeed the house of God, for in it he had seen the visible presence of the Lord of Hosts, attended by his retinue of holy Angels.

It was this sight that made the Patriarch afraid. Though it is said 'he was afraid,' yet he could not have a fear for his personal safety. The whole vision was fitted to banish such fear. The mercy of God to a guilty world was shadowed forth, the angels descending with messages of grace and errands of mercy, ascending with reports of their services, showed the gracious Providence of God, and the blessing which God himself pronounced on Jacob, confirming to him the promise before made to Abraham, was all of it adapted and designed by God to banish fear and despondency from the heart of the solitary wanderer, and to fill him with hope and comfort on his journey of exile from his father's roof. Yet, 'he was afraid,' and said, 'how dreadful is this place.' The fear which Jacob felt was religious awe, the dread which falls upon men from the sensible presence of Almighty God. This vision brought to him a realizing view of a present God. He felt as if suddenly and unexpectedly brought, not into the palace of an earthly monarch, but into the house of the living God.

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* Name of the author not given.

Oh could the vision of the Almighty burst at once upon a thoughtless world,—could they see him inhabiting this universe, which he has built for his dwelling place,—could they see his arm guiding the hosts of heaven in their circuits, and moving forward the operations of nature around them,—could they see him by their side, upholding every power and faculty, which they pervert to opposition against him, and bestowing with his own hand every blessing which they ungratefully enjoy and abuse,—could they see his eye, which is in every place, beholding the evil and the good,—how would astonishment and dread fall upon them!

And yet, God is surely thus in this world, though many know it not. He is here thus upholding by his power, directing by his wisdom, and blessing from his goodness, and thus beholding us as a Lord and Judge. 'He is not far from every one of us.' In him we live, and move, and have our being. This earth is his footstool, heaven his throne, the universe is his dwelling place. Here he governs his mighty household. Here his angels descend and ascend on errands of grace and mercy—encamping about the just, and ministering to them who shall be heirs of salvation. And though the eye of sense does not see God, though he retires from human view, behind his own creation, and makes this material universe a garment with which he covers himself; though even reason, dimmed with sensual passions, does but faintly discover the presence of the Almighty, yet faith sees the invisible God. By faith the believer walks with God, lives in his presence, is awed by his majesty and glory, prays for the light of his countenance, and seeks to be directed and upheld by his powerful hand.

This constant sense of the presence of a holy God, makes this, to him, a solemn world, and the state he holds in it, an awful place. The believer, though filled with joy and peace, possesses a joy which is far from levity. How dare he trifle in the presence of God, his Judge. How dare he behave with irreverent impropriety in the house of God. In every place, he discovers some manifestation of the presence of his Lord and Judge, and therefore, always, according to the liveliness of his faith, is ready to say, 'How dreadful is this place. This is none other but the house of God, and this is the gate of Heaven.'

1. This, then, is a solemn world. The station we hold in it as accountable beings in the presence of God, is a solemn station.

In view of our subject, we observe more particularly in the first place: To be capable, as we are, of discovering 'the invisble things of God, from the things which he has made, even his eternal power and Godhead,' to be able to trace the hand of God in his works, to behold the matchless skill exhibited in the exquisite productions of nature, and see the strength of his arm in her powerful operations—to see the Maker of all, present amidst his works, is a distinguished privilege, which marks our exalted rank in the creation of God. But it is also a fearful privilege, and connected with dread responsibilities. It gives us a knowledge of the Infinite God. It shows us our relation to him, as our Creator and Preserver, our Lord and Judge. It renders us responsible, accountable creatures. It raises obligation, creates duty, and inspires conscience with a living soul. Inferior creatures, who can have no idea of a Creator, live, of course, without God in the world. It is to them as if there were no God. They can have no sense of duty, none of accountability, and no solemnity of feeling. But man, who is exalted to that rank in the creation, and endowed with those faculties, which qualify him to know his God and Maker, and enable him to see a present Deity wherever he moves—man may well be sober and solemn.

2. It is also a privilege, to know the will of God; in other words, to see God, as a ruler—to know the end for which we were made, and the end for which therefore we should live, and the course of conduct we should adopt to attain that end. To have understanding, to know the law of God which should regulate our conduct, which is binding on the conscience, which points to a day of account, to be followed with everlasting rewards and punishments—is justly esteemed a noble privilege; and to have all these laws distinctly and formally laid down in his word, is a still greater privilege; but it is a privilege connected with dread responsibility. To know our duty and to feel the obligation to perform it, to see the law of God, exceeding broad, reaching even to the thoughts and intents of the heart, and requiring that every thought and feeling be brought into subjection to it; then to hear its threatening, 'cursed is every one that continueth not in all things written in the book of the law to do them.' and 'every idle word that men shall speak, they shall give account thereof in the day of judgment,' and to know, finally, that all this is applicable to ourselves, coming home to our business and bosoms, following us, like the eye of God, in public and in private, with an obligation which we cannot escape; gives importance to every action, to every thought.

"Of the innumerable eyes," says one, "that open upon nature, none, but those of man see its Author, and its end. There is something very solemn in this mighty privilege of a being not